

ABSTRACT

The church in South Korea has been in decline for the last ten years. Some suggest that this is due to the lack of social trust between the church and the community. Entrepreneurial church planting (ECP) is one approach to address this problem. The purpose of this dissertation is to investigate how entrepreneurial church planters engage in initiatives that combine business with social outreach to influence social capital through social networks that generate trust. These innovators facilitate church planting and evangelism in a Korean context where many have a negative attitude toward existing Protestant churches.

This practice of church planting through business is an example of the Fresh Expressions movement, which has emerged since 2010 in South Korea. Prior to this, the church has been concerned about declining attendance and they looked for various solutions. There was much discussion about overcoming the building-centered church. There was a push to reach out to the community. Trust had been undermined. Many people were unchurched. Something new was called for.

This dissertation investigates how the models of entrepreneurial church planting approach evangelism and eventually the planting of new churches from the grass roots. This will be the task of chapter four. The effort to build social capital with various groups for evangelism will be the topic of chapter five. In chapter six, the topic of cooperation with ecclesial and non-ecclesial institutions will be explored.

Two cases (*Odukjeo* Korean restaurant church and *Coffee and Church*) exemplify this business/social outreach approach that follows John Wesley's teachings about missional and socio-economic outreach. Through relationships formed via business, the

unchurched can be contacted, trust can be built, and evangelism can be nurtured. In order to find why and how entrepreneurial church planting works in the Korean context, I employ grounded theory through a qualitative study to develop a storyline concerning two cases. How is social capital built up? How does this work given the Korean context? In my cases, evangelism is brought to younger generations, migrant people, mental patients, Korean wives who married American soldiers, and the poor. These people would not on their own have sought out a traditional church. This is the real situation in South Korea at the present time. These people needed to build relationships and feel trust before evangelism could be possible at all.

Although there are several challenges (Chapter seven) for entrepreneurial church planting in South Korea, it can be an alternative evangelistic model by interacting with the community in new ways. It may help the churches and church planters accumulate credibility and build trust with non-Christians and non-ecclesial institutions.

I examine missional and evangelistic insights of entrepreneurial church planting (ECP) and lay out some categories to make sense of the varying versions of this basic strategy, to include missional church, fresh expressions, ECP, and organic church (or simple church). This taxonomy is the topic of chapter seven.

Dissertation Approval Sheet

This dissertation, entitled

**Entrepreneurial Church Planting (ECP) as a Model of Fresh Expressions in the
South Korean context: Case Studies Exploring Relationships between Church
Planting and Social Capital**

Written by

Sang Rak Joo

and submitted in partial fulfillment of the

requirements for the degree of

Doctor of Philosophy in Intercultural Studies

has been read and approved by the undersigned members of

the Faculty of the E. Stanley Jones School of World Mission and Evangelism

Asbury Theological Seminary

Dr. W. Jay Moon, Mentor

Dr. Gregg A. Okesson, Reader

Dr. Steven J. Ybarrola, Examiner

Entrepreneurial Church Planting (ECP) as a Model of Fresh Expressions in the South
Korean context: Case Studies Exploring Relationships between Church Planting and
Social Capital

A Dissertation

Presented to

The Faculty of the E. Stanley Jones
School of World Mission and Evangelism
Asbury Theological Seminary

In Partial Fulfillment

Of the Requirements for the Degree
Doctor of Philosophy in Intercultural Studies

Dissertation Committee:

Mentor: Dr. W. Jay Moon

Reader: Dr. Gregg A. Okesson

Examiner: Dr. Steven J. Ybarrola

By

Sang Rak Joo

May 2017

Copyright 2017

Sang Rak Joo

ALL RIGHTS RESERVED

Table of Contents

Chapter One- Introduction and Overview of the Research.....	1
1-1. Background of the Problem	1
1-2. Statement of the Problem.....	5
1-3. Research Questions	6
1-4. Theoretical Framework	7
1-4a. Theoretical Cohesion for Doing Church Planting.....	7
1-5. Delimitations of the Study	10
1-6. Definition of Key Terms	11
1-6a. Socio-Economic Public Church Movement (SEPCM) in South Korea	11
1-6b. Fresh Expressions Initiative in South Korea	14
1-6c. Christian Social Enterprise as <i>Missional Enterprise</i>	15
1-6d. Social capital, Spiritual capital, and Cultural capital	18
1-6e. Kingdom Business.....	21
1-6f. ‘ <i>Jeong</i> ’ (Love) in the Korean context.....	21
1-6g. Entrepreneurial Church Planting (ECP) and Business as Mission (BAM).....	22
1-6h. Church Planting.....	24
1-6i. Unchurched, dechurched, and ‘ <i>Canaan</i> ’ People in South Korea	25
1-6j. <i>Café Church</i> and <i>Church Café</i> in South Korea.....	26
1-6k. A Mixed Economy	27
1-7. Research Methodology	27
1-7a. Grounded Theory Approach.....	28
1-7b. Library Research	30

1-8. Data Collection Methodology	30
1-8a. Triangulation	30
1-8a-i) Participant-Observation and Field Notes	31
1-8a-ii) Intensive Interviews	32
1-8a-iii) Documents	35
1-8b. Research Validity and Reliability	35
1-9. Significance of the Research.....	36
1-10. Further Study	38
Chapter Two- Literature Review.....	39
2-1. Overview of Public Theology	41
2-2. John Wesley as a Public Theologian	43
2-2a. Social-Economic Transformation for Evangelism in Wesleyan Theology	43
2-2b. Critiques of wealth by John Wesley and others	45
2-4. Social Capital	53
2-5. Business as Missions (BAM) and Kingdom Business.....	57
2-6. Opinions on Fresh Expressions Initiatives in England, North America, and South Korea	60
Chapter Three- Presentation of Case Studies.....	65
3-1. Description of case studies.....	65
3-1a. <i>Odukio Bunsikjeom</i> (inexpensive Korean Restaurant) Church	65
3-1b. <i>Coffee and Church</i>	72
3-2. Presentation of Data	78
3-2a. Coding Procedures	78

3-2a-i. Open Coding	79
3-2a-ii. Axial coding.....	96
3-2a-ii-1. Causal conditions	98
3-2a-ii-2. Context (Contextual conditions)	100
3-2a-ii-3. Phenomenon	101
3-2a-ii-4. Intervening Conditions	101
3-2a-ii-5. Action/interaction strategies.....	103
3-2a-ii-6. Consequences	104
3-2a-iii. Selective Coding	105
3-2a-iii-1. Storyline and Story.....	105
Chapter Four- How ECP Defines and Practices Church Planting and Evangelism.....	109
4-1. Definition and Practices of ‘Church Planting’ in ECP as a Model of ‘Fresh Expressions’	109
4-1a. Building New Faith-centered Community	110
4-1b. Practicing <i>Missio Dei</i> (Mission of God)	115
4-1c. Expressing kingdom of God in the community.....	119
4-1d. Contextualization by considering geographic and cultural contexts.....	122
4-2. Definition and practices of ‘Evangelism’ in ECP as a model of Fresh Expressions	125
4-2a. For whom	126
4-2b. Where and When	128
4-2b-i) Ministry-centered ECP	130
4-2b-ii) Business-centered ECP	131

4-2b-iii) <i>Diakonia</i> -centered ECP	132
4-2c. How	135
4-2c-i) Similarities between ‘A serving-first journey’ and ‘the process of evangelism in a model of ECP’	135
Chapter Five- What effects does ECP have on social capital among the unchurched or dechurched?	147
5-1. Building social capital in my cases and the literature.....	147
5-1a. Making Social Capital for Evangelism	148
5-1a-i. Economic, social, and spiritual capital in ECP	161
5-1a-i-1. Relationships between evangelism and reputation in the models of ECP.....	170
5-1b. Making social capital with social minority people	172
5-1b-i. Making social capital with foreign brides and migrant workers.....	173
5-1b-ii. Making social capital with mental and senior citizen patients at HCPH <i>Jesus</i>	175
Coffee.....	175
5-1b-iii. Building social capital with Korean wives married to American soldiers	176
5-1c. Building social capital with general customers (people).....	179
5-1d. Making social capital with church members.....	180
5-1e. Making social capital with the next generation.....	183
Chapter Six- How ECP Affects Attitudes toward Local Churches, Denominations, and Non-religious Institutions	186

6-1. Cooperation with ecclesial areas.....	186
6-2. Cooperation with Non-ecclesial Areas	193
Chapter Seven-Missiological Insights from My Case Studies	198
7-1. Reimagining Evangelism For the Public in the Models of ECP.....	198
7-2. Nevius Principle (self-supporting) and a Bi-vocational Acceptance	201
7-3. Christian social enterprise in my cases	206
7-4. A taxonomy of various church planting approaches: Church 2.0, ECP, Fresh Expressions, Organic Church, Simple Church, and Missional Church in the Korean context.....	211
7-5. The Characteristics of ‘Missional Church’ and ‘Fresh Expressions’ Movements in South Korea.....	220
7-6. Cultural capital for evangelism from my case studies	222
7-7. The Negative Aspects and Challenges of ECP in the Korean Context.....	224
Conclusion	228
Appendix A. Description about categories	235
BIBLIOGRAPHY.....	250

LIST OF FIGURES

Figure 1. 1. South Korean Religious Population Statistics in 1985-2005	1
Figure 1. 2. Theoretical Cohesion for my study: Relationships between social capital and Entrepreneurial Church Planting (ECP).....	7
Figure 1. 3. Types of socio-economic Public Church Movement (SEPCM) at the Korean Church	12
Figure 1. 4. The Timeline for my Field Research.....	31
Figure 1. 5. The Lists of Interviewees	32
Figure 2. 1. Victor V. Claar and Robin J. Klay's three factors for human flourishing	55
Figure 3. 1. An example of transcribing and coding (Step one).....	81
Figure 3. 2. An example of developing coding, conceptualizing, subcategorizing, and categorizing	81
Figure 3. 3. Codes, Subcategories, and Categories.....	84
Figure 3. 4. The Paradigm Model	97
Figure 4. 1. The Four Marks (dimensions) for Becoming a Health Church.....	111
Figure 4. 2. Holistic transformaiton for mental patients at Hanseo central hospital	133
Figure 4. 3. Similarities and comparisons between 'A serving-first journey' and 'the process of evangelism in a model of ECP'	137
Figure 5. 1. The process of 'relational evangelism' at Odukio church and Coffee and Church (ECP) by building 'social capital'	150
Figure 5. 2. Interaction between social and spiritual capital.....	168
Figure 5. 3. Minority groups in which the models of ECP are interested.....	172

Figure 5. 4. Korean wives' discipleship and multiplication through 'a person of peace' and 'social capital' at Jesus Coffee	178
Figure 5. 5. List of Church Members who I interviewed.....	181
Figure 7. 1. A taxonomy in some kinds of 'missional church movement'	211
Figure 7. 2. A taxonomy to find similarities and differences in between Fresh Expressions, ECP, Organic Church, Simple Church, and Church 2.0 Movemen	212

ACKNOWLEDGEMENTS

I am deeply grateful to God who has led and guided me. I thank God for the opportunity to study at Asbury Theological Seminary. I also am indebted to my teachers, family members and a number of precious friends who helped me complete my academic journey.

First, I am extremely thankful to Dr. W. Jay Moon who is my mentor. Dr. Moon has given wonderful academic insights and spiritual support to me. I am also grateful to Dr. Gregg A. Okesson (my reader) and Dr. Steven J. Ybarrola (my examiner). Their teachings and encouragements have been essential in writing this dissertation. Each of my committee members provided great counsel, guidance, and warm advice.

Second, I own an enormous debt of love and gratitude to Rev. Anna D. Gulick who prayed and supported me spiritually and financially to complete my Master of Divinity and Doctor of Philosophy degrees at Asbury Theological Seminary as my spiritual mother. I am extremely grateful to Barbara Massey who helped me and edited my dissertation. I am also thankful to Tom and Teri Lucas who showed me great love and encouragement.

Finally, my deep gratitude should go to my lovely wife Hyoseon Lee and my daughter Deborah Anna Joo. They have taken this long academic journey with me. Without their patience and love, I could not finish this long journey. I am deeply grateful to my parents (Bongchul Joo and Wolbun Youn) who are the most excellent parents in the world. I also appreciate my mother-in-law Sangguem Jang who supports me.

I cannot repay the debt I owe these teachers, friends, and family members but I will do my best to carry out God's mission (*Missio Dei*) to repay their love and supports in the rest of my life with a humble mind. I would like to dedicate this dissertation to my spiritual mother Rev. Anna D. Gulick.

Chapter One- Introduction and Overview of the Research

1-1. Background of the Problem

The Korean Church achieved exponential growth from the 1960s to the 1990s. Donald McGavran, who is a father of the Church Growth Movement, refers to the Korean Church's growth in his book, *Understanding Church Growth*.¹ He deals with the expansion of the Korean Church six times in the book. We cannot deny the phenomena of the Korean Church's quantitative (numerical) and qualitative (spiritual) growth in the final decades of the 20th century. However, since 2000, most Korean Protestant churches have plateaued and some declined in numbers. Please see Figure 1.1. *South Korean Religious Population Statistics in 1985-2005*²:

Figure 1. 1. South Korean Religious Population Statistics in 1985-2005

Size of Major Religious Groups (Percentage)					
Years	Atheism	Buddhism	Protestant Christianity	Roman Catholic Christianity	Others
1985	57.4%	19.9%	16%	4.6%	2.1%
1995	49.3%	23.2%	19.7%	6.6%	1.2%
2005	46.9%	22.8%	18.3%	10.9%	1%

According to these statistics, the Protestant Christian population had grown between 1985 and 1995 but declined between 1995 and 2005 in contrast to the rise in the number of Catholics during the same period.

In 2004, I worked as an intern at the Christian Ethics Movement of Korea (CEMK), which was one of the first Christian Non-Governmental Organizations (NGO) in South Korea.

¹ Donald McGavran and edited by C. Peter Wagner, *Understanding Church Growth. 3rd Edition* (Grand Rapids, MI: Eerdmans, 1990).

² Statistics Korea, Population and Housing Census 1985, 1995, 2005. <http://kostat.go.kr/portal/korea/index.action> and Sungmin Ryu “한국 종교 인구 분포비율의 변화와 그 특징 [The Change and Distinctive Features of Religious Population Pyramid in Korea – Concentrating to an Analysis into the National Census 1985, 1995, and 2005]”. (Seoul, South Korea: Religious Research 56 [Jongkyu Yonku], 2009), 25-66.

CEMK was established in December 1987. While I worked at CEMK, many Korean Christian leaders and pastors asked me (a Christian NGO assistant administrator) “why is evangelism so difficult today?” Since 2002, CEMK has analyzed the reasons why non-Christians do not want to be evangelized. Through the surveys in 2008 and 2010, one of the reasons that non-Christians suggested to explain why they do not want to attend the Korean Church is that they do not trust the Korean Church due to Christian leaders’ corruption and the lack of public participation.³

According to CEMK’s 2010 Social Trust Rate Survey for the Korean Church⁴, only 2 out of 10 persons find the Korean Protestant Church to be reliable and credible.⁵ The survey shows that the Korean Roman Catholic Church is the most credible (29.2 %), followed by Korean Buddhist temples (28%), and the Korean Protestant Church (21.2%).⁶ CEMK’s 2017 Social Trust Rate Survey is quite similar to CEMK’s 2010. Only 20.2 percent of the respondents mention they trust Korean Protestant churches.⁷ The initial evidence suggests that there may be a link between social trust and evangelism, as suggested by the Korean Roman Catholic Church’s growth and Korean Protestant Church’s decline since 2000.⁸

How can Korean Christians raise and rebuild “social trust”? According to *CEMK’s 2008 Social Trust Rate Survey for the Korean Church*, in order to rebuild social trust, 47.6 percent of respondents encouraged the Korean Protestant Church to organize voluntary and relief services,

³ The Christian Ethics Movement of Korea (CEMK), *CEMK’s 2008 Social Trust Rate Survey for the Korean Church* (Seoul, South Korea: CEMK, 2008).32.

CEMK presented the survey results at a seminar in November, 2008. The survey collected opinions from 1,000 respondents aged 20-60 across the country to study how South Koreans think about the Korean Protestant Church.

⁴ The Christian Ethics Movement of Korea (CEMK), *CEMK’s 2010 Social Trust Rate Survey for the Korean Church* (Seoul, South Korea: CEMK, 2010). The Christian Ethics Movement(CEM) had a survey of 1,000 adults aged 20 or older.

⁵ Ibid.

⁶ Ibid., 17.

⁷ The Christian Ethics Movement of Korea (CEMK), *CEMK’s 2010 Social Trust Rate Survey for the Korean Church* (Seoul, South Korea: CEMK, 2017). 9.

The Christian Ethics Movement (CEM) had a survey of 1,000 adults aged 20 or older.

⁸ Please see Figure 1.1.

29.1 percent suggested a campaign to practice ethics and morality, and 12.5 percent wanted the church to practice social action such as socio-economic aid, human rights, and environmental activism.⁹ The survey results indicate that the unchurched and dechurched in South Korea are no longer attracted to the church.¹⁰ Thus, they are not interested in talk of personal conversion. The church appears to be losing her witness to God's reign in public. Can effective evangelism and church planting then result from restoring social trust, reputation and publicness in a pluralistic and multi-religious Korean society?

Second, can socio-economic contributions, *diakonia*, and engagements help the Korean churches effect positive change for evangelism and church planting in South Korea? The Korean Evangelical churches had focused on the private realm for mission and evangelism until the 1990s.¹¹ Since 2000, many have realized that the church has a responsibility to address social issues to carry out her public mission and evangelism.¹² The churches have tried to redefine ecclesiology for a public church to overcome a limited private focus through socio-economic engagements.

Entrepreneurial Church Planting (ECP)¹³ in particular undertakes socio-economic programs that attempt to build social capital (social trust and networks) for church planting as an

⁹ The Christian Ethics Movement of Korea (CEMK), *CEMK's 2008 Social Trust Rate Survey for the Korean Church* (Seoul, South Korea: CEMK, 2008). 33.

¹⁰ Ibid.

¹¹ Byung Joon Chung, "A Reflection on the Growth and Decline of the Korean Protestant Church", *International Review of Mission* Vol. 103 (2014), 319-320 at 319-333.

¹² According to Sangkyoo Park's book, *Social Enterprise Guide Book for the Church* [교회를 위한 사회적 기업 가이드 북] (Seoul, South Korea: Manwoo and Jangkong, 2015), 51, since the late 20th century, the Korean Church have started to refocus on public issues to communicate with people for the hermeneutics of the gospel. I believe that since 2000, this movement has actively launched in South Korea.

¹³ It was first used by W. Jay Moon at 2016 EMS Regional Conference (at Trinity Evangelical Divinity School in Deerfield, IL in March 19, 2016). Moon defined 'Entrepreneurial Church Planting' as "entrepreneurial approaches to form communities of Christ followers among unchurched people through businesses in the marketplace."

alternative missional model in the socio-economic realm. ECP is a model of Fresh Expressions¹⁴, which is recently growing at many Korean Protestant Churches¹⁵ to reach out and engage in missional and socio-economic spheres. The first Fresh Expressions conference in Seoul, South Korean started in February, 2015 to introduce new expressions of the churches, which focus on healthy church and missional church by engaging with the public.¹⁶ The other meeting of the fresh expression initiative¹⁷ was launched in May, 2016 by the Korean Methodist pastors who are practicing ECP. One of the cofounders of the meeting is Pastor Choi who is a senior Pastor at *Odukjeo Bunsikjeom*¹⁸ (inexpensive Korean restaurant) church that is one of my cases.

Some scholars critique that the fresh expressions movement in the West (especially England) has too much emphasis on ‘commercialism.’ However, ECP in the Korean context attempts to balance between evangelism (spiritual) and business (socio-economic) metrics in the Asian perspective. Especially, Koreans emphasize *chung-young* (it means “bent neither one way or another without changing”) that is based on the teaching of Confucianism by sustaining harmony and balance in the community. The fact that ECP businesses must build two kinds of capital at the same time reduces the likelihood of exploitation or unfair business practices¹⁹. My cases are practicing ‘social entrepreneurship’ that focuses on both philanthropy and commercial success to help people for the public good and build social relationships. Hwa Yung demonstrates that Asian theology and missiology are necessary to overcome the weaknesses of

¹⁴ ECP is a subset of Fresh Expressions. ECP focuses on only the entrepreneurial area but Fresh Expressions initiatives engage in diverse areas such as education, arts, culture, gender, class, business, and so on.

¹⁵ Three Fresh Expressions movements (Fresh Expressions in Seoul, *We are the Church* [a Korean Methodist group], and a Korean Anglican group) were launched in 2015 and 2016.

¹⁶ <https://www.facebook.com/FreshExpressionsKorea/posts/1558795767703582>

¹⁷ Professor Sungbae Jang who is a professor of Missiology at the Korean Methodist University (KMU), Pastor Jooksik Choi and other Korean Methodist pastors started ‘Fresh Expressions Initiative’ (called by ‘*We are the church*’) in May 17, 2016. Please see their website: <https://www.facebook.com/watc21/>

¹⁸ *Bunsik* is a term used to refer to inexpensive Korean dishes and *Jeom* means ‘restaurant’.

¹⁹ Since they operate under a “double bottom line,” this means that, in practice they carry out their public callings by focusing on harmony and symbiosis with other people in the marketplace as well as profit. In other words, both social capital and financial capital need to balance each other for successful operation.

Western evangelical Christianity by contextualizing.²⁰ According to Hwa Yung, Asian Christians need to overcome Western dualism and individualism in the Asian context.²¹ Amos Yong also encourages Asian Evangelical Christians to “include both social reform and evangelical proclamation, both political action and supernaturalistic charismatic power”²² by considering the Asian context. The goal of ECP in the Korean context also wants to maintain harmony for holistic evangelism. Clearly, ECP is not the only path and there are some critiques²³ of ECP in the Korean context. My task is to determine if it is one effective path among many in my case studies.

1-2. Statement of the Problem

I am studying Entrepreneurial Church Planting (ECP) in South Korea to determine how this church planting method affects social capital through socio-economic contributions. This research will focus on the following two case studies²⁴. First, Rev. Joonsik Choi and his wife planted a Korean *Bunsik* restaurant church (called *Odukieo* church)²⁵ for inter-ethnic married families (usually, Korean husbands with wives from other Asian countries, and their children), poor neighbors, immigrant workers, and the young generation. Such evangelism and socio-economic support is a model of ECP in Oido, Siheung, South Korea.

Second, Rev. Minh Anh started a new church (*Coffee and Church*) in Seoul, South Korea in 2012 without a church building. *Coffee and Church* helps the poor, mental patients,

²⁰ Hwa Yung, *Mangoes or Bananas? The Quest for an Authentic Asian Christian Theology* (Oxford: Regnum, 1997).

²¹ Amos Yong, *The Future of Evangelical Theology: Soundings from the Asian American Diaspora* (Downers, IL: IVP, 2014), 53.

²² Ibid., 55.

²³ I will deal with these critiques in Chapter seven (7-7. *The negative aspects and challenges of ECP*).

²⁴ I will describe two cases in detail in Chapter three.

²⁵ It means “five breads and two fish” in Korean.

senior citizens, and the minorities as an example of ECP in South Korea. *Coffee and Church* has increased continually from one church in 2012 to three churches in 2015.

Heidi Rolland Unruh and Ronald J. Sider's research project hints, "socioeconomic benefits often accrue to individuals who attach themselves to a church, and evangelistic outreach aims to connect people with church,"²⁶ but it is still not clear how socio-economic interventions affect the evangelism and church planting process. Is it possible that evangelism and church planting are more effective when the socio-economic contributions of entrepreneurial church planting generate 'social capital' (especially social trust and networks) for the Korean Church? Peter Robinson's article, *New Platforms for Outreach: Developing a Wider View of Evangelism*, suggests there may be a relationship between evangelism and social capital:

If the local church community can develop an understanding of the Church's capacity to contribute to the growth of social capital, in other words to being a committed part of a wider network of groups, then it is possible to see how the analysis that social capital brings is an aid to building relationships that contribute to the Church's mission.²⁷

In order to investigate further the relationship between church planting and social capital, I am studying two specific case studies.

1-3. Research Questions

Through two case studies, I will seek to address the following questions:

- 1) How do the models of ECP define and practice evangelism and church planting?
- 2) What effects does ECP have on the social capital among the unchurched or dechurched people?

²⁶ Heidi Roll Unruh and Ronald J. Sider, *Saving Souls, Serving Society: Understanding the Faith Factor in Church-Based Social Ministry* (New York: Oxford University Press October, 2005), 227-228.

²⁷ Peter Robinson, *New Platforms for Outreach: Developing a Wider View of Evangelism* in Andrew Davey (ed.), *Crossover City: Resources for Urban Mission and Transformation* (New York: Mowbray, a Continuum imprint, 2010), 49.

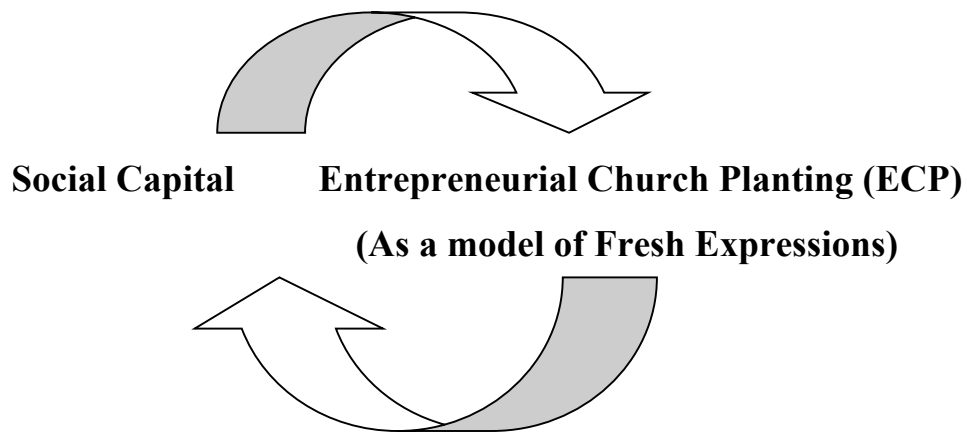
3) How has ECP partnered with institutions, such as local churches, denominations, and non-religious institutions in the community?

1-4. Theoretical Framework

1-4a. Theoretical Cohesion for Doing Church Planting

In my theoretical framework, the data is evaluated on two theoretical pillars: Fresh Expressions initiative (especially ECP model) and Robert Putnam's concept of social capital. The cohesion of these theoretical pillars provides an integrated framework to evaluate how church planting affects social capital, using case studies of Fresh Expressions. I will combine these pillars to compose my theoretical framework, as depicted below in *Figure 1.2*.

Figure 1. 2. Theoretical Cohesion for my study: Relationships between social capital and Entrepreneurial Church Planting (ECP)



In my theoretical framework, ECP and social capital interact in a way that makes a feedback loop, with continuous interaction pushing development forward. First, ECP as a model of fresh expressions may accumulate social capital (social trust and networks) by engaging socio-economic contributions and providing the place where people can build relationships in public. Through social entrepreneurship, the fresh expressions of the church can be better poised

to meet the unchurched and dechurched in the marketplace without religious rejection. Andy Wier points out that the Fresh Expressions' entrepreneurial approaches to engage the community are increasing in England.²⁸ Similarly, ECP may be a good model to provide hope for people who are experiencing socio-economic sufferings in South Korea. Christian entrepreneurs, who manage Christian social enterprises, participate in "real-world problems with which they can demonstrate the gospel in action"²⁹ The churches that are practicing ECP may reach out to the unchurched easily in the workplace such as cafés, private academies, restaurants, music clubs, for example. Michael Moynagh argues that "this extension of 'weak' ties (as against 'strong' ones between close friends) may be good for building social capital and mobilizing people."³⁰ The fresh expressions churches try to have conversations with the community as a missional community.³¹

When I use the term "social capital" above, I am referring to a socio-economic word as well as a missional term to make relationships for evangelism, based on the South Korean context. In the Western worldview, a market is often regarded as simply a commercial place. However, Korean traditional markets (*si-jang*: *si* means 'market' and *jang* means 'open [or public] space') are open to everybody for making social capital as well as economic capital. Pastor Anh who is an employee and church planter of *Coffee and Church* told me, "I want *Coffee and Church* to become an open space (*jang*)."³² Jung-A who is an employee of *Odukio* said, "We open *Odukio* to meet vulnerable people as *jang*." For this reason, the models of ECP in the Korean context focus on public ecclesiology to build a *jang* (open or public space) by carrying

²⁸ Andy Wier, "The faith sector, the state and the market: Entrepreneurship within new forms of Christian social action." *People, Place and Policy* (September 2, 2015): 114 among 110-122.

²⁹ Ken Eldred, *God is at Work: Transformation People and Nations Through Business* (Ventura, California: Regal Books, 2005), 72

³⁰ Michael Moynagh and Philip Harrold. *Church for Every Context: An Introduction to Theology and Practice* (Lodon:SCM, 2012), 92.

³¹ *Ibid.*, 304.

out *jeong* (affection and communal love) for people. The idea of a marketplace being a place of social bonding and friendship may not be part of the Western capitalistic model but this understanding of the marketplace has deep roots in Korean culture. Pastor Anh was aware of that.

Robert Putnam emphasizes that “Faith-based communities remain such a crucial reservoir of social capital in America that it is hard to see how we could redress the erosion of the last several decades without a major religious contribution”³² by engaging the public realm. However, recently Korean and American Evangelical Christians have not been able to accumulate bridging social capital (relationship with people who live outside of the church) in the community because they are separated from the public community. The Fresh Expressions Initiative tried to overcome ‘religious privatization’ and engage the community as an example of SEPCM and an alternative church planting model.

Second, in my study, social capital (social trust and networks outside of the churches) may influence church planting model, because the churched and dechurched are not willing to attend the Korean Protestant church in the absence of social trust.³³

I will try to find out how social capital may be an important part of a good church planting model. Also, I will study how ECP affects social capital in the era of church decline in a circulating structure. I will look at how the ECP affect attitudes toward the local churches as examples of ‘fresh expressions’ for the community and emphasize some of the ways in which Korean Christian entrepreneurs attempt to reconstruct a reciprocal relationship between their Christian faith and public community. ECP’s kingdom business may be a crucial approach to

³² Robert Putnam, *Bowling Alone: the Collapse and Revival of American Community* (New York: Simon and Schuster, 2000), 408-409.

³³ Please see CEMK’s 2008 and 2008 Social Trust Rate Survey for the Korean Church.

accumulate social capital to practice God's righteousness for effective church planting in the Korean context.

1-5. Delimitations of the Study

This dissertation is an inter-disciplinary study with socio-economic and missional perspectives. In this inter-disciplinary research, there are three delimitations:

1) The Public Church Movement (PCM) covers wider public spheres such as politics, culture, ecology, society, health, media, and education. However, I only will focus on socio-economic PCM and focus on certain specific Christian social efforts.

2) It is difficult to measure social capital quantitatively. It is not possible to survey and interview all unchurched and dechurched people to assess social trust and reputation. I will interview employers, employees, and Christians to find the reasons why they choose churches that are conducting ECP in the qualitative study.

3) I will focus on two examples of ECP (*Coffee and Church* and *Odukieo church*) among many efforts in South Korea because they are some of the most famous examples of missional enterprise. These church planting cases are influenced by the Wesleyan tradition (the Korean Methodist Church and the Korean Evangelical Holiness Church). In particular, *Coffee and Church* is a representative model of the new movement of interacting with the public, and *Odukieom church* is a representative model of restaurant churches for the younger generation. For these reasons, I choose these two cases.

1-6. Definition of Key Terms

1-6a. Socio-Economic Public Church Movement (SEPCM) in South Korea

Martin E. Marty defines ‘the public church’ as ‘a communion of communions’³⁴ in his book, *The Public Church*. He states that

The public church is a family of apostolic churches with Jesus Christ at the center, churches which are especially sensitive to the *res publica*, the public order that surrounds and includes people of faith. The public church is a communion of communions, each of which lives its life partly in response to its separate tradition and partly to the calls for a common Christian vocation³⁵

In South Korea, a Socio-Economic Public Church Movement (SEPCM) has emerged by refocusing on socio-economic Christian vocation and fostering “social trust” since 2000. For instance, the organic church movement (small church movement), the local church movement, Christian NGO movement, the public or social enterprise movement and Fresh Expressions initiative are examples of how the SEPCM³⁶ attempts to interact with non-ecclesial institutions and individuals to accumulate social trust through socio-economic participation. The SEPCM churches in particular undertake socio-economic programs that attempt to improve social reputation and trust of the Korean Church by participating in these five different types of SEPCM.³⁷

³⁴ Martin E. Marty, *The Public Church: Mainline, Evangelical, and Catholic* (New York: The Crossroad Publishing Company, 1981), 3.

³⁵ Ibid.

³⁶ Please see Figure 1.3.

³⁷ I developed this classification to show the growth of Socio-Economic Public Church Movement (SEPCM) for that sector of the Korean Church that wants to reach the public community. This movement has exponentially grown since the 2000s. In the table above, I classify the growth and characteristics of each movement.

Figure 1. 3. Types of socio-economic Public Church Movement (SEPCM) at the Korean Church

Type	1) Organic Church Movement	2) Local Church Movement	3) Humanitarian Movement ³⁸	4) Public or Social Enterprises Movement From traditional church	5) Fresh Expressions Initiative
Examples	Tent-making businesses and ubiquitous churches (do not use traditional church buildings)	- Social work, campaign, and movements for the local community - Cultural programs	Non-Government Organizations (NGO) in South Korea. Some of them belong to the churches.	Christian social enterprises	Alternative worship communities, Business-centered church (Café church, School-based and school liked churches), Youth congregations, Cell church, Base ecclesial communities, Network focused churches, etc. ³⁹
Characteristics	A grassroots experience, financially self-supported, face-to-face community, every-members functioning, open-participatory meetings, and nonhierarchical leadership.	-The church is being for the local community, so it provides cultural supports and programs for the community. - Non-profit -Local concerns	-Humanitarian operation (eradicating poverty, promoting human rights, combating diseases and so on)- Non-profit	-Launching from traditional (inherit) churches or denominations -Profitability -Socio-economic and financial supports for the public concerns -Partnership with non-ecclesial institutions for profit	- The community initiative approach - Network-focused approach (Partnerships and mixed economy) -Kingdom-based ministry - Socio-economic and financial supports for the public concerns -Mission-

³⁸ Since 2000s, the Korean Protestant Church has chosen NGOs as an alternative model of missional church. The Church tries to engage with humanitarian operations in the community and Christians worship together in the facilities of NGOs on Sunday.

³⁹ Achbishop's Council on Mission and Public Affairs, *Mission-Shaped Church: Planting and Fresh Expressions in a Changing Context* (NY, New York: Searbury Books, 2009), 44.

					shaped church -Focusing on younger generation -The ‘three self’ principle: self-propagating, self-financing, and self-governing
--	--	--	--	--	---

These movements have grown exponentially in the Korean Protestant Church⁴⁰ since 2000 because the church needs to focus on renewed public ecclesiology in an era of church decline. In my study, I will focus on churches that are closest to the ‘Fresh Expressions Initiative’ model among SEPCM. Specifically, my cases show the characteristics of ‘Fresh Expressions Initiative’ by practicing business-centered church, kingdom business, ‘three self’ principle, community-based church, and education of the younger generation.

According to Christian Reporter Yohan Seol, “in 2014, one of the most mentioned topics is ‘public theology’ and ‘the public church’ in the fields of Korean theology.”⁴¹ Many Korean churches also have tried to overcome religious privatization by returning to public and moral tasks since 2000. My term SEPCM has been influenced by public theology.

⁴⁰ Korean missiologist Kookil Han introduce examples of the public churches in his article, “Evangelism and public responsibility,” in Korea Presbyterian Journal of Theology (*Jang-Sin Non-Dan*) 8 (2009), 139-179. The churches try to practice public responsibilities as the local churches, small churches, and NGO churches for the public or local communities.

⁴¹ 한국복음주의윤학회, 한국교회와 신앙의 공공성 주제로 논문발표 [Korean Evangelical Academic Association of Christian Ethics presents the topic of “the Korean Church and publicness”], Reform Journal, November 27, 2014 http://reformedjr.com/xs/board01_02/4530

1-6b. Fresh Expressions Initiative in South Korea

According to Fresh Expressions UK website,

A fresh expressions of church is a form of church for our changing culture, established primarily for the benefit of people who are not yet members of any church. It will come into being through principles of listening, service, incarnational mission and making disciples; it will have the potential to become a mature expression of church shaped by the gospel and the enduring marks of the church and for its cultural context.⁴²

“Fresh Expressions Initiative” was started as an alternative missional and church planting movement to overcome the decline of Christianity in England. The term ‘Fresh Expression of church’ is also a type of ‘*Mission-shaped Church*’⁴³ for the Anglican Church in England.

Although there are many different types of fresh expressions such as “alternative worship communities, base ecclesial communities, café church, cell church, churches arising out of community initiatives, multiple and midweek congregations, network-focused churches, school based churches, seeker church, traditional church plants, and youth congregations,”⁴⁴ Fresh Expressions of church attempts to build relationships with outsiders of ecclesial institutions in public as missionary churches by showing welcome and hospitality. A missionary church, an example of fresh expression initiatives, is relational.⁴⁵ The church attempts to engage in the community by addressing people’s socio-cultural and economic needs through marketplace social networks because, without developing relationships with the unchurched, evangelism and church planting are impossible in a post-Christianity society.

‘Fresh Expressions’ does not focus solely on the business sector. For this study, however, I am focusing on Entrepreneurial Church Planting as a subset of the Fresh Expressions

⁴² Please see <http://www.freshexpressions.org.uk/about/whatis>

⁴³ Archbishop’s Council on Mission and Public Affairs. *Mission-Shaped Church: Planting and Fresh Expressions in a Changing Context* (London: Church House Publishing, 2004).

⁴⁴ Ibid.,44.

movement. In other words, Fresh Expressions is the genus and ECP, as I use the term, is the particular species. Some authors use the word “entrepreneur” even when social capital alone is the goal of the particular project. Thus, in *Church of Every Context*, Michael Moynagh deals with ‘entrepreneurship’⁴⁶ as a characteristic of ‘Fresh Expressions.’ Especially, he highlights that ‘entrepreneurship’ is “a process of identity construction” to build “a new Christian community.”⁴⁷ In a way, Moynagh’s usage is metaphorical because he seems to call projects that have no economic goal “entrepreneurial.” Some Fresh Expressions projects may lack an economic goal, but an ECP project, as I use the term, always has two goals, one economic and the other evangelistic.

‘Fresh Express Initiative in South Korea’ has emerged as an example of the missional church movement. These diverse expressions of church have emerged since the 2000s in South Korea. The ‘Fresh Expressions Initiative in South Korea’ concentrates on the significance of networks beyond each local church and denomination.⁴⁸ Although some churches and Christians do not recognize the Fresh Expressions movement,⁴⁹ there are many diverse models of fresh expressions in South Korea. The ‘Fresh Expressions Initiative in South Korea’ has tried to find some models of entrepreneurial church planting (ECP), kingdom business, and Christian social enterprises, which are practicing and participating in the kingdom of God in their public contexts.

1-6c. Christian Social Enterprise as *Missional Enterprise*

Martin Price explains what “social enterprise” means by quoting this definition from the UK Department of Trade and Industry: “Social Enterprises are business with primarily social

⁴⁶ Michael Moynagh and Philip Harrold. *Church for Every Context: An Introduction to Theology and Practice* (London:SCM, 2012), 205, 223-4, 230-1, 250, 261, and 299.

⁴⁷ Ibid, 224.

⁴⁸ *Mission-Shaped Church*, 82.

⁴⁹ I will deal with ECP of the challenges and critiques in Chapter seven.

objectives whose surpluses are principally reinvested for that purpose in the business or in the community, rather than being driven by the need to maximize profit for shareholders and owners.”⁵⁰ David A. Bosch also defined “entrepreneurship” as “the activity related to taking initiative to innovate and create.”⁵¹ I would like to modify this definition for application in a Christian context. Christian social enterprises apply strategies to improve human and environmental well-being for the sake of showing to those outside the Church the love that God has for them. Mark L. Russell defines “*a missional entrepreneur*”, as “a person who lives on mission and starts up a business(es) in order to live out that mission.”⁵² He also mentions that

missional entrepreneurs can have an important and vital role in an age of economic globalization. They can serve practical extensions of the church to relieve people’s sufferings, and they can demonstrate physically the love of God by loving their neighbor.⁵³

I agree that the concept of “Christian social enterprise” is for practicing God’s love by providing socio-economic profits (employment, financial support, and so on) to our neighbors. For this reason, I would like to call “Christian social enterprise” by the term “*Missional enterprise*.” This demonstration of love is part of evangelization.

In the Korean context, practicing socio-economic contributions of Christian Social Enterprises may build social trust and social networks (social capital) by interacting with non-Christians and non-ecclesial communities. David J. Bosch points out that “God’s own mission is larger than the mission of the church. The *missio Dei* is God’s activity, which embraces both the

⁵⁰ Martine Price, *Social Enterprise: What it is and Why it matters Revised 2nd Ed.* (Wales, Great Britain: Biddles Ltd, Norfolk), 2009, 1.

⁵¹ The Office of Faith, Work, and Economics, *The Social Entrepreneur: The Business of Changing the World* (Franklin, TN: Seedbed, 2015), 2.

⁵² Mark L. Russell, *The missional Entrepreneur: Principles and Practices for Business as Mission* (Birmingham, AL: New Hope Publishers, 2010), 22.

⁵³ *Ibid.*, 49-50

church and the world, and in which the church may be privileged to participate.”⁵⁴ Christian social enterprises as missional enterprises also try to practice the *Missio Dei* through socio-economic engagement.

The Korean Evangelical Church had believed for a long time that evangelism and socioeconomic action were incompatible. According to Byung Joon Chung, a professor of Church History at Seoul *Jangsin* (Presbyterian Theological) University, during 1960-1995, “holistic evangelism did not flourish. In spite of the development of church planting and good training courses for their new believers, the social responsibility and prophetic role was left to small groups of progressive Christians in the NCKC (National Council of Churches of Korea), and the *minjung* churches.”⁵⁵

In my study, missional enterprises⁵⁶ focus on both spiritual evangelism and socioeconomic development in a holistic perspective. According to Bruce Bradshaw’s book, *Bridging the Gap: Evangelism, Development, and Shalom*, “shalom is a term to communicate between development and evangelism.”⁵⁷ The kingdom of God will be revealed in the future and it brings shalom to our present life circumstances.⁵⁸ Christian social enterprises attempt to bring socioeconomic shalom into tangible reality to fulfill the kingdom of God in present⁵⁹ for evangelism and church planting.

⁵⁴ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Book, 1991), 391.

⁵⁵ Byung Joon Chung, “A Reflection on the Growth and Decline of the Korean Protestant Church”, 319-320.

⁵⁶ Christian social enterprise (*missional* enterprise) is an example of “business as the integrated evangelism” which focuses on integration between evangelism and development in the workplace.

⁵⁷ Bruce Bradshaw, *Bridging the Gap: Evangelism, Development, and Shalom* (Eugene, Oregon: Wipf & Stock, 2007), 17.

⁵⁸ Ibid., 18.

⁵⁹ Mark L. Russell, *The missional Entrepreneur*, 47- 48.

1-6d. Social capital, Spiritual capital, and Cultural capital

There are many scholars who deal with the concept of “social capital.” Among them, I would like to examine Robert D. Putnam’s definition: “Social capital here refers to feature of social organization, such as trust, norms, network, that can improve the efficiency of society by facilitating coordinated actions.”⁶⁰ We can accumulate social trust through civil (or public) engagements. Social capital is reciprocal and relational. In my study, I will address ‘social trust’ among the factors of social capital because in the Korean context, ‘social trust’ of the Korean Church may be one of the crucial issues for church growth and church planting. Myung Young Kim speculates that “Church growth is deeply linked with social trust in the church”⁶¹ in South Korea. He also argues that recently the Korean Catholic Church has been growing “because of its action for justice and its actions of *diakonia*.”⁶² Can social action and *diakonia* build “social trust” which influences evangelism and church planting in South Korean Protestant churches?

According to Ken Eldred, “*Spiritual capital* is the collective societal faith, trust and commitment to do what is right—not only what is right in our own eyes or what benefits us the most, but what is right in the eyes of God.”⁶³ We cannot separate ‘Spiritual capital’ from ‘social capital.’ Peter Berger and Gordon Redding define ‘spiritual capital’ as “a subset of social capital.”⁶⁴ They think that ‘spiritual capital’ can be available for “use in economic and political

⁶⁰ Robert Putnam, *Making Democracy Work: Civic traditions in modern Italy* (Princeton, NJ: Princeton University Press, 1993), 6.

⁶¹ Myung Young Kim, *Reformed Pneumatology and Pentecostal Pneumatology* in Wallace M. Alston, Michael Welker ed., *Reformed Theology: Identity and Ecumenicity, Volume 1* (Grand Rapids, Michigan: Wm. B. Eedmans Publishing Co., 2003), 184

⁶² Ibid.

⁶³ Ken Eldred, “Spiritual capital: How the Church Uniquely Equipped to Break the Poverty Cycle” in *Mission Frontiers* (July-August 2011), 11.

⁶⁴ Peter .L. Berger and Gordon Redding, *The Hidden Form of Capital: Spiritual Influences in Societal Progress* (New York: Anthem Press, 2011), 2.

development.”⁶⁵ For example, Max Weber argues that the ‘Protestant ethic’ influenced economic growth in Europe⁶⁶ as ‘spiritual capital’.⁶⁷

Malloch also is convinced that spiritual capital is an example of ‘social capital’ in a religious tradition.⁶⁸ Traditionally, Confucianism has been an integral influence in Korean society since the fifth century. Grayson emphasizes that Confucianism and Protestant Christianity in Korea are an example of ‘dynamic complementarity.’⁶⁹ He states that the early Western Protestant missionaries did not only focus on evangelism but practiced social transformation such as educational and medical works. The reason why the Protestant Church had grown rapidly in Korea is that “This emphasis on social works and education appealed to Koreans not only because of its practical values, but also because it resonated with certain aspects of the Confucian tradition.”⁷⁰ Traditionally, Korean Confucianism tended to emphasize morality, politeness, and communal cooperation through education. The traditional Confucian heritage is still a vital part of Korean culture, so Koreans think that education is so crucial. In other words, early missionaries’ education and socio-economic contributions in Korea through pietistic and moral criteria became spiritual capital and tools to do transformational mission and evangelism through dynamic contextualization and complementarity with Korean Confucianism. Early mission work was able to earn social trust (social capital). Recently, however, the Korean Protestant Christianity lost its social and spiritual capital. My research will determine how church planting is affected by attempts to restore the Korean churches’ social capital.

⁶⁵ Ibid.

⁶⁶ Max Weber. *The Protestant Ethic and the Spirit of Capitalism* (Norton Critical Editions, 2009).

⁶⁷ Ken Eldred, 12.

⁶⁸ Theodore Roosevelt Malloch, *Spiritual Enterprises: Doing Virtuous Business* (New York and London: Encounter Books), 12.

⁶⁹ James H. Grayson, “Dynamic Complementarity: Korean Confucianism and Christianity,” in *Religious and the Transformations of Capitalism: Comparative Approaches* ed. Richard H. Roberts (London: Routledge, 1995).

⁷⁰ Ibid., 83.

In my study, business and economics are used as a missional and evangelical instrument to rebuild the Korean Protestant Church's 'spiritual capital'. The Korean Protestant Church has grown in the past with 'spiritual capital' such as practicing love, hospitality, and charity in both the spiritual and public dimension. This must be done again. For instance, Horace Allen,⁷¹ the first missionary in Korea, practiced medical development by introducing many techniques of Western medicine in Korea. American and Western Evangelical missionaries established schools, universities, hospitals, orphanages, women's shelters, companies, and the like. They contributed to provide socio-economic aid as well as spiritual impact for the poor and the oppressed. In my cases (especially *Jesus Coffee*), I describe how vocational education (barista education) and health-related work can make socio-economic transformation by preparing mental patients for getting a job. Vocational education and health-related work have brought about socio-economic transformation as well as spiritual conversion.

Pierre Bourdieu defines 'cultural capital' as skills, knowledge, and behaviors for cultural and educational competition.⁷² People who are social and economic minorities cannot get many cultural and educational opportunities to accumulate cultural capital in their difficult circumstances and they keep experiencing socio-economic difficulties due to a lack of cultural capital. Cultural capital is different from economic capital. However, it can be necessary for people's socio-economic developments by providing educational and cultural opportunities for improving skills and knowledge. The model of ECP attempts to provide educational and cultural

⁷¹ He established the first modern hospital, *Gwanghyewon* (廣惠院, House of Extended Grace) in Seoul, Korea in 1885.

⁷² Bourdieu, Pierre. *The Forms of Capital*. In John Richardson, Ed. *Handbook of Theory and Research for the Sociology of Education* (New York: Greenwood Press, 1986), 241-258.

opportunities for social minorities such as mental patients, immigrant workers, poor children, and so on.

1-6e. Kingdom Business

According to Ken Eldred's book, *God is at Work: Transforming People and Nations Through Business*, "Kingdom business is for-profit business ventures designed to facilitate God's transformation of people and nations."⁷³ He thinks that "business can become a missions tool by providing both economic and spiritual needs."⁷⁴ In my study, ECP is an example of 'Kingdom Business' which focuses on the integration between church planting and development in the workplace.

1-6f. 'Jeong' (Love) in the Korean context

Jeong means a type of 'love' in the Korean context but it is different from the Western concept of love. '*Jeong*' means communal and reciprocal love that develops slowly through heart-to-heart communication, giving tangible resources, sharing intangible emotion and constant contact in *maeul* (public community or village). Traditionally, people share their *jeong* with their neighbors in *maeul* and *si-jang* (market place) that are important public places for social solidarity. Woochel Kim states that '*jeong*' is "deep-rooted in the habitual center of the Korean heart as a result of its long history of interactions with Korean social customs and religious tradition."⁷⁵ Korea has been a Confucian society for a long time. According to Confucian teaching, social solidarity is crucial, so people think that sharing *jeong* is important to maintain a

⁷³ Ken Eldred, *God is at Work: Transformation People and Nations Through Business* (Ventura, California: Regal Books, 2005), 60.

⁷⁴ Ibid.

⁷⁵ Woochel Kim, "Korean *Jeong* and its relationships to Christian mission" (PH.D dissertation, Asbury Theological Seminary, Wilmore, KY, 2006), 161.

nation, a village, and a community. However, he highlights “*jeong* is not replaced as a whole by Christian love, but it intermingled with it...”⁷⁶ because *jeong* can make harmony between people through reciprocal love. The Confucian concept of “human hearted-ness” or in Chinese ‘*jen*’ is the foundational ethical concept and the goal of human development in South Korea. All cultural rules and practices aim to develop ‘*jen*’ in the people. As mentioned before, Western people may think that a marketplace (*si-jang*) is only for commercial and business activities. However, in the Korean context, *si-jang* is a public place where people share their *jeong* with their neighbors. People feel affective attachment (*jeong*) at *si-jang*. For this reason, Koreanized public ecclesiology of ECP focuses on reaching out to ordinary people (*minjung*) for sharing *jeong* to generate social credibility in the marketplace (*si-jang*).

1-6g. Entrepreneurial Church Planting (ECP) and Business as Mission (BAM)

According to Mark L. Russell, “The term business as mission was first coined in 1999 by a small group of leaders meeting at the Oxford Center for Mission Studies in the United Kingdom.”⁷⁷ Russell, quoting R. Paul Stevens, defines Business as Mission (BAM) as “business as a vehicle of the mission of God in the world.”⁷⁸ David A. Bosch distinguishes between BAM and social entrepreneurship. He states that “What distinguishes BAM from social entrepreneurship is BAM’s focus on the world’s poorest and least evangelized in a cross-cultural context. Social entrepreneurship operates in a broader context.”⁷⁹

Entrepreneurial Church Planting (ECP) is a subset of both BAM and social entrepreneurship. Generally, traditional church planting in South Korea relies on fundraisers

⁷⁶ Ibid., 223.

⁷⁷ Mark L. Russell, *The missional Entrepreneur*, 133.

⁷⁸ Ibid., 23.

⁷⁹ Social Entrepreneurship: *The Business of Changing the World*, 4.

such as churches, families, and friends. However, ECP focuses on businesses that are started with the intent of planting a church and the churches share the facilities with the enterprises. *Coffee and Church* chains and *Odukieo* church are examples of ECP. The Lausanne 2004 BAM issue group points out that “Church planting and business planting can go together hand in hand”⁸⁰ because BAM can be an effective tool for church planting in context that are unfavorable to Christianity.⁸¹ The Fresh Expressions networks⁸² introduce ‘café church’ as an example of ECP: “Like café church in a church building, the approach is 'attractional' - Christians put on an event (in the café) and attract others through invitations and publicity.”⁸³

The concept of communal life (or symbiotic life) was crucial in South Korea because culturally, Koreans place more emphasis on ‘*uri*’ (us) than ‘*na*’ (me). Riwha Hong states that “In Korean culture, people are seen as negatively “individualistic” (self-centered) if they emphasize ‘*I*’ in social action.”⁸⁴ This negative opinion about individualism (not community-centered attitudes) is from Confucianism that has dominated Korean culture and consciousness for a long time. Korean culture is an honor and shame culture, so “*Nunchi* (ability to gauge others’ moods) is a Korean interactional communicative pattern, which also can be called other-awareness or situational sensitiveness.”⁸⁵ Koreans also think that *maeum* (heart or emotion) is more important than *meori* (brain or knowledge) in people’s reciprocal relationships. For this reason, *jeong*

⁸⁰ Lausanne Committee 2004 for World Evangelization, *Business as Mission: Lausanne Occasional Paper NO. 59* (Pattaya, Thailand : the Lausanne Committee for World Evangelization, 2004), 27.
www.lausanne.org/docs/2004forum/LOP59_IG30.pdf

⁸¹ Ibid.

⁸² According to Fresh Expression homepage, “A fresh expression of church is a new gathering or network that engages mainly with people who have never been to church. There is no single model, but the emphasis is on starting something which is appropriate to its context, rather than cloning something that works elsewhere. Over 3,000 of these new forms of church now exist in almost every denomination and tradition in the UK.”
<http://www.freshexpressions.org.uk/about/whatis>

⁸³ <https://www.freshexpressions.org.uk/guide/examples/cafe>

⁸⁴ Riwha Hong, *Shame in the Korean Uri Culture: An Interpretation of Self Psychology and Korean Indigenous Psychology* (Madison, New Jersey: the Graduate Division of Religion, Drew University Doctoral dissertation, 2008), 136.

⁸⁵ Ibid., 122.

(affection from *maeum*) is based on building relationships with others. Hong highlights that "... symbiosis-reciprocity of selfhood and otherness in the *uri* [we-ness] relationships and *jeong* has to do with the notion of holism, and that permeable other ego boundaries..."⁸⁶ In a social context conditioned by such concepts, the building up of social capital as in the ECP model is totally idiomatic. ECP connects to deep Korean cultural roots. D'Intino contends that "South Korea was the first nation in Asia to pass specific social enterprise legal form legislation"⁸⁷ to make communal (or public) benefits and create new jobs and socio-economic contributions for solving unemployment.

1-6h. Church Planting

There are many types of 'church planting'; however, I would like to focus on Entrepreneurial Church Planting (ECP) in the era of church decline. According to the definition of the Fresh Expressions Initiative, "Church planting is the process by which a seed of the life and message of Jesus embodied by a community of Christians is immersed for mission reasons in a particular cultural or geographical context."⁸⁸ Recently, we can find the increasing gap between church and the community in South Korea, so ECP suggests how planting churches of fresh expressions can reconnect with unchurched people by accumulating social capital in the marketplace (*si-jang*). Although 'planting' is not synonymous with 'expressions', "both planting and fresh expressions of church can arise out of similar motivation and experiences and both can overlap in what they seek to achieve."⁸⁹ My cases (ECP models) can be recognized as subtypes of Fresh Expressions. These churches attempt to hold the functions of church on weekdays in

⁸⁶ Ibid., 136.

⁸⁷ Robert S. D'Intino. *Chapter seven. Legal Issues in Social Enterprise Structure* in Thomas S. Lyons (Ed.). *Social Entrepreneurship: How Businesses Can Transform Society (Vol. I)* (Santa Barbara, CA: Praeger, 2013), 152.

⁸⁸ *Mission-shaped Church*, 32.

⁸⁹ Ibid., 34.

the marketplaces and not just Sundays by building social capital (social trust and networks) in the different contexts. Michael Moynagh emphasized that the Fresh Expression Initiative is interested in evangelism and church planting for people who “do not normally attend church.”⁹⁰ He also encouraged congregations to make relationships (or social networks) with unchurched people through missional, contextual, formational, and ecclesial principles.⁹¹ Stuart Murray also points out that “planting churches into social networks will be an important dimension in any contemporary mission strategy.”⁹² Thus, socioeconomic contribution of ECP may promote social capital and reproduce alternative Christian communities in diverse contexts.

1-6i. Unchurched, dechurched, and ‘Canaan’ People in South Korea

‘The unchurched’ or ‘unchurched people’ means that “people who do not belong to the church and do not believe in Jesus Christ”. However, ‘the dechurched’ or ‘dechurched people’ refers to “people who attended the church but not attending the church now.” According to archbishop’s council on mission and public affairs’ book, *‘Mission-Shaped Church: Church Planting and Fresh Expressions in a Changing Context*, there are two different kinds of ‘dechurched people’. First, “‘Open de-churched’-people who have left church at some point, but are open to return if suitably contacted and invited.”⁹³ Second, “‘Closed de-churched’ have attended church at some point in their life, but were damaged or disillusioned, and have no intention of returning.”⁹⁴ In South Korea, a new religious sociological terminology, ‘Canaan People’ is quite similar to the definition of ‘dechurched people’. In the Old Testament, ‘Canaan people’ is defined as ‘people who live in the promised land’ but in Korean, the term, ‘Canaan’

⁹⁰ *Church for Every Context*, xv.

⁹¹ *Ibid.*, xiv-xvii.

⁹² Stuart Murray, *Planting Churches in the 21st century* (Scottsdale, Pennsylvania: Herald Press), 33.

⁹³ *Mission-Shaped Church*, 37.

⁹⁴ *Ibid.*

has three syllables (*Ca-na-an*). If making these syllables reverse, it becomes '*An-na-ca*', which means '*I do not want to attend*' in Korean. According to Stuart Murray, sometimes, peoples' believing and belonging may not be coincidental in post-Christendom.⁹⁵ Dr. Sang-don Cho, director of *the Center for the Study of Ministry and Society*, introduced the new term in a report based on interviews with 'the dechurched' (*Canaan people*) who are believing God, Son, and the Holy Spirit, but not (or no longer) belonging to the church in April, 25, 2013 at *Chungeoram Academy* in Seoul, South Korea. According to his report, many *Canaan people* are disillusioned with institutionalized Protestant churches and are leaving their churches.⁹⁶

1-6j. *Café Church* and *Church Café* in South Korea

'Café church' was not a familiar concept with the Korean Protestant Church but this new form of church planting has grown exponentially from five years ago in South Korea because church planters want to make a contact point with the younger generation. And they are hoping for a financially self-supporting café business.⁹⁷ Café church is church practicing both vocational and missional duties (both business and mission) as a model of ECP. However, 'church café' is quite different from 'café church' in South Korea. 'A church café' is managed by the traditional (or inherit) churches for the purpose of socio-economic contributions in the community.⁹⁸ 'A church café' is usually located in the part of church building without the purpose of church planting. A café church is itself the start of a new church plant.

⁹⁵ Stuart Murray, *Church After Christendom* (Colorado Springs, Co: Paternoster Press, 2004), 18-23.

⁹⁶ Sang-don Cho, *Canaan People: Lost of the Way in Modern Peoples' Spirituality* [가나안성도 길을 잃은 현대인의 형성] (Seoul, South Korea: *the Center for the Study of Ministry and Society and Chunggeoram Academy*, 2013) http://www.psik.co.kr/bbs/board.php?bo_table=tb03&wr_id=6&page=2&cate_id=2040

⁹⁷ '카페 교회'를 아십니까?: 개척 준비하는 목사들의 관심 급증...젊은이들과의 접촉점, 자비량 목회 꿈꿔 [Do you know 'Café Church'?]: Church Planters are interested in...the contact point of the young generation, and dreaming for self-supporting], Newsnjoy, February 3, 2015.

<http://www.newsnjoy.or.kr/news/articleView.html?idxno=198388>

⁹⁸ Ibid.

1-6k. A Mixed Economy

The concept of ‘a mixed economy’ is crucial in the fresh expressions initiatives. ECP also carried out a mixed economy by cooperating with the denominational churches as well as the inherited churches. A mixed economy church accepts both the new forms of church planting and the traditional church planting by considering the context.⁹⁹ A mixed economy church underlines a partnership with the denomination and the traditional churches in the Trinity.¹⁰⁰

Pastor Anh who is a church planter and employer of Jesus Coffee said,

Although my denomination and my supporting church focus on traditional church planting, I do not follow the traditional direction for church planting and planted the new form of church (a café church). However, it is not problem at all for cooperation with the supporting church (the traditional church).

‘A mixed economy’ does not mean passing DNA from the mother church or denomination to the daughter church for cooperation. Although the new forms of church planting is different from the mother church (or supporting church) by considering each context, fresh expressions of church have partnership, fellowship, and cooperation with the traditional denomination and supporting church.

1-7. Research Methodology

In order to study the development of ‘social capital’ through the ECP movement and its effect on church planting and evangelism, I relied on the grounded theory research approach and library research.

⁹⁹ *Church for Every Context*, 431.

¹⁰⁰ *Ibid.*, 435.

1-7a. Grounded Theory Approach

Paul D. Leedy and Jeanne Ellis Ormrod categorize five types of qualitative research: 1) Qualitative case study, 2) Content analysis, 3) Phenomenology, 4) Ethnography, and 5) Grounded theory.¹⁰¹ Among these types, “a grounded theory study focuses on a process (including people’s actions and interactions) related to a particular topic, with the ultimate goal of developing a theory about that process.”¹⁰² I could not know the exact and particular relationships between church planting and social capital in my cases before doing my field research and data analysis. My goal is to find out how the process of ECP relates to evangelistic, missiological, and socio-economic components through qualitative data analysis and interpretation. Moreover, I seek how ECP and social capital (social networks and trust) can influence each other in my cases through the process and methods of grounded theory research.

Grounded theory was first started by Barney Glaser and Anselm Strauss’s publication, *The Discovery of Grounded Theory* in sociology but many other academic fields (even missiology) are using this theory now.¹⁰³ After publication of the book, Glaser, Strauss, and their associates have published many other books about ‘grounded theory’ to build a new theory through doing qualitative analysis in their fields of study.¹⁰⁴ Among the many books of ‘grounded theory’, I will use Anselm Strauss and Juliet Corbin’s book: *Basics of Qualitative Research: Grounded Theory Procedures and Techniques* because their book explains ‘grounded theory’ clearly.

¹⁰¹ Paul D Leedy and Jeanne Ellis Ormrod. *Practical Research: Planning and Design (8th Edition)* (Upper Saddle River, New Jersey: Pearson Education, Inc., 2005), 144.

¹⁰² Ibid., 140.

¹⁰³ Ibid.

¹⁰⁴ Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research: Grounded Theory Procedures and Techniques* (Newbury Park, CA: Sage Publications, Inc., 1990), 9.

According to Strauss and Corbin's book, '*Coding Procedures*' is the heart of 'grounded theory' to code and analyze data.¹⁰⁵ So, I will focus on coding, which "represents the operations by which data are broken down, conceptualized, and put back together in new ways."¹⁰⁶ I will analyze and describe 'coding procedures' (open coding, axial coding, and selective coding) of data from my cases in Chapter three for more detail and I will explain how I collected my data for practicing 'grounded theory' below in *1-8. Data Collection Methodology*.

Interviews are very important for my study. I also collect data through participant-observation and documents to maintain 'triangulation' in my qualitative study. I will develop concepts, subcategories, and categories by classifying and analyzing my data. I will constantly compare subcategories to other subcategories, categories to other categories, and case to case. These categories and concepts originate from codes, which are obtained from analysis of research transcripts, and then I will conceptualize the socio-economic and missiological patterns through the process of constant comparison.

According to Leedy and Ormrod,

This process of moving back and forth between data collection and data analysis, with data analysis driving later data collection, is sometimes called the constant comparative method. The theory that ultimately evolves is one that includes numerous concepts and interrelationships among those concepts...¹⁰⁷

Grounded theory research is the application of a constant comparative process to find a new theory through the back-and-forth interplay with data collection and analysis.¹⁰⁸ Ultimately, I will use the procedure of coding to discover themes from my data.

¹⁰⁵ Ibid., 57.

¹⁰⁶ Ibid.

¹⁰⁷ Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design*, 141.

¹⁰⁸ Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research*, 62.

1-7b. Library Research

Library research is necessary for my academic purposes. It gives an exact direction to conduct research systematically. I found the results of research by others thorough library research. I visited several libraries (B.L. Fisher Library at Asbury Theological Seminary, Thompson Library at Ohio State University, and Blackmore Library at Capital University) in America to find missiological and socio-economic resources for my research. I visited Korean University and Seoul Theological University libraries where I studied. The Korean University library is one of the largest academic library systems ¹⁰⁹ in South Korea and the library is able to provide a great interlibrary loan system for me so I found four relevant documents, one data resource, twenty mass media resources and articles about two cases, two examples of ECP, and Korean Christian social enterprises.¹¹⁰ From Korean theologians and missiologists, I found five articles and books about church planting, evangelism, and fresh expressions initiative¹¹¹ at Seoul Theological University.

1-8. Data Collection Methodology

1-8a. Triangulation

In order to maintain ‘validity’ and ‘reliability’ in my qualitative work, I try to sustain ‘triangulation’ (Intensive Interviews, Participant-Observation, and Documents) for the methods of data collection. These methods can help me develop a storyline and new theory in my cases through constant reciprocity and comparison.

¹⁰⁹ Please see <http://library.korea.ac.kr/>

¹¹⁰ Please see my bibliography

¹¹¹ Ibid.

I work with two cases of ‘Entrepreneurial Church Planting’ (ECP) in South Korea: A) *Odukio Busikjeom* (inexpensive Korean restaurant) church, and B) *Coffee and Church*. I collect data through participant-observation, documents, and intensive interviews to find how people (employers, employees, and church members) “result from and influence one another”¹¹² and to analyze correlation between church planting and social capital through business and evangelism in these cases.

1-8a-i) Participant-Observation and Field Notes

I was a participant observer for the qualitative research. I was able to get both an “insider” (emic) understanding of employers and employees and outsider (etic) perspectives at my two cases through participant observation. I engaged in their business and ministry as a temporary worker and minister to find emic perspectives and I went to working places and participate in employees’ life and experience to examine how they thought about ECP, evangelism, Christian business, and so on as a visitor through an etic approach. I stayed at each model of ECP for 15 days. Please see ‘*Figure 1-4. The Timeline for my Field Research.*’

Figure 1. 4. The Timeline for my Field Research

Research Place	Time
A. <i>Odukio Bunsikjeom</i> Church	December 21, 2015- January 4, 2016
B. <i>Coffee and Church</i>	January 5-20, 2016

I was carefully writing ‘field notes’ by observing people’s interactions and I used the notes to maintain ‘triangulation’. I also attempted to seek answers to the guiding questions

¹¹² Ibid., 144.

during participant-observation. As stated above, there were three different guiding questions for my participant observations:

- 1) How do the models of ECP define and practice evangelism and church planting?
- 2) What effects do the cases have on the social capital among the unchurched and dechurched?
- 3) How has ECP partnered with institutions, such as the local churches, denominations, and non-ecclesial institutions?

1-8a-ii) Intensive Interviews

I had in-depth interviews with sixteen informants, with a total of fifty interviews. These included an employer or a planter of ECP church (four times), three employees (three times), and four Church members (three times) at each case. I want to keep interviewees' anonymity in my study, so I do not use their full names (only represent their initials). Please see *'Figure 1.5. The Lists of Interviewees'*.

Figure 1. 5. The Lists of Interviewees

The Name of ECP Model	Person's Name	Position	Gender	Age
Odukio	Pastor Choi	A Church Planter & employer	Male	40's
Odukio	Jung-Sa	Pastor Choi's wife & a church- plant with her husband	Female	40's
Odukio	Jung-A	An employee at Odukio restaurant and Jabez school & children pastor	Female	30's
Odukio	Jung-B	An employee at Odukio restaurant, Flowing shop, and Jabez school & young and young adult pastor	Female	30's
Odukio	Kim-A	A church member & voluntary worker at Odukio restaurant	Female	40's
Odukio	Kim-B	A church member	Male	40's
Odukio	Choi-A	A lay leader	Male	40's
Odukio	Choi-B	A church member	Male	20's

Coffee & Church	Pastor Ahn	A Church Planter & employer	Male	40's
Coffee & Church	Jung	An employee at Jesus Coffee (Hanseong Central Hospital) & children pastor	Male	30's
Coffee & Church	Lee	A part time employee at Jesus Coffee (Galwol-Dong) & part time pastor at other church	Male	30's
Coffee & Church	Kwon	An employee at Jesus Coffee (Galwol-Dong)	Male	20's
Coffee & Church	Kang	A lay leader & an employer at Jesus Coffee (Mapo)	Male	40's
Coffee & Church	Ko	A church member	Female	30's
Coffee & Church	Kim	A church member	Female	50's
Coffee & Church	Yu	A lay leader	Female	60's

In order to select the best people to interview, first of all, I started with formal interviews with two church planters (or employees). Church planters allowed me to have formal interviews with employees and church members (in each research site). Then I tried to find the “hidden fit” interviewees through informal social networks in the process of snowball sampling. I could make informal intimate relations with the informants (employees and church members) by working temporarily at the business places and attending the church meetings regularly. My relationships started with two persons in formal relationships and they told me who else to talk with. This kept growing. Although this process required a lot of time, it helped me to find suitable and varied interviewees naturally without danger of bias.

I also tried to find the best informants through repeated observations and interviews¹¹³ by focusing on a grounded theory study. Crane and Angrosino state that “it is impossible to meet and speak with all the members of the community”¹¹⁴ and all members are not the best informants to collect research data. So, selecting right persons is important for interviews. McCurdy, Spradley, and Shandy introduce “four attributes of a good informant”:¹¹⁵

- 1) A cultural informant should know the culture well.
- 2) An informant should be currently in the culture.
- 3) Someone who is verbal and social makes a better informant.
- 4) An informant should be located nearby and have time for the research.

I found my sixteen interviewees by considering the four attributes because interviews are one of the most important strategies for collecting qualitative data. As mentioned, I had three or four interviews with each informant. First of all, I gave open questions to them in order to allow them to express their opinions freely in initial interviews, and then by analyzing informants’ responses briefly from these interviews, questions were added in subsequent interviews to find answers for my research questions. I collected data by using interviews to answer my research questions.

I used an Apple iPad mini as a recording device. I recorded my formal interviews on my iPad and wrote down informal interviews in my field notes. I analyzed the data through the coding method as discussed above. I discuss the process and the results of the data analysis in more depth in *Chapter three*.

¹¹³ Julia G. Crane and Michael V. Angrosino, *Field Projects in Anthropology (Second edit.)* (Heights, IL: Waveland Press, Inc, 1984), 53.

¹¹⁴ Ibid.

¹¹⁵ David W. McCurdy, James P. Spradley, and Dianna J. Shandy, *The Cultural Experience: Ethnography in Complex Society* (Second Edit.) (Long Grove, IL: Waveland Press INC., 2005), 25-26

1-8a-iii) Documents

Documents are secondary resources that are included in both printed and electronic (from libraries and internet newspapers) materials. They contained books, event programs, church bulletins, maps, newspapers, television program scripts, journals, and Christian magazines. Many newspapers, Christian broadcasting and magazines (mass media) have discussed both cases (*Odukio Bunsikjeom Church* and *Coffee and Church*) and Pastor Choi published his book, *Odukio Story* in 2015¹¹⁶ to introduce his ECP. I collected newspaper and Christian magazine articles, television program scripts, journals, photos and church bulletins about my cases from both library and internet research in South Korea. Pastor Choi gave his book to me when I visited his church.

Document analysis can make my study more credible by reducing bias. Analysis can supplement collected data from interviews and participant-observation. According to Merriam, “Documents of all types can help the researcher uncover meaning, develop understanding, and discover insights relevant to the research problem.”¹¹⁷

1-8b. Research Validity and Reliability

My research methodology and interview questions were validated by my proposal committee and Asbury Theological Seminary’s Institutional Review Board (IRB) in November, 2015 before I conducted my field research in South Korea.

Merriam emphasizes two different kinds of validity: 1. Internal Validity or Credibility and 2. External Validity or Transferability.¹¹⁸ In order to keep internal validity or credibility, Merriam

¹¹⁶ Joonsik Choi, *Odukio Story* (오뚜기 이야기) (Seoul, South Korea: Dudrim, 2015).

¹¹⁷ S. B. Merriam. *Case Study Research in Education: A Qualitative Approach* (San Francisco: Jossey-Bass, 1988), 118.

indicates three different strategies. First, researchers need to take into account ‘triangulation’ which I’ve discussed above. Second, researchers sustain “*respondent validation*”¹¹⁹ because without choosing suitable interviewees, interviews, and interpretations, we cannot get precise data. In order to choose participants, I tried to implement ‘member checks’ several times. I chose church staff who participated in both evangelism and business. I also selected the church members (Kim-A, Kim-B, Choi-A, Choi-B, Kang, Ko, and Yu) who had interviews with me because they did not attend or temporarily stopped attending the church before they came to the models of ECP. Third, researchers need to practice “*adequate engagement in data collection.*”¹²⁰ In order to collect enough data, I had observed, participated with, eaten, followed, served, and worshiped with participants for fifteen days (each day over ten hours) in each case.

According to Merriam, “External validity is concerned with the extent to which the finding of one study can be applied to other situations.”¹²¹ In order to maintain ‘external validity’, I practice ‘*maximum variation*’ by ‘seeking diversity in sample selection.’¹²² I took into account gender diversity (nine males and seven females) and roles (six pastors and ten lay persons) at churches and business places. Please see interviewees’ genders and roles in *Figure 1.5. The Lists of Interviewees.*

1-9. Significance of the Research

This research provides an important contribution to missiological, public theological, and socio-economic knowledge and practice for church planting by studying how Christian

¹¹⁸ S. B. Merriam. *Qualitative Research: A Guide to Design and Implementation* (San Francisco: John Wiley & Sons, Inc, 2009), 213-234.

¹¹⁹ Ibid., 217.

¹²⁰ Ibid., 219.

¹²¹ Ibid., 223.

¹²² Ibid., 227.

social enterprises influence the development of social capital (social trust and networks) and how social capital then affects church planting in the contemporary South Korean context.

This research project investigated ECP in the following areas:

1) This research helped us understand how socio-economic engagements affected social capital (social trust and networks) in the Korean context. The Korean Church is experiencing social disconnections due to the lack of social trust, so many non-Christians reject the gospel from evangelists. For this reason, accumulation of social capital is a crucial element for evangelism and church planting in the Korean context. Therefore, I explored how the models of ECP became socio-economic and missiological approaches for church planting. My research also helps Korean Christians know how social capital affects church planting.

2) This study helped us understand “public ecclesiology” in the economic realm. Fresh expressions initiative is one of Social-Economic Public Church Movements (SEPCM) in the Korean context. Many non-Christians in South Korea believe that Protestant Christians have political power, but the Korean Church only concentrates on helping some ecclesial groups. Anti-Christian rhetoric is full of criticism of Korean Protestant Churches because of their perceived non-participation in the broader needs of society. However, I want to discover how the ECP movement affects social capital by engaging “public ecclesiology” from the unchurched in a pluralistic Korean society.

3) This research helped us understand ECP as a model of ‘kingdom business’ that practices spiritual and socio-economic development together, so we can find the interrelationship between socio-economic contribution and church planting in my study.

1-10. Further Study

I expect to work on the following topics in the future: 1) study each Socio-Economic Public Church Movement (SEPC) in the Korean Church, and 2) compare/contrast the fresh expressions movements in Great Britain, North American, and South Korea.

First, I will study each SEPC in detail in the Korean context. As noted in Chapter one, I briefly characterized five types of SEPC such as Organic church, Local church, Humanitarian, Christian social enterprise, and Fresh expressions movement. I would like to study each type of SEPC through qualitative methods. These studies may tell us how socio-economic factors affect both evangelism (the Gospel) and social transformation (deed) in the perspective of public theology.

Second, I want to focus on the comparisons between the fresh expressions movements in various countries. The fresh expressions initiative is contextual. It means that missional and evangelistic hermeneutics occur through the diverse ‘fresh expressions’ of evangelism in each context. I would like to study how each discourse is similar and different, and then understand their strengths and weaknesses as alternative evangelical and church planting models.

Chapter Two- Literature Review

Overview

In order to study how Entrepreneurial Church Planting (ECP) as a Socio-Economic Public Church Movement (SEPCM) influences ‘social capital’ for evangelism and church planting in the Korean public context, a literature review is required in four different sections: public theology in the Wesleyan tradition, social capital, BAM (kingdom business), and Fresh Expressions initiative.

First, I will describe overview of public theology briefly and focus on public theology in the Wesleyan tradition analyzes ECP as a SEPCM in my cases because *Odukiewo church* and *Coffee and Church* are influenced by the Wesleyan Spirit. It is clear that “John Wesley is an evangelist” but not many scholars define “John Wesley” as a public theologian¹²³ or social entrepreneur.¹²⁴ However, John Wesley dealt with tangible public issues such as economic property, political policy, slavery issue, and so on in the public realm. John Wesley was concerned with socio-economic responsibility for “the allocation of goods and services.” I will examine SEPCM in the socio-economic realm that focuses on socio-economic contributions for the public communities. In order to explicate John Wesley’s socio-economic understanding as an aspect of public theology, I will analyze John Wesley’s sermons¹²⁵ that refer to Christians’ socio-economic contributions and engagements in the public community.

¹²³ Gregg A Okesson and D. Stephen Long define “John Wesley” as a public theologian.

¹²⁴ David Wright describes John Wesley as a social entrepreneur in his book, *How God makes the World a Better Place* (2012), 85 and Kevin Brow, Kevin Kinghorn and Tapiwa Mucherera also define John Wesley as social entrepreneur in their book, *The Social Entrepreneur: The Business of Changing the World* (2015), 27-36.

¹²⁵ John Wesley. *The Use of Money* (1872), *Sermon 7: The Way of the Kingdom of God* (1872), *Sermon 51: The Good Steward* (1872), *Sermon 87: The Danger Of Riches* (1872), *On Riches* (1872), *Sermon 112: The Rich Man And Lazarus* (1872), and *Sermon 126: On The Danger Of Increasing Riches*.

In order to study the concept of the public church, I will focus on John Wesley, Korean missiologist Sebastian Kim, and Paul Chung's public theology.

Second, the churches' socio-economic contributions influence the production of social capital. Practicing social and economic responsibility may help the Korean church do evangelism without facing rejection by an increasingly pluralistic public. I want to investigate if social capital also makes Christians attractive neighbors in the world. I will focus on spiritual and social capital that mediates socio-economic contributions and evangelism.

Third, in order to explore the notion of Christian social enterprises, I will look at social enterprises and BAM (kingdom business) as described by various Christian scholars. Mark L. Russell understands "the kingdom of God is a holistic paradigm."¹²⁶ It means that "the kingdom of God refers to God's reign over all things, both visible and invisible, both physical and spiritual, throughout all of creation."¹²⁷ BAM (kingdom business) is a holistic tool for fulfilling the kingdom of God in every area of life. Holistic evangelism is very effective for the oppressed and the poor. Even though the Korean economy has been burgeoning, the church needs to reach out and help people who are oppressed and the poor such as North Korea defectors, the disabled, and single mothers. In my research, I want to investigate how Christian social entrepreneurship inform and promote evangelism.

Fourth, ECP is a model of the fresh expressions initiative, so I will explore the insight from the "fresh expressions initiative." The fresh expressions movement was started in England because the Church of England sought the alternative forms of church planting in an era of church decline to reach out the unchurched and dechurched. I will describe three different narratives in each different context (England, America, and South Korea) by introducing authors'

¹²⁶ Mark L. Russell, *The Missional Entrepreneur*, 47.

¹²⁷ Ibid.

books from England, North America, and South Korea. I also will offer a critique of Fresh Expressions in this section.

2-1. Overview of Public Theology

Many scholars who are from different continents and countries have developed the notion of ‘public theology’ since Martin Marty first discussed Reinhold H. Niebuhr’s public theology.¹²⁸ Dirk Smit also mentioned that “there exists no single and authoritative meaning of public theology and no single normative way of doing public theology.”¹²⁹ Public theology deals with public areas such as politics, economics, business, health, ecology, media, culture, technology and so on in the different public contexts. Especially, David Tracy argues that theology needs to address three public areas: the church, the academy, and society in his well-known book, *The Analogical Imagination*.¹³⁰ The church is necessary to carry out its prophetic calling as a body of Christ in the public sphere. I recognize that public theology affects many sectors of society but I want to concentrate on two case studies that highlight the socio-economic sectors¹³¹ without minimizing the value of the other sectors.

Among various characteristics of ‘public theology’, I think that there are two main hallmarks in my dissertation. First, public theology has the incarnational and contextual characteristics by focusing on each public discourse in each context. For example, South African

¹²⁸ Martin Marty, “Reinhold H. Niebuhr: Public Theology and the American Experience,” *Journal of Religion* 54, no. 4 (October 1974), 332-59.

¹²⁹ Dirk Smit “Notions of the Public and Doing Theology”, *International Journal of Public Theology* 1:1 (2007), 431-54 at 443.

¹³⁰ David Tracy, *The Analogical Imagination: Christian Theology and the Culture of Pluralism* (New York: Crossroad, 1981).

¹³¹ I believe that building social capital through business is a social-economic activity in the market. Sebastian Kim categorizes six areas (Market, Civil Society, Academies, Religious communities, Media, and State) in the public sphere. Business and economics, unions, global economy, and so on are included in the area of ‘market’. In fact, ECP belongs to both the area of ‘market’ (socio-economic) and ‘religious communities (spiritual)’ (please see Sebastian Kim’s book, *Theology in the Public Sphere: Public Theology as Catalyst for Open Debate* (London: SCM, 2011), 13.

public theologians have developed their theology by engaging in the anti-apartheid theological movement. Sebastian Kim and Katie Day highlight, “The prophetic theology of *Kairos* became the basis for the public theologies of South Africa which were not confined to the academy but were visibly being constructed in the context of the emerging democracy.”¹³² I will describe how the models of ECP are practicing both social entrepreneurial efforts and evangelism in the Korean context to show their public discourses. I agree with Max L. Stackhouse’s idea about entrepreneurship in public theology, “There is no longer any reason to deny the holiness of a vocation to business management”¹³³ because business is Christians’ vocation from God for reaching out in peoples’ public life.

Second, public theology must be connected by missiology and the study of evangelism. Christian ethic scholars and systematic theologians (Martin Marty, Stanley Hauerwas, Karl Bart, Paul Tillich, Reinhold Niebuhr, Jürgen Moltmann, Max Stackhouse, David Tracy, and so on) have engaged in the field of public theology. Although some missiologists are interested in public theology with interdisciplinary views, these concerns are not enough. However, in the study of mission and evangelism, public theology is essential because the mission of God means reaching public spheres beyond the ecclesial community for God’s mission to the world.

¹³² Sebastian C.H. Kim and Katie Day (Ed.), *A Companion to Public Theology* (Leiden, Netherlands: Koninklijke, 2017), 9.

¹³³ Scott R. Peath, E. Harold Breitenberg Jr., Hak Joon Lee, *Shaping Public Theology: Selections from the Writings of Max L. Stackhouse* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2014), 228.

2-2. John Wesley as a Public Theologian

If we try to find the sources of ‘public theology’, we cannot find many materials from Wesleyan scholars and institutions.¹³⁴ However, the first founder of Methodism was nonetheless a public theologian by engaging in public issues.

There is no one accepted definition of the term, ‘public theology.’¹³⁵ Gregg A. Okesson and D. Stephen Long¹³⁶ characterize ‘John Wesley’ as a public theologian. Among many different versions of public theology, I want to adopt John Wesley’s theological framework from socio-economic transformation. According to John Wesley, “public theology” (*a theologia publica*) as the most important Christian theology points out that the church needs to give the light of hope to the oppressed and the marginalized for practicing holistic holiness.¹³⁷

2-2a. Social-Economic Transformation for Evangelism in Wesleyan Theology

David Tracy categorizes three public realities: wider society, academy, and church in his book, *The Analogical Imagination: Christian Theology and The Culture of Pluralism*.¹³⁸ Among Tracy’s three publics of theology, societies are subdivided into three realms: 1) techno-economic structure, 2) polity, and 3) culture.¹³⁹ Among these subdivisions, the techno-economic realm focuses on socio-economic responsibility in public.¹⁴⁰ John Wesley also dealt with ‘social-

¹³⁴ Presbyterian Scholars has studied “public theology.” Especially, “The Abraham Kuyper Center for Public Theology” provide many great insights into the field of “public theology.” Among the Wesleyan institutions, there is “Center for Public Theology” at Wesleyan Theological Seminary (Washington D.C.).

¹³⁵ Eneida Jacobsen, “Models of Public Theology,” *International Journal of Public Theology* 6 (2012), 7-22 at 8.

¹³⁶ Okesson talks about “Wesleyan Foundations in Public Theology” in his article, *Public Theology for Global Development: A Case Study Dealing with “Health” in Africa*, *The Asbury Journal* 67 (2012), 56-76. Long deals with John Wesley as a public theology in his book, *John Wesley’s Moral Theology: The Quest for God and Goodness* (Nashville, TN: Kingswood Books, 2005), 209-242.

¹³⁷ Christians should practice both personal and social holiness.

¹³⁸ David Tracy, *The Analogical Imagination: Christian Theology and The Culture of Pluralism* (New York: Crossroad, 1981), 3-32.

¹³⁹ *Ibid.*, 6-7.

¹⁴⁰ *Ibid.*, 7.

economic transformation' for evangelism. The Wesleyan tradition was started from an evangelistic imperative.¹⁴¹ According to Lacey Warner's article, the four distinctive characteristics of a Wesleyan paradigm for evangelism are:

A) the centrality of scripture and the gospel of Jesus Christ, B) comprehensive theological reflection, C) dialectic tension maintaining a holistic balance between distinct emphases of Christian doctrines, and D) the consistent challenging of socially prescribed boundaries such as class, race, and gender.¹⁴²

The Wesleyan paradigm for evangelism is biblical, theological, and holistic. Wesley understood that faith should be shown forth by practicing public and social engagements as well as personal and inward life.¹⁴³

The Wesleyan legacy tries to overcome the modern privatization by rebuilding connections between the church and the public in the socio-economic realm. According to John Wesley's sermon: 'the Use of Money' in Luke 16:9, "Having, First, gained all you can, and, Secondly saved all you can, Then 'give all you can.'"¹⁴⁴ Wesley states that we should provide financial support for the poor as well as for our own household as God's stewards.¹⁴⁵ He is convinced that the churches' socio-economic contributions are necessary for economic transformation. Today also social holiness must be extended toward non-ecclesial institutions and community.

¹⁴¹ James Logan, "The Evangelical Imperative: A Wesleyan Perspective," in *Theology and Evangelism in the Wesleyan Heritage*, ed. James Logan (Nashville: Kingswood Books, 1994), 16.

¹⁴² Kacey Warner, "Towards a Wesleyan evangelism." *Methodist History* 40, no. 4 (July 1, 2002): 230-245.

¹⁴³ Albert Outler, *Evangelism in the Wesleyan Spirit* (Nashville: Tidings, 1971), 25.

¹⁴⁴ John Wesley. "The Use of Money." Luke 16:9 (Sermon). In *Sermons of John Wesley, 1872 Edition*. Edited by Thomas Jackson. Online text edited by Jennette Descalzo with corrections by George Lyons and further formatting by Ryan Danker for the Wesley Center for Applied Theology at Northwest Nazarene University, Nampa, ID. <http://www.umcmmission.org/Find-Resources/John-Wesley-Sermons/Sermon-50-The-Use-of-Money>

¹⁴⁵ Ibid.

Jennings also discusses economic transformation “on the basis of the gospel”¹⁴⁶ in the Wesleyan tradition. He says, “This transformation was so intimately linked to economic issues that the enterprise of scriptural Christianity could be said to succeed or fail depending on the way in which it did or did not transform the relation to wealth, property, and the poor.”¹⁴⁷ In the Wesleyan tradition, the gospel cannot be separated from socio-economic transformation in the community. David Wright states,

Wesleyans, when they are most faithful to their roots, are committed to understanding what makes communities healthy... They engage in the public work that creates and sustains healthy communities. Wesleyans are called to work that promotes community well-being.¹⁴⁸

God wants to reveal God-self for giving hope and for proclaiming the coming Kingdom of God to the public. The models of ECP can be a good model to provide socio-economic hope for people who are experiencing socio-economic sufferings. In my study, I want to discover how the models of ECP affect attitudes toward the local churches in the Wesleyan tradition.

2-2b. Critiques of wealth by John Wesley and others

John Wesley’s six sermons (*The Use of Money*, *The Good Steward*, *The Danger Of Riches*, *On Riches*, *The Rich Man And Lazarus*, and *Sermon On The Danger Of Increasing Riches*) deal with socio-economic issues to encourage Christians or Methodists’ public contributions among one his hundred forty one sermons.¹⁴⁹ Wesley’s sermons, which are based on the Scriptures, reflect on how Christians gain and use wealth as God’s steward for their

¹⁴⁶ Theodore W. Jennings, Jr. *Good News to the Poor: John Wesley’s Evangelical Economics* (Nashville, TN: Abingdon Press, 1990), 15.

¹⁴⁷ *Ibid.*, 15.

¹⁴⁸ David Wright. *How God Makes the World a Better Place: A Wesleyan Primer on Faith, Work, and Economic Transformation* (Grand Rapids, MI: Christian’s Library Press, 2012), 90.

¹⁴⁹ Thomas Jackson had numbering “the Sermons of John Wesley” (1872 Edition)
<http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/the-sermons-of-john-wesley-alphabetical-order/>

neighbors by practicing the kingdom of God in the public community. Especially, in part one of *The Use of Money*, John Wesley promotes healthy business and employments to gain more money, unless the activities of business are hurt themselves and neighbors' body, mind, and soul.¹⁵⁰ In other words, Wesley encourages us to engage in honest business for making money.

In part two and three of *The Use of Money*, John Wesley urges Christians to “save and give all you can”¹⁵¹ He encourages Christians to support the poor as well as their household financially through the process of gaining, saving, and giving.¹⁵²

In the sermon, *The Good Steward*, John Wesley highlights how Christians do the best spiritually and socio-economically as God's stewards by remembering stewardship. People have different talents that are given from “God who has entrusted us with their souls, their bodies, and their goods.”¹⁵³ In particular, money is precious, if Christians use it wisely.¹⁵⁴ John Wesley also addresses relationships of gaining, saving and giving in his sermon, *The Danger of Riches* he states that

Permit me to speak as freely of myself as I would of another man I gain all I can (namely, by writhing) without hurting either my soul or body. I save all I can, not willingly wasting anything, not a sheet of paper, not a cup of water ... Yet by giving all I can, I am effectually secured from “laying up treasures upon earth”.¹⁵⁵

¹⁵⁰ John Wesley. “The Use of Money.” Luke 16:9 (Sermon). In *Sermons of John Wesley*, 1872 Edition. <http://www.umcmission.org/Find-Resources/John-Wesley-Sermons/Sermon-50-The-Use-of-Money>

¹⁵¹ Ibid.

¹⁵² Ibid.

¹⁵³ John Wesley. Sermon 51: The Good Steward (1872). Wesley Center Online: <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-51-the-good-steward/>

¹⁵⁴ Ibid.

¹⁵⁵ John Wesley (ed. Ralph E. Neil,). *Sermon 87: The Danger Of Riches* (1872). Wesley Center Online: <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-87-the-danger-of-riches/>

John Wesley warns of harming and wasting when Christians make and save money. He notes that ‘riches’ can hinder carrying out both the Great Commandments and holiness in his sermon, *On Riches*.¹⁵⁶ First, ‘riches’ can interrupt loving God and neighbors by preventing ‘humility.’ Second, ‘riches’ are able to hinder ‘holiness’ by tempting ‘idolatry’ and ‘pride’, so Wesley urges Methodists to practice love for the poor as God’s steward.

In the other sermons, *The Rich Man and Lazarus* and *The Danger of Increasing Riches*,¹⁵⁷ Wesley warns of ‘abusing riches.’ But if we use ‘riches’ effectively for others with good intentions, it will be blessed for us. According to John Wesley, “It is true, riches, and the increase of them, are the gift of God. Yet great care is to be taken, that what is intended for a blessing, do not turn into a curse.”¹⁵⁸ Christine Pohl criticizes wealthy people’s wasting needed resources by citing John Wesley’s sermon “*The Rich Man and Lazarus*.” She emphasizes that, in order to overcome this, Wesley encourages us to share resources with others and to practice hospitality,¹⁵⁹

I know how plausibly the prophets of smooth things can talk in favor of hospitality; of making our friends welcome, of keeping a handsome table to do honor to religion, of promoting trade and the like. But God is not mocked; He will not be put off with such pretenses as these. Whoever thou are that sharest in the sin of this rich man, were it no other than “faring sumptuously every day,” thou shalt as surely be a sharer in his punishment.¹⁶⁰

¹⁵⁶ John Wesley (ed. James Todd Crafts,). *Sermon 108: On Riches* (1872). Wesley Center Online:

<http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-108-on-riches/>

¹⁵⁷ John Wesley (ed. Andrew Zirschky,). *Sermon 112: The Rich Man And Lazarus* (1872). Wesley Center Online: <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-112-the-rich-man-and-lazarus/>
Sermon 126: *On The Danger Of Increasing Riches* (1872). Wesley Center Online: <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-126-on-the-danger-of-increasing-riches/>

¹⁵⁸ John Wesley, Sermon 126: *On The Danger Of Increasing Riches* (1872). Wesley Center Online: <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-126-on-the-danger-of-increasing-riches/>

¹⁵⁹ Christine D. Pohl, “Practicing Hospitality in the Face of ‘Complicated Wickedness’: The Keynote Address: The Wesleyan Theological Society’s Annual Meeting (March, 2006),” *Wesleyan Theological Journal* No 41 (Spring 2007): at 7-8 among 7-31.

¹⁶⁰ Pohl cites John Wesley’s *Sermon 112: The Rich Man And Lazarus* (1872).

According to Pohl, Wesley believes that the lack of sharing wealth with others (especially the poor) causes spiritual death for the wealthy and poor peoples' social and physical destruction¹⁶¹. She emphasizes that "Wesley's responses represent a significant effort to address: the social and spiritual apathy of his day, the need for close face-to-face relationships that would foster holiness and growth, the social distance between those with and without material resources, the misuse of resources, deadly poverty, and alienation"¹⁶² by practicing hospitality. According to Pohl, 'hospitality' built close relationships (or social capital) and friendship through conversation, visitation, and providing people's socio-economic needs.

Sider critiques that rich Christians are not interested in socio-economic distribution. He delineates that Christians or churches need to share wealth with our neighbors (similar to Pohl) for solving economic polarization in a global age in his book, *Rich Christians in an Age of Hunger*.¹⁶³ However, he disagrees with some evangelical Christians who believe that Christians live in wealth "to evangelize the rich."¹⁶⁴ They build luxurious and beautiful church buildings and facilities to attract the wealthy. Otherwise, Sider deals with 'incarnational understanding', not a top-down approach in relationships between God and the poor in his book,

Again, the incarnation is important. God might have entered history as a powerful Roman emperor living in luxurious power at the center of the greatest empire of the time... Instead he came and lived as a carpenter in the small town of Nazareth.¹⁶⁵

As John Wesley mentioned the danger of the rich through a story of Lazarus and a rich man in John 11¹⁶⁶, Sider critiques the rich's disobedience against God.¹⁶⁷ He addresses that Christians

¹⁶¹ Christine D. Pohl, "Practicing Hospitality in the Face of 'Complicated Wickedness', 13-14.

¹⁶² Ibid., 15.

¹⁶³ Ronald J. Sider. *Rich Christians in an Age of Hunger: Moving from Affluence to Generosity* (Nashville, TN: Thomas Nelson, 2005).

¹⁶⁴ Ibid., 36.

¹⁶⁵ Ibid., 51.

¹⁶⁶ John Wesley's *Sermon 112: The Rich Man And Lazarus* (1872).

¹⁶⁷ Ronald J. Sider. *Rich Christians in an Age of Hunger*, 52.

do not neglect the ‘danger of riches’ and overcome the danger by showing generosity to the poor.¹⁶⁸

Lesslie Newbigin also critiques Adam Smith’s concept of the invisible hand in the ‘free market’ without concern for the common good in his book, *Truth to Tell*.¹⁶⁹ However, Newbigin assesses that free-market capitalism produces “the abominations of child labor and the destruction of human health and dignity”¹⁷⁰ because it is not under the control of God’s sovereignty as well as the public system. He contends, “If Christ’s sovereignty is not recognized in the world of economics, the demonic powers take control.”¹⁷¹ However, Newbigin disagrees with abusing socio-economic power but he does not reject using money and business. Although Newbigin did not mention entrepreneurship directly, entrepreneurship (one of the public spheres) is also under Christ’s sovereignty as a missional approach to communicate with people who live in the public arena. Christians need to find linguistic and interactive mediums as missionaries in their community.¹⁷² Newbigin encourages Christians to engage other public areas for interacting with people in ‘the exegesis of the gospel,’

And we do not know the fullness of what the service of Jesus means until we have struggled to bring all the manifold works of learning and industry and politics and the arts into obedience to him. So mission is not a one-way promotion but a two-way encounter in which we learn more of what the gospel means.¹⁷³

The models of ECP are not only focusing on social-economic monopoly and free-market capitalism, such as Sider and Newbigin’s critiques. Instead, they attempt to generate ‘social capital’ by sharing *jeong* (love, compassion, and hospitality) by practicing the hermeneutics of

¹⁶⁸ Ibid., 93.

¹⁶⁹ Lesslie Newbigin. *Truth to Tell: The Gospel as public Truth* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991), 76.

¹⁷⁰ Ibid., 77.

¹⁷¹ Ibid.

¹⁷² Ibid., 50.

¹⁷³ Ibid., 35.

the gospel in the marketplace. Pohl believes that [wealthy] Christians should make face-to-face (close) relationships with vulnerable people who need socio-economic help and show them hospitality by reducing spiritual and socio-economic distances (or gaps).¹⁷⁴ The models of ECP also do not want to increase these gaps between the wealth and the poor. They rather want to rebuild faith communities that focus on horizontal relationships. I am convinced that *jeong* is a Korean type of hospitality to interact with vulnerable people without large power distance in the marketplace. Sider and Newbigin are worried about monopoly wealth, but the models of ECP do not abuse their wealth in the marketplace. Moreover, their ultimate goal is to fulfill the kingdom of God in the market place by sharing socio-economic, relational, cultural, and spiritual resources. John Wesley also requires holistic (socio-economic, physical, political, and spiritual) responsibilities for Methodists without abusing their power. Wesley disagrees with slavery trade in his book, *Thoughts Upon Slavery*:

And, first, what kind of country is that from whence they are brought? Is it so remarkably horrid, dreary, and barren, that it is a kindness to deliver them out of it? I believe many have apprehended so; but it is an entire mistake, if we may give credit to those who have lived many years therein, and could have no motive to misrepresent it.¹⁷⁵

In order to help the poor and practice the Great Commandments for vulnerable neighbors, Wesley promoted getting and saving financial resources through peoples' vocational callings. According to *The Present Scarcity of Provisions* (1773), in order to overcome shortage of foods, people need to carry out sharing their socio-economic resources without monopoly wealth.¹⁷⁶ In *Primitive Physick*, Wesley encouraged people to provide medical resources for the poor. The models of ECP also concentrate on holistic transformation in the community.

¹⁷⁴ Christine D. Pohl, "Practicing Hospitality in the Face of 'Complicated Wickedness'", 15.

¹⁷⁵ John Wesley, *Thoughts Upon Slavery* (from United Methodist Church internet site) <http://www.umcmission.org/Find-Resources/John-Wesley-Sermons/The-Wesleys-and-Their-Times/Thoughts-Upon-Slavery>

¹⁷⁶ John Wesley, *The Present Scarcity of Provisions* (1773) in *The Works of John Wesley A.M Vol.XI* (London: Published by John Mason, 14, City-Road, 1830), 57-58.

Before the 1990's, the Evangelical churches in Korea emphasized the private realm to the exclusion of the public sector. More recently, Korean theologians, missiologists, and pastors suspect that without an outreach to those in need, there can be no success in terms of church building, for the Church has no trust in the broader society.¹⁷⁷ Sebastian Kim examines “public theology” in a global context in his book, *Theology in the Public Sphere: Public Theology as a Catalyst for Open Debate*. He emphasizes that public theology needs to deal with several contextual issues for overcoming “privatization of Christian faith.”¹⁷⁸ For example, Kim points to Korea's specific socio-political situation, urging the Korean Church to participate in reconciliation between North and South Korea.¹⁷⁹ So there is a picture emerging where economic concerns as well as political concerns are important to the mission of the Church.

Paul Chung addresses relationships between public theology and God's mission in an age of globalization in his book, *Public Theology in an Age of World Christianity*. He states that “Given this global economic situation, it is of central importance to relate the theology of God's mission to economic justice in a global context.”¹⁸⁰ Chung thinks that Christians cannot avoid responsibility in economic issues because participation of these issues is the practice of “a missiology of God's narrative in a wider spectrum.”¹⁸¹

Sebastian Kim and Paul Chung highlight the danger of socio-economic polarization, so public theology needs to work for political and economic justice.¹⁸² Although the models of ECP

¹⁷⁷ Especially, Paul Chung (a Korean missiologist and professor at Luther Seminary in St. Paul, Minnesota.) and Sebastian Kim (a Korean professor at York St John University in England) talks about “public engagements” in the missiological perspectives.

¹⁷⁸ Sebastian Kim. *Theology in the Public Sphere: Public Theology as a Catalyst for Open Debate*. (London, England: SCM Press, 2011), viii.

¹⁷⁹ Ibid., 109-136.

¹⁸⁰ Paul S. Chung, *Public Theology in an Age of World Christianity: God's Mission as Word-Event* (Hampshire, England : Palgrave Macmillan, 2010), 25.

¹⁸¹ Ibid., 8.

call for engaging in business, they launched their projects following alternative church planting models in contrast to the mega-churches near monopoly in Korea. Jason Stother discusses the reason why Café Churches are rising in South Korea by introducing Pastor Anh's *Jesus Coffee* in his article.¹⁸³ He says,

Among the large population of Christians, the model of the combined “café church” has taken off in recent years. These grassroots affairs provide a counterpoint to the massive, hierarchical, institutionalized megachurches in a country where many are distrustful of major institutions, both religious and political.¹⁸⁴

Pastor Anh also critiques the big Korean churches' socio-economic monopoly among the Korean Protestant churches in our interview. Pastor Choi who is the church planter of *Odukio Church* also said, “Although our church is a small church and doing small business, my church is practicing socio-economic symbiosis with other people and other churches. However, some mega-churches focus on only their success.”

According to Do Woong Park's dissertation,¹⁸⁵ some scholars speak highly of *Minjung* (mass people or grassroots) theology as a contextual and indigenous theology. For example, Wielenga said that *Minjung theology* is “the strongest example in Asia of a liberative theology born in the context of people's suffering and corporate struggles.”¹⁸⁶ *Minjung theology* had emerged and developed in the 1970-80s under the Korean military dictatorship government to show God's hope for Koreans who were socio-politically oppressed. Although *minjung theology*

¹⁸² Please see Sabastian Kim, *Theology in the Public Sphere*, 24 and Paul Chung, *Public Theology in an Age of World Christianity*, 33-34.

¹⁸³ “The Rise of Café Churches in South Korea: How corruption scandals are driving young Christians away from megachurches-and conservative politics”, *The Atlantic*, May 8, 2017.
<https://www.theatlantic.com/international/archive/2017/05/south-korea-christians-election/525606/>

¹⁸⁴ Ibid.

¹⁸⁵ Do Woong Park. “Toward An Asian Ecclesiology Based on the Asian Liberation Theology and Minjung Theology” (the Graduate Division of Religion, Drew University PH.D Dissertation, Madison, New Jersey, 2008), 117.

¹⁸⁶ Bastiann Wielenga, “Liberation Theology in Asia,” in Christopher Rowland (ed.), *The Cambridge Companion to Liberation Theology* (London: Cambridge University Press, 1999), 17.

started in the Korean socio-political context, socio-economic symbiosis is an important issue for Korean *minjung*. Paul Chung who is a Korean public theologian attempts to connect public theology to *minjung* theology to open various possibilities in public with the contextualized perspective. Paul Chung contends, “A contextual theology of *Minjung* must consider the universal significance of Jesus Christ and its witness to God’s reign in this particular East Asian context, which is characterized by relative economic backwardness and by abundance of multireligious spiritualities.”¹⁸⁷ According to Do Woong Park, Paul Chung also highlights that in the Korean context, *minjung* theology needs to have a paradigm shift from socio-political issues to accept it in various public areas.¹⁸⁸ In other words, *minjung theology* needs to find an alternative model to listen and communicate with the grassroots by considering the 21st century Korean context. ECP focuses on practicing *jeong* (communal and reciprocal love) through social *entrepreneurship* by restoring ‘publicness.’

2-4. Social Capital

In order to see why “social trust” is necessary for the Korean church to do evangelism, we need to understand the importance of “social capital” in an interdisciplinary perspective. The models of ECP may develop social trust and social networks by living up to the Church’s social-economic responsibility. Fukuyama thinks that trust is one of the crucial social capitals in the community. He points out that “social capital is based on the prevalence of social, rather than individual virtues.”¹⁸⁹ Without social trust, the church finds it difficult to reach the unchurched

¹⁸⁷ Paul S. Chung, “Asian Contextual Theology of *Minjung* and Beyond,” in Paul S. Church, Veli-Matti Karkkainen, and Kyung-Jae Kim (eds.), *Asian Contextual Theology for the Third Millennium: Theology of Minjung in Fourth-Eye Formation* (Eugene, Oregon: Pickwick Publications, 2007), 1.

¹⁸⁸ Do Woong Park, *Toward An Asian Ecclesiology Based on the Asian Liberation Theology and Minjung Theology*, 118.

¹⁸⁹ Francis Fukuyama, *Trust: the social virtues and the Creation of prosperity* (New York: The Free Press, 1995), 27.

and dechurched in public. Social and reputational capital then may be an important element for evangelism in a pluralistic Korean society.

Fukuyama emphasizes that “the most effective organizations are based on communities of shared ethical values”¹⁹⁰ in his book, *Trust: The Social Virtues and the Creation of Prosperity*. The Korean Church needs to embrace ethical values of the broader society, if those values are compatible with Christian doctrine. Outreach to the poor is one such shared value. Various types of social action based on shared values will build trust and a strong reputation, which may affect evangelism and church growth.

Robert Putnam introduces the elements of social capital such as trust, norms, and networks in a study of Italy.¹⁹¹ His later work applied social capital to the American context.¹⁹² Putnam found that Americans did not want to engage in political involvement because they did not trust their government and political system. This phenomenon of decreased social capital causes lower levels of political and civic engagement. Putnam also introduces two different types of social capital: “‘bounding’ (or inclusive) and ‘bridging’ (exclusive).”¹⁹³ Bounding social capital is defined as social networks among homogeneous groups like “ethnic fraternal organization, church-based women’s reading groups, and fashionable country club.”¹⁹⁴ It is necessary to maintain cooperation and trusted networks in a homogenous group. On the other hand, bridging social capital is defined as social networks among heterogeneous groups like “the

¹⁹⁰ Ibid., 26.

¹⁹¹ Robert Putnam, *Making Democracy Work: Civic traditions in modern Italy* (Princeton, NJ: Princeton University Press, 1993), 169.

¹⁹² Robert Putnam, *Bowling Alone: the Collapse and Revival of American Community* (New York: Simon and Schuster, 2000).

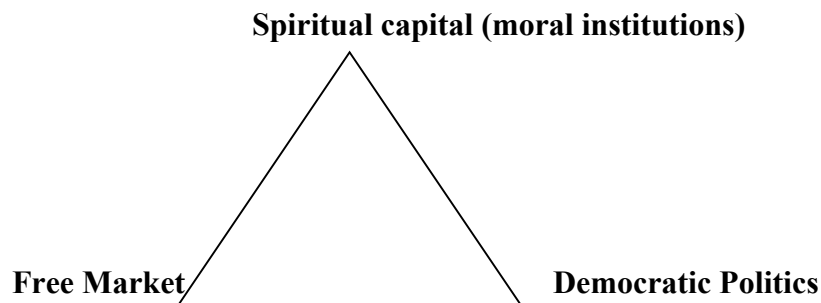
¹⁹³ Ibid., 22-23.

¹⁹⁴ Ibid., 22.

civil rights movement, many youth groups, and ecumenical religious organization.”¹⁹⁵ It can make a bridge between heterogeneous groups for increased collective action.

‘Faith-based community’ is necessary for fostering bridging social capital.¹⁹⁶ According to Putnam, “Churches provide an important incubator for civic skills, civic norms, community interests, and civic recruitment.”¹⁹⁷ He emphasizes that “religion has contributed to social-capital creation in three dramatic and fervent awakenings”¹⁹⁸ that influenced both spiritual awakening (conversion and evangelism) and social transformation (helping the poor and rejecting slavery).¹⁹⁹ He introduces the Social Gospel Movement and the Salvation Army as examples of ‘religious engagement’ to make social networks (social capital).²⁰⁰

Figure 2. 1. Victor V. Claar and Robin J. Klay's three factors for human flourishing



Victor V. Claar and Robin J. Klay introduce three factors “for humans to flourish”²⁰¹: 1) free market,²⁰² 2) democratic politics, 3) strong moral institutions (especially churches’ spiritual

¹⁹⁵ Ibid.

¹⁹⁶ Ibid., 408-410.

¹⁹⁷ Ibid. 66.

¹⁹⁸ Ibid. 109.

¹⁹⁹ Ibid. 409.

²⁰⁰ Ibid., 408-409.

²⁰¹ Please see Figure 2.1.

²⁰² Victor V. Claar & Robin J. Klay. *Economics in Christian Perspective: Theory, Policy, and Life Choice* (Downer Grove, IL: IVP Academic, 2007), 24-25. Victor and Klay focus on the positive aspects of ‘free market.’ They believe that the ‘free market’ makes positive competition under democratic politics and it creates more opportunities for individuals and groups. A free market system is also able to help Christians to achieve stewardship and fulfill their callings in the marketplace.

capital).²⁰³ The Korean churches, in the past, had great spiritual capital by practicing public engagement. For example, Korean Christians had participated in the independence movements during the era of Japanese occupation. People knew about Korean Christians' suffering, martyrdoms, and sacrifice for the independence of Korea from Japan. People also trusted in the Korean Church due to Korean Christians and missionaries' socio-economic contributions. Many churches helped the poor and the oppressed as strong moral institutions, which practiced social justice and economic responsibilities. These public engagements built the Korean churches' spiritual capital for evangelism in Korean society.

According to Berger and Redding's book, *The Hidden Form of Capital: Spiritual Influences in Societal Progress*, "Spiritual capital is a subset of social capital. The latter amounts to a society's ability to make the processes of social and economic exchange run smoothly and fully, by drawing upon norms about cooperation and about the public good."²⁰⁴ They posit that traditional norms can become 'spiritual capital' that effect socio-economic development in different contextual circumstances.²⁰⁵

Theodore Roosevelt Malloch discusses relationships between social capital and spiritual capital in his book, *Spiritual Enterprise: Doing Virtuous Business*.²⁰⁶ He believes that enterprises sustain social capital through social interaction (human relationships), but spiritual capital is built up in 'the relationship with God.'²⁰⁷ However, social capital and spiritual capital cannot be separated. When we follow God's teaching about spiritual virtues (spiritual capital): faith, hope, and charity, then we can build up social trust and intimate reciprocity (social capital) with the

²⁰³ Ibid, 24-26.

²⁰⁴ Peter Berger and Gordon Redding (ed.), *The Hidden Form of Capital: Spiritual Influences in Societal Progress*, 2.

²⁰⁵ Ibid., 3.

²⁰⁶ Theodore Malloch, *Spiritual Enterprise: Doing Virtuous Business*, (New York: Encounter Books, 2008).

²⁰⁷ Ibid., 119.

unchurched. Malloch thinks that both social and spiritual capital can motivate policies in business.²⁰⁸

2-5. Business as Missions (BAM) and Kingdom Business

After the term “Business as Mission” (BAM) first appeared in 1999 at the Oxford Center for Mission Studies in the United Kingdom, many books and articles about BAM have been published. Among the books, I have chosen five to develop my theoretical framework for BAM.

Mark L. Russell’s book, *The Missional Entrepreneur: Principles and Practice for Business as Mission*, is a case study of BAM in Thailand. Russell defines BAM as a tool of *Missio Dei* in public.²⁰⁹ He interprets BAM from theological, biblical, and historical perspectives. Theologically, I agree with linking the kingdom of God with shalom. We can reveal God’s kingdom by practicing socio-economic action in a business network.

*On Kingdom Business: Transforming Missions Through Entrepreneurial Strategies*²¹⁰, edited by Tetsunao Yamamori and Kenneth A. Eldred demonstrate that kingdom entrepreneurs have a holistic perspective for doing business. Especially, Steven L. Rundle says that “a Christian-managed business can be an effective way to reach people for Christ.”²¹¹ We can meet the unchurched easily and develop social capital by fulfilling social-economic needs, providing good jobs, encouraging the professional growth of employees, and improving social welfare²¹² in the marketplace.

²⁰⁸ Ibid., 119-120.

²⁰⁹ Mark L. Russell, *The Missional Entrepreneur*, 23.

²¹⁰ Tetsunao Yamamori and Kenneth A. Eldred ed., *On Kingdom Business: Transforming Missions Through Entrepreneurial Strategies* (Wheaton, IL: Crossway Books, 2003).

²¹¹ Ibid., 227.

²¹² Ibid., 228.

Those who advocate “Business as Mission” (BAM) stress the “priesthood of all believers” (1 Peter 2:9-10).²¹³ Christians need to achieve a balance between sacred and secular vocations by acknowledging their priesthood. Russell also believes that business is important for creating economic shalom in his holistic perspective.²¹⁴ He says that “missional entrepreneurs can demonstrate physically the love of God by loving their neighbor. In doing this they can extend the kingdom of God, God’s reign on earth, and spread the *shalom* of God around the world.”²¹⁵ Christian social enterprises stress both the financial profits and spiritual faith by acting on the theology of the kingdom of God.

Ken Eldred also defines “kingdom business as missions”²¹⁶ in his book, *God is at Work: Transformation People and Nations through Business*. It means that “kingdom businesses are for-profit commercial enterprises in the mission field of the developing world through which Christian business professionals are seeking to meet spiritual, social and economic needs.”²¹⁷ Christian entrepreneurs can prove “the gospel in action.”²¹⁸ Eldred also explains relationships between kingdom business and spiritual capital. He introduces ‘Islamic law’ as an example of negative spiritual capital which “is inhibiting economic development.”²¹⁹ He posits that without the growth of positive spiritual capital, cultural and economic transformation is impossible.

In *Business as Mission from Impoverished to Empowered*²²⁰ edited by Tom Steffen and Mike Barnett, Heinz A. Suter provides a biblical and historical overview for starting kingdom

²¹³ Neal John and Steve Rundle, *Distinctives and Challenges of Business as Mission* in Tom Steffen & Mike Barnett (ed.), *Business as Mission from Impoverished to Empowered* (Pasadena, California: William Carey Library, 2006), 20.

²¹⁴ Mark L. Russell, *The Missional Entrepreneur*, 49.

²¹⁵ *Ibid.*, 49-50.

²¹⁶ Ken Eldred, *God is at Work: Transformation People and Nations through Business*, 72.

²¹⁷ *Ibid.*, 61.

²¹⁸ *Ibid.*, 72.

²¹⁹ *Ibid.*, 113.

²²⁰ Tom Steffen and Mike Barnett ed., *Business as Mission from Impoverished to Empowered* (Pasadena, CA: William Carey Library, 2006).

companies.²²¹ He focuses on Acts 18:1-3 to find “how God used an example of holistic entrepreneurship to advance the kingdom of God.”²²² Priscilla and Aquila opened a tent-making business in Corinth and worked with Paul. Suter also introduced several historical examples of business as mission: the Nestorians, Pre-Reformation, Reformation, the Puritans, the Moravians, and contemporary examples. Especially, Moravians were business people who practiced making disciples and *Missio Dei* in the marketplace.²²³ Missional enterprises and the Korean churches also need to collaborate in order to achieve *Missio Dei* in the public realm.

Mark L. Russell’s essay, *The Biblical Basis for the Integration of Business and Mission*, deals with a biblical approach to BAM. It portrays St. Paul as a business missionary. The Apostle Paul’s tent-making mission is an example of BAM to reach people who are not open to evangelism. God has not used one type of missional method for mission but God has called diverse vocations to achieve socio-economic and political shalom for His kingdom.

Michael Moynagh and Philip Harrold’s book, *Church for Every Context: An Introduction to Theology and Practice*, addresses new contextual churches’ theology and practice in the era of post-Christendom.²²⁴ They point out how ‘new contextual churches’ practice doing mission, evangelism, and church planting in the era of church decline. ‘New contextual churches’ try to reach out the communities and “intend to become church in their contexts.”²²⁵ The churches used to gather together “in the context of people’s daily life-in a school, among friends or perhaps at work.”²²⁶ Moynagh and Harrold introduce ‘church planting’ as a tributary of ‘new contextual churches’ among four tributaries (church planting, the emerging church conversion, Fresh

²²¹ Ibid, 181-194.

²²² Ibid., 181.

²²³ Ibid.

²²⁴ Michael Moynagh and Philip Harrold. *Church for Every Context: An Introduction to Theology and Practice* (London:SCM, 2012), xviii.

²²⁵ Ibid., xiv.

²²⁶ Ibid., xv.

expressions of church, and Communities in mission).²²⁷ In the contextual perspective, business can become a good tool to plant churches by satisfying communities' socio-economic needs.

2-6. Opinions on Fresh Expressions Initiatives in England, North America, and South Korea

There are both positive and negative opinions about the Fresh Expressions movement that must be considered. The concept of 'Fresh Expressions' was started in England to interact with and evangelize people who are no longer interested in Christianity. The Fresh Expressions initiative concentrates on reaching out and engaging to spread the gospel with a contextual perspective. According to Bishop Graham Cray, "The purpose of a fresh expression is to be a community for networks or parts of a neighborhood where the church is not already engaged, in order to fulfill this calling."²²⁸ Fresh Expressions initiative emphasizes 'hermeneutic of the gospel'²²⁹ by accepting Lesslie Newbigin's evangelistic perspective. They ponder "how the church can faithfully and credibly represent the gospel"²³⁰ and evangelize the unchurched in a pluralistic society. I agree that interpreting and bringing gospel to public life (marketplace) is important for evangelism.

Without 'social trust', Christians cannot make an intimate interpersonal relationship with non-Christians. 'Trust' is a biblical term. God encourage Moses to appoint "trustworthy men who hate dishonest gain as officials over thousands, hundreds, fifties, and tens" in Exodus 18:21 because trust is one of the most crucial elements in relationships for leadership. Putnam emphasizes the importance of 'social capital' in a faith-based community. He states that "faith

²²⁷ Ibid., x-xiii.

²²⁸ Graham Cray, Ian Mobsby and Aaron Kennedy (Edited), *Fresh Expressions of Church and the Kingdom of God* (London, England: Canterbury Press Norwich, 2012), 19.

²²⁹ *Church for Every Context*, 138.

²³⁰ Ibid.

communities in which people worship together are arguably the most single important repository of social capital in America.”²³¹ Michael Moynagh also deals with the importance of social trust, networks, and public reputation for evangelism and church planting in his book, *Church for Every Context: An Introduction to Theology and Practice*. He mentions, “A good reputation is a priceless asset”²³² to practice missional community. For this reason, the church needs to accumulate social trust and reputation by engaging in the public.

In North America, the fresh expression initiative movement is growing. Recently, two books have been published: *Fresh Expressions of Church* (2015) and *From the Steeple to the Street: Innovating Mission and Ministry through Fresh Expressions of Church* (2016).²³³ These books reflect how fresh expressions initiative influences North American churches’ church planting and evangelism. Travis Collins is the director of Mission Advancement for Fresh Expressions US. In his books, *Fresh Expressions of Church* and *From the Steeple to the Street*, he describes theological and missiological concepts and principles of ‘Fresh Expressions’ and introduces briefly examples of ‘Fresh Expressions’ (*Rural Powhatan, Virginia, Bread Fellowship, Convergence, Life Church, King Street Church, R Church and so on*) in North America. Many versions of ‘Fresh Expressions’ are emerging now in North America.

The fresh expressions movement is growing in South Korea in recent times. The Korean Protestant Church’s religious social capital has been inadequate due to the lack of trust from both insiders and outsiders of the church. For this reason, the Korean churches have attempted to find the new forms of church planting as alternative models to interact with people who no longer

²³¹ Robert Putnam, *Bowling Alone*, 66.

²³² Michael Moynagh. *Church for Every Context*, 275.

²³³ Travis Collins, *Fresh Expressions of Church*. Franklin (TN: Seedbed, 2015) and *From the Steeple to the Street: Innovating Mission and Ministry through Fresh Expressions of Church*, Franklin (TN: Seedbed, 2016).

trust the Korean Church. The Urban Community Research Institution (UCRI)²³⁴ and Missional Church Networks (MCN) in South Korea published *Missional Churches' Today and Tomorrow* (2016)²³⁵ that deals with the concept of 'missional church' and discusses the 'fresh expressions movement' in England, North America, and South Korea as an example of 'missional church movements'. Sukhwan Sung who launched UCRI describes 'Mission Shaped Church' and 'Fresh Expressions movement' as an alternative model of 'missional church' to practice incarnational theology by communicating with the public community in culture.²³⁶

The book, *Missional Churches' Today and Tomorrow*, introduces several church planting models of fresh expressions in the Korean Church (especially the Korean Presbyterian Church). For example, *Bluelight Church* is located around Hongik University in Seoul, Korea. So, the church focuses on evangelism for the young generation by engaging with the public community. In the two years since the planting of *Bluelight Church*, the church has loaned its church building to young artists and underground music bands to interact with the younger generation.²³⁷ *Bluelight Church* has regularly opened music concerts for people who live in the community, and they use concert profits for helping the poor in their community. The church also provides opportunities for young artists to give concerts because many poor and young artists are living around the church.²³⁸

Positively, the church planting models of 'fresh expressions' in South Korea try to concentrate on restoration of the churches' public role and gain social trust from the

²³⁴ UCRI was started from 2006 to share Korean churches (especially Presbyterian churches) ' vision and transformation by engaging in the public community. Please see its website: <http://cafe.naver.com/cc121>

²³⁵ Urban Community Research Institution (UCRI) and Missional Church Networks (MCN), *Missional Churches' Today and Tomorrow* [선교적 교회의 오늘과 내일] (Seoul, South Korea: Jeyoung, 2016.)

²³⁶ Ibid., 6.

²³⁷ Ibid., 159.

²³⁸ Ibid., 160.

community.²³⁹ For this reason, we are not able to separate ‘church planting’ and ‘evangelism’ from ‘public ecclesiology’ in the Korean context. For this reason, I will try to find how ECP builds social capital in networks based on trust in my study. Then, I want to discover how this social capital affects church planting.

However, there are some challenges and critiques of Fresh Expressions initiative.²⁴⁰ Percy offers eight criticisms of ‘Fresh expressions’ in his book, *Shaping the Church*.²⁴¹ The fresh expressions movements are different in each context. For example, Percy critiques that “the Fresh Expressions movement [the English context] is a curiously bourgeois phenomenon.”²⁴² However, my cases involve social minorities (immigrant people, mental patients, Korean wives who married American soldiers, poor children, and so on) in the Korean context.

Percy also criticizes Fresh Expressions projects in England because people gathered together in this way tend to be white, middle class and lack diversity. It looks like they follow the homogeneous unity principle (Donald McGavran). Most Korean church planters plant a church for a homogeneous Korean group. But the ECP cases I studied were totally different. They reach out to needy people and people who have no prior interest in Christ.

In the Korean context, many churches and pastors criticize ECP because some church leaders do not permit church planting except for churches centered on a building (sanctuary-centered ecclesiology). I disagree with their ecclesiology. A church is a gathering of people for worship. The building is secondary. Many pastors in South Korea must gather together their own congregation by reaching out to those in need or those who are alienated. The ECP model can serve both the underemployed pastor and the needy community. The thrust of my field research

²³⁹ Ibid., 225-252.

²⁴⁰ I will address 7.7. *the negative aspects and challenges of ECP* in the Korean context.

²⁴¹ Martyn Percy, *Shaping the Church: the Promise of Implicit Theology* (New York, NY: Ashgate Publishing, 2010), 72-75.

²⁴² Ibid 75.

is to determine if the model does in fact work as it is designed to work. Percy, Davison, and Milbank criticize commercialism of 'Fresh Expressions.'²⁴³ However, ECP has emerged and grown in the different Korean context. ECP in South Korea attempts to accept 'public ecclesiology' to communicate with people who live in the marketplaces and are not interested in Christianity. The church goes where the people are and forms bonds with them even before they have any interest at all in Christ. 'Public ecclesiology' of ECP in the Korean context attempts to restore *uri* (communal) mindset through *jeong* to build social-capital in the marketplace. Literally, *jeong* means affection or love in Korean but it is more than personal love. It is communal love by combining personal feelings. It is deep communal steadfast love.

²⁴³ Martyn Percy, *Shaping the Church: the Promise of Implicit Theology*, 67-80 and Andrew Davison and Alison Milbank. *For the parish: a critique of Fresh Expressions* (London, UK: SCM Press, 2010), 41-63.

Chapter Three- Presentation of Case Studies

3-1. Description of case studies

Overview

The Wesleyan heritage has influenced many Korean churches and denominations in the history of the Korean Church. The churches which are influenced by the Wesleyan spirit have promoted launching churches, hospitals, schools, and social enterprises. According to John Wesley, “Religion necessarily produces both industry and frugality. These virtues always produce wealth.”²⁴⁴ Although John Wesley did not emphasize wealth for its own sake, he encouraged Methodists to promote economic and business success for helping the poor and socio-economic minorities. In this chapter, I would like to introduce my two case studies (*Odukio Bunsik Restaurant Church* and *Church and Coffee*)²⁴⁵ that are practicing holistic mission to create social, economic, cultural and spiritual values (capitals) as a model of ECP in the Wesleyan tradition.

3-1a. Odukio Bunsikjeom (inexpensive Korean Restaurant) Church

Pastor Joonsik Choi and his wife Youngmi Jung planted *Bulgidung* (a Pillar of Fire) Methodist church in Siheung (Sihwa new city), Gyeonggi Province, South Korea. There is a very large industrial complex in the new city of Sihwa, so many poor Koreans, immigrant workers and their families live in the city that is near Seoul, the capital city of South Korea. Comparatively, housing rental costs in the new city are cheaper than Seoul and other satellite

²⁴⁴ Rupert E. Davies, *The Works of John Wesley Volume 9: The Methodist Societies - History, Nature, and Design* (Nashville: Abingdon Press, 1989), 529.

²⁴⁵ *Odukio Bunsik* Restaurant Church belongs to the Korean Methodist Church and *Coffee and Church* belongs to the Korean Evangelical Holiness Church (the Wesleyan Holiness Church).

cities. So many poor people live in Siheung. They attempt to move to Seoul and other cities in Gyeonggi Province when they can afford rental housing there.

Many Korean Christians and church leaders recognize that “recently only one percent of church planting examples are ultimately able to achieve financial independence in the Korean context.”²⁴⁶ In this tough environment for church planting, Pastor Choi and his congregation achieved financial independence without the support of his denomination or other churches. By 2009, they were financially on their feet and they dreamed of having their church building. So, they rented an independent church building in Oido. Many poor immigrant workers (mainly from China, Vietnam, Philippines and other Asian countries) and single parent families live in Siheung. Oido is the West Coast region of Gyeonggi Province in South Korea. Pastor Choi was happy to use the independent building for his congregation for a while. However, relational conflicts arose between Pastor Choi and some church members. So, most church members left his church. To make matters worse, a building owner decided to rebuild his building without a complete building deposit refund. Pastor Choi and his wife were profoundly disappointed because the *Bulgidung* Methodist church suddenly lost both church members and financial capital.

After the *Bulgidung* Methodist church experienced this setback, Pastor Choi and a few church members tried to replant a church in 2012. They attempted to overcome their former church’s disadvantages when attempting the replanting. Pastor Choi thought that

We did not interact with the public community like people who live in an island. In order to overcome our mistake, our *Odukio Bunsikjeom* church will become a mission station by communicating with the public society through business.²⁴⁷

When Pastor Choi and his former church invited their neighbors to come to the church through diverse church programs and festivals, it was not simple for them to access and interact

²⁴⁶ Joonsik Choi, *Odukio Story* (오뚜기 이야기) (Seoul, South Korea:Dudrim, 2015), 18.

²⁴⁷ Ibid., 19-20.

with non-Christians who had a negative image of the Korean church, immigrant workers, and inter-ethnic marriage families. For this reason, he and his church made a decision to open a *Busikjeom* church and to engage non-Christians through business as a model of EPC. Jung-Sa mentioned, “*Odukio church* was launched to communicate with non-Christians. We attempted to make social networks with people who live in the community.” They tried to transform the inherited church developing fresh expressions so as to build social capital (social trust and networks) in the public community. Jung-B said, “A critical man against *the traditional Church* had interrupted *Odukio* evangelism and business for a long time but he recognized that *Odukio* ministry was helpful for children. He became a positive supporter of *Odukio church*. He donated used a keyboard and supplies to us”

Pastor Choi told me why he and his staff chose the *Bunsik* business instead of other business options. Pastor Choi stated in an interview:

I took into account planting a café church but many poor people who live in Oido do not afford to buy a three or four thousands Won (three Dollars) coffee easily, so I launched a *Bunsikjeom* Church by considering the context. *Bunsik* means inexpensive Korean dishes. Poor and young people used to have a thousand Won (a Dollar) cheap *Bunsik* as their lunch and supper at *Odukio*.

The name of *Odukio* is motivated by five breads (or rice cakes) and two fishes in the Bible story (Matthew 14:13-21, Mark 6:30-44, Luke 9:10-17, and John 6:1-15). More specifically, *Duk*²⁴⁸ means a rice cake in Korean. *Odukio Bunsikjeom* Church is mainly selling *Dukbokki* that is a popular cheap Korean food made from soft rice cake and the Korean red chili sauce. Pastor Choi chose his *Bunsik* business by considering his customers’ life and context. They could not afford three dollar coffee. So a one dollar dinner was the right answer for them.

²⁴⁸ Traditionally Koreans used to eat *Duk* (rice cakes) instead of breads, so in the Korean Bible (Matthew 14:13-21, Mark 6:31-44, Luke 9:10-17 and John 6:5-15), five loaves is translated as “Five *Duk*” with the contextualizing perspective.

Odukio Bunsikjeom Church is located in front of an elementary school. Pastor Choi believes that a building used exclusively for church services is not necessary for the public community, so church members worship in a business setting, which becomes a church on Sunday. Church staff manage a Korean *Bunsik* restaurant on weekdays as a model of ECP. Pastor Choi said, “My church attempts to overcome building-centered church by interacting with the community in our ministry”.

Many elementary children and their families frequently come to *Odukio Bunsikjeom* Church to have *Bunsik* (cheap Korean food) and play with *Odukio* staff during business hours. Pastor Choi did not want him to be called ‘a pastor’ in the business place by his customers, who tend to be children. They called pastor Choi ‘uncle Choi’ and staff ‘aunties’. These appellations reflect how Pastor Choi and *Odukio* staff have intimate relationships with their young customers. During my interviews with pastor Choi at *Odukio Bunsikjeom*, children interrupted the interviews by calling Pastor Choi ‘an uncle Choi.’ I could not complain because it was routine for them. The *Odukio Bunsikjeom* church becomes a multi-purpose place. It is carrying out at least six different roles in the community. First, of course, *Odukio* is a business place because *Odukio* staff are selling inexpensive Korean food and poor children are having a meal at *Odukio*. Second, *Odukio* is a playground for children because kids are used to playing with ‘uncle Choi’, ‘aunties staffs’, and other friends and they have birthday parties at *Odukio*. Third, *Odukio* is a counseling center because *Odukio* staff are providing counseling for children to solve a variety of issues involving study, family conflicts, friend relationships, and so on. Fourth, of course, *Odukio* is a church worshiping God and evangelizing non-Christians. Fifth, *Odukio* is a cultural center for their neighbors in that *Odukio* staff offer a craft class for kids and foreign

brides married to Korean husbands. Sixth, *Odukio* serves as a clinic because *Odukio* staff treat children's bruises with their antiseptic and ointment.

Odukio Bunsikjeom church was established to reach out to children, teenagers, and their families for evangelism in April, 2012. Thus, *Odukio Bunsikjeom* staff and church members invite children to hear about the gospel every Friday from 12:40-4 P.M. in front of their business place. Pastor Choi and his staff instruct between five and eight children in a group. Between eighty and a hundred children are attending this evangelistic meeting. These numbers are impressive because the total number of elementary students at Okto elementary school nearby is about four hundred. If they listen to the gospel from *Odukio* staff on Friday, they can get a check mark (a sticker). Once all eleven blanks are filled up with stickers, children get free coupons to buy *Bunsik* (inexpensive Korean foods) at *Odukio Bunsikjeom church*. Staffs inspire children to keep coming again. Pastor Choi believes that the average person will listen to the gospel eleven times before they are converted to Jesus Christ. However, they do not force children who listen to the gospel to attend only their church. Their emphasis in evangelism is encouraging children to accept Jesus Christ as their savior and practicing the kingdom of God on the earth as pre-Christians. Pastor Choi and *Odukio* staff focused on 'holistic salvation' for poor people's spiritual and socio-economic transformation in their context. Pastor Choi told poor people and children "Hebrew word, *anau* that means 'poor'... God loves the poor (*anau* people) and He saves them spiritual, physically, and socially to fulfill His kingdom" at a Friday evangelism meeting. On December 23, 2015, I participated in this Friday evangelism for elementary students to observe how *Odukio* staff led evangelism and interacted with children and to see why many non-Christian children attended the Friday evangelistic meeting. It appeared that the children loved to listen to the gospel and even difficult theological concepts

such as kingdom theology, poverty, and practicing a Christian life in the community. I observed that some children taught the difficult theological and missiological concepts to other children after they learned the principles from *Odukiewo* staff. For example, one child, who participated in the Friday evangelism meeting, told her friends, “God calls us to help *anau* people because He wants to practice His ministry and kingdom through us in our community...”

The president of *Byucksan* Construction Corporation, Sungsik Kim who is a faithful Christian, invited Pastor Choi to preach at a regular worship service of the company. *Byucksan* was one of the biggest construction companies (ranking fifteenth) in South Korea. However, in the aftermath of the Asian economic turmoil in 1997, *Byucksan* was engaged in the process of downsizing and it finally was bankrupted in April, 2015.²⁴⁹ In spite of this difficult financial situation, President Kim wanted to help Pastor Choi’s ministry after listening to fresh expressions of *Odukiewo*. So, he asked Pastor Choi “What do you need for your ministry? I will donate something for you. Can I donate computers for your teenagers?” Pastor Choi said, “No.” However, President Kim donated money for renting a four bedroom house that is used by the Jabez School.

Pastor Choi and his wife established Jabez School as an alternative Christian school in 2009 to encourage and teach teenaged students who lack dreams or goals in their poor circumstances. Originally, Pastor Choi rented the first floor of a five floor building for the Jabez School but the owner complained about noise from the teenagers. So, Jabez School moved to a four bedroom house which President Kim provided. In 2015, *Odukiewo* staff reopened a thrift shop called ‘*Following shop*’ at the place where the Jabez School had been located.

²⁴⁹ “워크아웃 건설사들의 명과 암 [Workout: Construction companies’ black and white],” Newspim, May 7, 2015. <http://www.newspim.com/news/view/20150506000392>

Odukieo church had launched a thrift shop to build relationships with immigrant workers and foreign brides married to Koreans in 2013. Pastor Choi and *Odukieo* staff were seeking a tool for meeting new people so that they could proclaim the gospel. Finally, they found that used cheap goods could become an evangelistic medium to communicate with poor foreigners. There are many opportunities in the marketplace to have cross-cultural exchanges through business because *Odukieo* staff are able to make social networks with people who are from other Asian countries. Pastor Choi and Jung-B, a staff worker told me about building social networks with Vietnamese women. Pastor Choi mentioned that:

We met a Vietnamese woman, Ran who married with a Korean man at our '*Following shop*'. She was our customer. We realized that she was isolated because she did not speak Korean well...and her old husband did not speak Vietnamese. So, Jung-B started to teach Korean to Ran... If Ran gets a Korean citizenship, she needs to pass a Korean exam. We also participated in Ran's family celebration (especially son's first birthday). We helped her and her family as close neighbors.

They still are maintaining relationships with Ran and other foreigner brides through Korean lessons, Bible studies, craft classes, and cross-cultural programs.

Pastor Choi is convinced that one of the main missional callings for *Odukieo* is 'building the kingdom of God' on the earth for the next generation. He focuses on 'missional church' by practicing the kingdom of God among marginalized people in his local community with a contextual perspective.²⁵⁰ Pastor Choi and *Odukieo* staff found that there were many poor single parents or grandparents who were raising their grandchildren. Jung-A and Kim-B stated,

We met a child who had a Korean dad and an Uzbekistan mom at *Odukieo*. Her mom was raising her but it is difficult for her mom to take care of her due to linguistic and cultural barriers in the Korean society. We wished to help them but they rejected our favor.

Jung-B also said, "We also met an isolated child who lived with her grandfather; however, her grandfather did not know how to raise a little girl, so our women staff help them." There are also

²⁵⁰ Joonsik Choi, *Odukieo Story* (오뚜기이야기), 155.

many children experiencing physical and emotional abuse from their families. Pastor Choi told me, “We opened our business (*Odukio Bunsikjeom, Following Shop, and Jabez School*) because my church wanted to make a shelter for poor and wounded young people and foreigners for practicing missional church movement and kingdom of God in this public community.” *Odukio church* is planning to open a café for teenagers. Teenagers who live in Oido cannot get cultural benefits easily because Oido is quite far from cultural and educational facilities. Pastor Choi and his staff believe that a café for teenagers would be a cultural and public-centered facility by providing cultural and social benefits for the next generation.

Pastor Choi and his wife started ‘*Firestorm Camp*’ for teenagers and young adults in 2011. *Odukio church* annually offers two camps in summer and winter. The camp is about meeting with God, connecting with Jesus Christ personally, and feeling the history of the Holy Spirit. Young people are able to spend a precious time with other young Christians who are attending other churches. All *Odukio* staff and church members participate in ‘*Firestorm Camp*’ as volunteers because all of them believe that ministry to the next generation is the most important calling for their church.

3-1b. *Coffee and Church*

Pastor Minho Anh planted *Coffee and Church* as a café church in Garwol-dong, Yongsan-gu, Seoul, South Korea in 2011. This church (or café) is a model of ECP based on the name of the church. *Coffee and Church* is a café on weekdays and it becomes a church on Sunday at the same location. Interestingly enough, Pastor Anh calls his church ‘*Coffee and Church*’ and calls his business place ‘*Jesus Coffee*’; however, it is a small place. Pastor Anh wants ‘*Coffee and Church*’ to become a contact point to make relationships with non-Christians

for evangelism. He renamed his business place as '*Jesus Coffee*' to spread the Gospel in a secular society. Pastor Anh registered and got neighboring rights of '*Jesus Coffee*' for 20 years from the Korea Intellectual Property Office (KIPO). If anybody wanted to use the name of '*Jesus Coffee*' commercially, they would pay royalties to '*Coffee and Church*'. However, Pastor Anh told me "If Christian denominations and churches want to use the name of '*Jesus Coffee*' for the purpose of mission and evangelism, they can feel free to use it without payment" in the interview.

Many church members are the dechurched and unchurched at *Coffee and Church*. Some of them left the church because they were disappointed by the Korean churches and leaders. Pastor Anh and his employees meet and make relationships with them at a business place, '*Jesus Coffee*', and then encourage them to participate in a Bible study and quiet time (Q.T.). In the interview, Yu, a lay leader, said that

When I was first visiting '*Jesus Coffee*', I was a customer... I was really curious about why they use a religious word, 'Jesus' as their business sign in the pluralistic religious Korean society. I was a Christian but I don't trust the big churches... Pastor Anh invited me to attend a Bible study. I attended and felt God still loves me at the small group meeting... Now I am attending '*the Coffee and Church*' as a lay leader.

Pastor Anh has dreamed of having coffee shop franchises in other places to focus on social-economic contributions and evangelism through business for the poor. So, first of all, he established Jesus Coffee Mission Agency (JCMA) and opened the second franchise coffee shop of '*Jesus Coffee*' inside of Hanseo Central Psychiatric Hospital (HCPH) in Uijeongbu, South Korea in July, 2015 to help mental patients with livelihood and re-socialization. The coffee shop is located in the first floor of HCPH. JCMA is operating the second franchise coffee shop and HCPH is also supporting the coffee shop business. An employee Jung, who is sent by '*Coffee and Church*' for hospital ministry, told me "Hanseo Central Psychiatric Hospital gives ten thousand Won (about ten dollars) coupon to all hospital staffers for financial support of '*Jesus*

Coffee”. All business profits from the second franchise of ‘*Jesus Coffee*’ are used for patients of HCPH. JCMA is providing a barista class for patients by investing business profits from the second franchise of ‘*Jesus Coffee*’. The ultimate goal of barista education is helping the patients get a job or open their own coffee shops. JCMA is also planning to give them financial support for opening a business. Jung, an employee at the second franchise of ‘*Jesus Coffee*’, a barista class teacher at HCPH, and a Sunday school pastor at ‘*Coffee and Church*’, told me, “JCMA opened a first barista class for the patients in 2015... I love to teach them because they liked to learn how to make a coffee. I think that they need to take two more classes for getting a barista license... We are also planning to open a new class for new students”.

Doctor Ji, a general director of HCPH, is a faithful Christian, so he encouraged Pastor Anh to lead worship services every Tuesday for patients and every Wednesday for hospital staff at 10:00 A.M at HCPH. Doctor Ji is a good partner with Pastor Anh for JCMA’s ministry. The number of attendants are growing at both services at HCPH. When Pastor started the worship meetings, only five church members (patients) attended on Tuesday and seven church members (hospital staff) attended on Wednesday. However, now over forty patients and about thirty hospital staff are attending worship. Doctor Ji and Pastor Anh made a decision to plant a new church by combining both Tuesday and Wednesday worship services in a basement of HCPH due to growing the numbers of church members. They launched this new church in March, 2016. It is not a Sunday-centered church. It is engaging with hospital staff at their workplace and helping patients through weekday worship, the coffee business, and job training at the hospital. Pastor Anh believes that unification of the two worship groups is meaningful because diverse group gatherings follow the biblical model for church planting in Acts 13, where the church at Antioch is described.

Although Pastor Anh has two distinct jobs (both church ministry and business), he is focused more on worship, evangelism, and discipleship training than the café business. Pastor Anh leads worship services at HCPH. He also preaches a 8:00 P.M Wednesday service and an 11:00 A.M. Sunday service at the first franchise coffee shop of '*Jesus Coffee*' (the headquarters) in Garwol-dong. *Jesus Coffee* is closed on Sunday because *Coffee and Church* is using the café facility of '*Jesus Coffee*'. Pastor Anh told me, "Closing café on Sunday potentially incurs financial loss because more people go outside and come to coffee shops to meet friends on Sunday. However, our priority is worshiping God" in the interview. There are two different spaces side by side employed at *Coffee and Church*. Originally, *Coffee and Church* had one space but they thought it inadequate for business on weekdays and children's ministry on Sunday. So, they rented a second space. Pastor Anh said, "If only a church or a business rent one more place, it will be burdened financially. However, our church and business are interdependent financially, so we can make a decision to rent one more place easily". Frequently, *Coffee and Church* opens its doors for other Christian and non-Christian groups' to meet and to interact with different groups.

Pastor Anh planted *Coffee and Church* to build relationships with the public in order to practice 'the missional church'.²⁵¹ He attempted to build social networks with his customers for evangelism. Sometimes he gave free coffee to his customers to build friendship. Pastor Anh finds that most Koreans like coffee so it can be an instrument to connect with non-Christians. While I stayed at *Coffee and Church* for two weeks, I heard many times the question, "would you like to have a cup of coffee?" from Pastor Anh, staff, and church members. Pastor Anh is not reluctant

²⁵¹ "커피와 교회: 평일에는 카페 주일에는 교회 [*Coffee and Church: A Café on Weekdays and a Church on Sunday*]", the Christian Broadcasting System (CBS) No Cut News, November 17, 2015
<http://www.nocutnews.co.kr/news/4505508>

to be called “pastor” in the business place. He introduces himself as a pastor before non-Christians recognize him. He told me,

One day, I met a Korean lady customer who looked sad and angry at *Jesus Coffee*. I treated a free coffee and talked with her. She was really angry due to conflicts with her American army husband. There is an US army base in front of our coffee shop. I introduced her as a pastor and invited her to our Bible study and Q.T. meeting

The lady attended the Bible study and became a church member. Moreover, she brought other Korean ladies who had married American soldiers. The ladies typically leave Korea within three to five years when their husbands’ term of military service is completed. Despite this continuous loss of military wives who depart for the US, the ministry for such wives is growing. Now about ten ladies are attending the small group meeting on Friday. Between ten and fifteen ladies are participating in the Rozen Nursing Home (RNH) ministry with JCMA’s support. They go to RNH to have a monthly worship service and a birthday party for older patients. The ladies also comfort the patients by talking and sharing a cup of coffee.

The third franchise of ‘*Jesus Coffee*’ was started by Kang, a lay leader of *Coffee and Church*, in Seongsan-dong, Mapo-Gu, Seoul, South Korea in July, 2015. This was right after the second franchise of ‘Jesus Coffee’ was launched at HSCH. Pastor Anh and his congregation believe that extending franchises is practicing ‘church planting’. They want to reach out to the public to proclaim Jesus Christ through coffee businesses. Kang is managing the third franchise of ‘*Jesus Coffee*’. When I visited his business, I found an interesting English expression on their sign: “*It’s not just coffee, but it’s Jesus Coffee*”. He is dreaming of doing business and mission together. Kang took a barista class with Pastor Anh. He heard about Pastor Anh’s vision and the model of fresh expressions for church planting. Kang was interested in Pastor Anh’s innovative challenge, so he decided to become a church member of ‘*Coffee and Church*’. The third franchise is also closed on Sunday for worship services. All franchise employees and members

gather together at the first franchise of '*Jesus Coffee*' to worship on Sunday. There is a Bible study and Q.T. meeting at the third franchise every Thursday at 10:00 A.M. I attended and observed the small group meeting in January 20, 2015. First of all, employees (Kang and Ko) and a few customers had a cup of coffee and shared their spiritual life together. Kang and Ko stated how they practiced spiritual life in their business places. Ko said, "we need to prove our Christian life through business effort and integrity as Christians in our business place" in the interview. Second, Pastor Anh came to the franchise and led the Bible study and Q.T meeting by focusing on Matthew chapter eight. After the meeting, they sometimes had a lunch together, although they did not have lunch the time I attended.

Kang believes that business needs to be profitable in order to do Business as Mission (BAM).²⁵² He mentioned that "I think we can support JCMA more effectively for mission, when doing successful business". He is convinced that *Jesus Coffee* should become a model of 'café church' through successful business. JCMA must support other Christians or churches to launch a model of ECP. Kang guessed, "If we use the name of '*Jesus*' as our name of business, our sales will be down in the pluralistic religious society."²⁵³ However, they still have successful business when considering their investments, space, and location. Kang continues to build relationships with customers and he attempts to practice BAM in the business place. He believes *Coffee and Church* is not only a church for Sunday, but also a mission field for weekdays by doing mission and evangelism.

Coffee and Church becomes a multi-ethnic church at Thanksgiving and Christmas because Koreans, the Korean ladies married to American husbands, their American husbands,

²⁵² "우리 교회의 이름은 '지저스 커피'입니다 [The name of our church is '*Jesus Coffee*'.]", Christian Today, September 16, 2015. <http://www.christiantoday.co.kr/articles/285790/20150916>

²⁵³ Ibid.

and their children come to celebrate with coffee and Americanized holiday meals. *Coffee and Church* also cooperates with the American military church and their church members.

3-2. Presentation of Data

Overview

As stated in Chapter one (1-7. *Research Methodology*), I analyzed my data from the case studies using grounded theory. This chapter will explore relationships between business and church planting.

As noted in Chapter one (1-8. *Data Collection Methodology*), I look at three types of data triangulation by having comparison between three data (interviews, participant-observation, and documents). Intensive interviews are the heart of the data, so I spent a long time on the transcripts, coding, conceptualizing, subcategorizing, and categorizing the interviews. This process of coding and analysis was very useful and provided evidence to substantiate my hypotheses about mission and evangelism.

In this part, I will present ‘coding procedures’ to show the process and the result of data analysis for my case studies.

3-2a. Coding Procedures

‘Coding Procedures’ are the heart of grounded theory for analysis.²⁵⁴ There are three types of coding: 1-1) Open Coding, 1-2) Axial Coding, and 1-3) Selective coding.²⁵⁵ Each procedure is interwoven, so we should study each coding in detail²⁵⁶ through the process of

²⁵⁴ Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research*, 57.

²⁵⁵ Ibid., 58.

²⁵⁶ Ibid., 60.

comparison. I coded each interview from each of the eight informants in each case study. I compared each informant's coding to develop a cohesive theory through constant comparisons between codes and other codes, between subcategories and other subcategories, between categories and other categories and between one case and other cases. Of course, I continually supplemented my coding procedures with other data (participant-observation and documents) to sustain research validity and triangulation.

3-2a-i. Open Coding

According to Strauss and Corbin, "Open coding is the process of breaking down, examining, comparing, conceptualizing, and categorizing data"²⁵⁷ through examination of data. For this reason, in open coding, we need to have ceaseless comparisons between the concepts and other concepts and between the categories and other categories by studying and analyzing data in detail. I have tried to find codes (or concepts) by focusing on line by line analysis and gradually, I added and developed new subcategories and categories by analyzing codes (or concepts) and comparing each category to same or different informants' interviews.

As mentioned in Chapter One (1-8. *Data Collection Methodology*), I had interviews with a total of sixteen interviewees (total of fifty interviews). I discovered a total of 1411 codes (*Odukio church*: 741 codes and *Coffee and Church*: 670 codes), sixty four subcategories, and twenty three categories through the process of open coding. Please see '*Figure 3-1. An example of transcribing and coding*' and '*Figure 3-2. An example of developing coding, conceptualizing, and categorizing*' (next page). Each of the twenty three categories was developed through a long

²⁵⁷ Ibid., 61.

process: Step one (transcribing), Step two (coding and conceptualizing), Step three (subcategorizing), and Step four (categorizing).

First, I transcribed all interviews from my recording devices and field notes for the first step in Figure 3.1. This is shown above in the right hand column of Figure 3.1. In the second step, I coded every transcription through line by line analysis in each interview. I discovered 1411 codes in this process of ‘open coding.’ The open coding then forms the left hand column of Figure 3.1.

To explain the rest of the analysis procedure, Figure 3.2. portrays how I moved from coding to categories.

Figure 3. 1. An example of transcribing and coding (Step one)

(Interview Pastor Choi #2 in December 24, 2015)

Open coding	Transcripts (Step 1)
1) A bivocational issue (Pastor Choi #2, P1, L1-2) 2) Many Korean churches disagree pastor get two jobs (a bivocational pastor) (Pastor Choi #2, P1, L2-4) ...	<i>The Korean Church and pastors need to think and bring a solution for a bivocational issue... Many pastors disagree that professors at the seminaries get two jobs .. so they also disagree that all pastors are getting two jobs. However many pastors need to get two jobs now ...</i>

Figure 3. 2. An example of developing coding, conceptualizing, subcategorizing, and categorizing

Categories (paradigm model) Step 4	Subcategory Step 3	Codes or Concepts (Interviewee, Page, Line) Step 2	
B. Pastor's getting a job (Total:14 Codes) (Causal Conditions)	1)Bivocational issue (O:2, C:2, and total 14)	<u>Odukieo Church</u>	<u>Coffee and Church</u>
		Pastor Choi 1) A bivocational issue (Pastor Choi #2, P1, L1) 2) Many Korean churches disagree pastor get two jobs (a bivocational pastor) (Pastor Choi #2, P1, L2-4)	Jung 1) Talk about dilemma of bi-vocation (Jung#1,P13, L17-19) Kim 1) Bi-vocation is acceptable in America but it is difficult to accept in South Korea (Kim#1, P4, L5-8)

	2) Difficulty of pastors' livelihood (O:2, C:1, and total 3)	<p>Pastor Choi</p> <p>1)Livelihood is one of the reasons why pastors need to have business (Pastor Choi #2, P1, L8-9)</p> <p>2) church pastors' financial difficulties in the Korean church (Pastor Choi #2, P3, L8-9)</p>	<p>Lee</p> <p>1) Need to focus on business for pastors' livelihood (Lee#1, P4, L11-17)</p>
	3) Lack of church positions for pastors (O:2, C:5, and total 7)	<p>Pastor Choi</p> <p>1) Church planting is not optional but necessary in South Korea (pastor candidates cannot get a job at the traditional churches) (Pastor Choi #4, P4, L20-21)</p> <p>Jung-Sa</p> <p>1) Although some denominational leaders do not accept the new form of church planting and program, these fresh expressions are necessary for pastors and pastor candidates by creating new jobs (Jung-Sa#1, P1, L11-14)</p>	<p>Pastor Anh</p> <p>1) Recently young pastor candidates do not sacrifice for ministry (Pastor Anh#2, P4, L1-8)</p> <p>2) Lack of positions for pastors but many pastors and candidates do not consider church planting ..need to transform (Pastor Anh#3, P10,21-24)</p> <p>3) Hard to become a senior pastor at traditional church (there are many pastors) and difficulty of evangelism at the traditional church in South Korean (Pastor Anh #4, P2, L20-29)</p> <p>Jung</p> <p>1) Pastors and candidates cannot get a job due to lack of pastoral positions (Jung#1, P8,L25-27)</p> <p>Lee</p> <p>1) The new forms of church ministry (or church planting) are necessary because there are not many jobs at the traditional church for pastors or candidates (Lee#3 P2, L3)</p>

Using the data from the second step (see right hand column in Figure 3.2), I attempted to subcategorize all 1,411 codes through comparative analysis by seeking cohesion in each different case in the third step. I reduced this to sixty four subcategories in this process. This is shown in the middle column in Figure 3.2.

Finally, in order to develop theoretical cohesion in my cases, I tried to categorize my subcategories (from the third step) by comparing subcategories to other subcategories and codes to other codes. I further reduced this to twenty-three main categories in this process. This is shown in the left hand column in Figure 3.2.

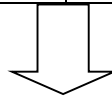
The contextual characteristics of Fresh Expressions in categories

In this part, I will present the key contextual characteristics of my cases by reflecting on the data. While the example in Figures 3.1 and 3.2 described the analysis process for one category, please see *Figure 3-3. Codes, subcategories, and categories* for a summary of all the categories that I found. In the first step, I got 1,411 codes through line by line coding. In the second step, I tried to find similarities among 1,411 codes. Then I made sixty four subcategories by comparing each code. In the third step, I compared each subcategory to find relationships and similarities and created twenty three categories.

Figure 3. 3. Codes, Subcategories, and Categories

Codes

<u><i>Odukiew Church</i></u>	<u><i>Coffee and Church:</i></u>
741 codes	670 codes



Subcategories and categories

<u>Subcategories (64)</u>	<u>Categories (23)</u>
1) General evangelism and church planting (O:6, C:4, and total 10)	A. Evangelism and church planting in South Korea (Total:69 Codes)
2) Difficulties of evangelism and church planting (O:33, C:18, and total 51)	
3) Former experience for evangelism and church planting (O:8, C:0, and total 8)	
1) Bivocational issue (O:2, C:2, and total 4)	B. Pastor's getting a job (Total:14 Codes)
2) Difficulty of pastors' livelihood (O:2, C:1, and total 3)	
3) Lack of church positions for pastors (O:2, C:5, and total 7)	
1) Culture and evangelism (O:4, C:1, and total 5)	C. Evangelism for the Next Generation (Total:60 Codes)
2) Difficulty of evangelism for the next generation (O:7, C:2, and total 9)	
3) Practicing evangelism for the next generation (O:44, C:2, and total 46)	
1) The context in South Korea (O:8, C:16, and total 24)	D. Context and contextualization (Total:75 Codes)
2) The context around the church (O:25, C:13, and total 38)	
3) Contextualization (O:10, C:3, and total 13)	
1) Positive view (O:3, C:2, and total 5)	E. The traditional view toward ECP (Total:18 Codes)
2) Negative view (O:8, C:5, and total 13)	
1) Stories of employer (pastor) (O:19, C:3, and total 22)	F. Biographical background (Total:124 Codes)

2) Stories of employees (O:12, C:24, and total 36)	
3) Stories of church members (O:25, C:41, and total 66)	
1) General BAM and ECP in South Korea (O:13, C:25, and total 38)	G. BAM and ECP (Fresh Expressions) (Total:144 Codes)
2) Practicing BAM and ECP in the context (O:44, C:62, and total 106)	
1) Multi-roles & ability (O:9, C:20, and total 29)	H. Employee (Total:46 Codes)
2) Social capital in employees (O:4, C:5, and total 9)	
3) Compensation (O:4, C:4, and total 8)	
1) General business in South Korea (O:4, C:25, and total 29)	I. General Business (Total:77 Codes)
2) General business in a model of ECP (O:27, C:21, and total 48)	
1) Cooperation with other churches (O:25, C:13, and total 38)	J. Cooperation (Mixed Economy) (Total:91 Codes)
2) Cooperation with denomination (O:9, C:4, and total 13)	
3) Cooperation with non-ecclesial institutions (O:10, C:18, and total 28)	
4) Inter-denominational cooperation (O:9, C:3, and total 12)	
1) A missional and business purpose church (O:24, C:10, and total 34)	K. The church as a multi-purpose place (Total:34 Codes)
1) Supporting from church members (O:28, C:5, and total 33)	L. Supporting from church members and others (Total:35 Codes)
2) Supporting from others (O:1, C:1, and total 2)	
1) Pastor's leadership (O:38, C:11, and total 49)	M. Leadership (Total:68 Codes)
2) Lay leaders' leadership (O:5, C:14, and total 19)	
1) <i>Koinonia</i> & Hospitality (O:9, C:16, and total 25)	N. Practicing theology in the context (Total:130 Codes)
2) Kingdom of God (Kingdom business) (O:20, C:3, and total 23)	
3) Incarnation Ministry (O:8, C:3, and total 11)	
4) Missional church	

(O:2, C:8, and total 10)	
5) Activities in the public community (public theology) (O:4, C:2, and total 6)	
6) Holistic mission (O:2, C:2, and total 4)	
7) Wesley and theology (O:5, C:0, and total 5)	
8) Health church (O:6, C:2, and total 7)	
9) Discipleship (O:0, C:22, and total 22)	
10) <i>Diakonia</i> (O:1, C:6, and total 7)	
11) Others (O:3, C:6, and total 9)	
1) Christian social enterprise (O:2, C:12, and total 14)	O. Social enterprise (Total:14 Codes)
1) Missional ecclesiology (O:5, C:2, and total 7)	P. Ecclesiology (Total:46 Codes)
2) Community based-church (public ecclesiology) (O:31, C:3, and total 34)	
3) Universal church (O:1, C:4, and total 5)	
1) Cultural opportunities (O:7, C:3, and total 10)	Q. Providing ‘cultural capital’ for people (Total:28 Codes)
2) Educational opportunities (O:12, C:6, and total 18)	
1) Helping from pastors (O:13, C:2, and total 15)	R. Helping church members from Pastors or churches (Total:32 Codes)
2) Helping from churches or other church members (O:14, C:3, and total 17)	
1) Socio-economic help (O:12, C:8, and total 20)	S. Serving people who need help (Total:31 Codes)
2) Spiritual help (O:3, C:4, and total 7)	
3) Cultural and relational help (O:3, C:1, and total 4)	
1) Sunday worship (O:0, C:11, and total 11)	T. Worship-centered church (Total:33 Codes)
2) Weekdays worship (O:2, C:20, and total 22)	
1) Talking about multi-ECP (O: 0, C26, and total 26)	U. Franchises and multi-ECP (Total:26 Codes)

1) Making social capital for evangelism (O:18, C:31, and total 49 codes)	V. Getting social capital through ECP (Total:207 Codes)
2) Making social capital with social minority people (O:26, C:11, and total 37 codes)	
3) Making social capital with general customers (people) (O:35, C:45, and total 80)	
4) Making social capital with church members (O:2, C:17, and total 19)	
5) Making social capital with the young generation (O:21, C:1, and total 22)	
1) Easily to access at a model of ECP (O:2 C:7, and total 9)	W. Accessibility (Total:9 Codes)

Category V. *Getting social capital through ECP* is the most numerous category, including two hundred seven codes among total one thousand four hundreds eleven codes. I want to focus on and describe crucial categories that connect to the Korean context in this section. All categories from coding information are provided in Appendix A.

First, informants emphasize the difficulties of traditional church planting in Category A. *Evangelism and church planting in South Korea*. Especially some interviewees at *Odukjeo Church* and *Coffee and Church* think that traditional church planting is no longer effective in South Korea. Pastor Choi mentioned, “Before launching our *Bunsikjeom* church [ECP], we could not make relationships to evangelize people.” He also said, “Evangelism was difficult in the traditional church because the church lost social trust from the Korean society due to financial corruption.” Jung-B also emphasized, “We planted *Bunsikjeom* church because people rejected traditional evangelism” in the interview. Jung-Sa said, “Many traditional churches were church-centered and teaching secular success.” Choi-A stated, “people did not trust in the traditional and institutional churches.” Kim-B stressed, “Non-Christians did not come to the church due to economic difficulties and lack of trust from the church, so traditional church planting was difficult.” Kang also said, “It was difficult for the traditional church to make a contact point with

non-Christians for evangelism.” Yu thought that “Some traditional churches had financial problems due to church budgets but café church could free the church from money obligations by getting business profits at a business place.” Jung-A contended, “The traditional church is too much focused on church buildings and numerical growth without considering public engagements, so they lost social trust from people in South Korea.” The unchurched and dechurched are no longer attracted to the traditional churches due to losing social trust from the community, lack of accessibility, church’s privatization (only church-centered ministry), different teachings in the churches, economic difficulties, business with work, difficulty of making contact point, church leaders’ corruption, and so on.

In South Korea, *Supyeng-Idong* (horizontal movement) means that Christians move from the churches to other churches and they become other church members. The most wealthy mega churches are growing in South Korea because of *Supyeng-Idong* (horizontal movement). According to the Korean Church Growth Institution (KCGI), over sixty one percent of *Supyeng-Idong* Christians move to big or mega churches in South Korea.²⁵⁸ Jung-B who is an employer of *Odukio* said,

There are many unchurched and dechurched (*Canaan* Christians) people who do not trust in Korean Christianity because Korean churches lack publicness and do not show moral transparency. Mega churches are too much focused on numerical growth, not healthy church movement, so they are willing to call *Supyeng-Idong* Christians to their churches.

Pastor Anh also critiqued a phenomenon of *Supyeng-Idong* Christians, “I do not agree that Christians who are attending small churches [should] move to big churches. The phenomenon of church monopoly means that Christianity becomes badly commercialized. Our church is not interested in evangelism of *Supyeng-Idong* Christians.” Pastor Choi also does not want to attract

²⁵⁸ Church Growth Institution, *Study of Supyeng-Idong (horizontal movement) Christians at the Korean Church* [교회성장연구소 한국 교회 교인 수평이동 연구] (Seoul, South Korea: Korean Church Growth Institution, 2004), 41.

Supyeng-Idong Christians. He said, “When I evangelize people, I meet many Christians who want to leave their churches. I do not want to encourage them to lead our churches because the purpose of *Odukiewo* church is to reach out unchurched and dechurched people at our market place (*Si-jang*).” Therefore, *Odukiewo* and *Coffee and Church* do not focus on only numerical growth but cooperation with other Korean churches by practicing universal ecclesiology in public. In this way, the ECP pastors have a prophetic message: the wealthy churches have turned their backs on the needy and the alienated.

Second, the models of ECP focus on ‘bi-vocational ministry’ in Category B.²⁵⁹ Pastor Choi said, “Although many Korean churches disagree with ‘a bivocational pastor’, pastors need to do business due to their livelihood.” Jung-Sa also stated, “Although some denominational leaders do not accept the new forms of church planting, both business and church planting are necessary for pastors and pastor candidates by creating new jobs.” Pastor Anh stressed, “It is hard to become a senior pastor at the traditional churches because there are many ordained pastors at the Korean Church.” Lee and Jung also said, “pastors and candidates could not get a job at the churches due to [a] lack of pastoral positions.”

David M. Gustafson, Associate professor of Evangelism and Missional Ministry at Trinity Evangelical Divinity School, points out how bivocational ministry has been widely practiced from Jesus’ apostles until now.²⁶⁰ He highlights that the Western Christians need to promote bivocational ministry by reflecting the roots of Christian history (Paul, early church fathers, Martin Luther, Nicholas von Zinzendorf and so on) in the era of Post-Christendom.

²⁵⁹ I will address a bi-vocational issue in more details in Chapter seven.

²⁶⁰ David M. Gustafson, “A Church History of Bivo Tentmaking from the beginning until now”, EFCA Today Spring 2016.

<https://www.efcatoday.org/story/church-history-bivo> EFCA Today Spring 2016

A few of his principles were related around the importance of bivocational ministry, where unpaid believers would be able to pastor and lead their own church. In Korean mission history, the Nevius method related to bivocational church planting. Church planters and missionaries were not full-time vocational clergy, so they were necessary to practice bivocational ministry for self-support as a missional strategy in South Korea. I believe that the Korean Christians also need to focus on the ‘bivocational issue’ by being reminded of mission history in South Korea. Bivocational ministry is the practice that has been used in history and around the world today except for few wealthy nations. From a historical and worldwide perspective, full time ministry is more an exception than the rule.

Third, the models of ECP are practicing ‘*Jeong*’ in their contexts (Category D). Jung-Sa stated, “We started our ministry by considering people’s needs in our context.” She also said, “If we go to other places, we will try to launch the different type of church planting and business by considering the context and we want our customers and people who visit our place to feel *jeong* in marketplace (*Si-Jang*)” in the interview. Moynagh notes, “Church will look different in different contexts.”²⁶¹ Fresh Expressions projects in Korea are quite different from those in England. The Korean traditions about “marketplace” (*Si-Jang*) and the “middle way” as well as other cultural constructs with a distinctively Asian flavor make for this difference. England does not have a history of being a mission field with medical and educational services offered by foreign-born missionaries. That difference alone would make the Korean context different. But a deeply Confucian society will respond differently than a Western capitalist society. Even those alienated from churches in Korea will not have the same reasons for alienation as the unchurched in England. A collectivist culture differs from an individualistic culture.

²⁶¹ Church for Every Context, 153.

Woochel Kim wrote a dissertation about “Korean *Jeong* and its relationships to Christian mission.”²⁶² He points out how *Jeong* is “a core element of Koreanness”²⁶³ and it has affected mission and evangelism in the Korean context. Five informants (Pastor Anh, Yu, Jung-Sa, Jung, and Jung-A) talked about ‘*jeong*’ in my data. For examples, Jung-Sa said, “We show ‘*jeong*’ to our children for practicing Jesus’ love.” Jung mentioned, “We used to provide free bread and cookies for customers to show *jeong*.” Sometimes, *jeong* means “share tables and food” (tangible resources) with other people. Jung thinks that a café church is a good public space to practice ‘*jeong*’ For this reason, I think that ‘*jeong*’ is a crucial concept to show the characteristic of ECP in the Korean context. Simply, ‘*jeong*’ is an affective attitude toward others and it is more than ‘kindness.’ According to Woochel Kim, there are three contextual characteristics by considering Korean culture: First, ‘*jeong*’ makes social collectiveness. Moreover, it can build social capital (social trust and social networks) in public community. Woochel Kim defines ‘*jeong*’ as “a feeling of attachment to somebody [or something] which develops slowly and unconsciously through close and constant contact; it is the emotion of [*jeong*] that times the [socio-ecological] relationships [of Koreans]”²⁶⁴ by citing Joohee Kim’s dissertation.²⁶⁵ People make intimate and continuous relationships with others in the community. I also find this characteristic in my data. Yu, a lay leader of *Coffee and Church*, said, “I felt that I had accumulating *jeong* (a Korean expression: making deeper relationships through *jeong*) with Jesus Coffee staff when I was a customer.”

²⁶² Woochel Kim, *Korean Jeong and its relationships to Christian mission* (Wilmore, KY: Asbury Theological Seminary ESJ school PH.D dissertation, 2006).

²⁶³ Ibid., 79.

²⁶⁴ Ibid., 1.

²⁶⁵ Jooyee Kim, *P’umassi: Patterns of Interpersonal Relationships in a Korean Village* (Evanston, IL: Northwestern University Ph.D dissertation, 1981), 54.

Fresh Expressions is different in South Korea from in the United Kingdom in three significant ways:

- 1) The models of Fresh Expressions in South Korea are practicing the Korean type of love, *Jeong*. ‘*Jeong*’ means sharing both tangible (money, food, etc) and intangible (love, kindness, etc) elements. However, Woochel Lee emphasizes that *jeong* does not mean only sharing big things by citing a Korean Proverb: “Even a piece of bean is to be shared.”²⁶⁶ Moreover, a characteristic of *jeong* is socio-economic distribution by sharing wealth (either the rich or the poor) with others (mutual sharing).
- 2) Percy criticizes commercialism of ‘Fresh Expressions.’²⁶⁷ However, ECP has emerged and grown in the Asian context differently. The models of ECP focus on both business and social capital (not either A or B) by practicing *jeong* for evangelizing diverse people in the marketplaces.
- 3) Percy also criticizes Fresh Expressions projects in England because people gather together with a homogeneous group.²⁶⁸ The models of ECP I researched focus on diverse social minorities (mental patients, poor children, immigrant workers, Korean wives who marry American soldiers) by supporting both spiritual conversion and socio-economic transformation.²⁶⁹

Fourth, concerns of soteriology, ecclesiology, and evangelism arise in Category E. In Andrew Davison and Alison Milbank’s book, *For the Parish: a Critique of Fresh Expressions*, the main critiques of Fresh Expressions are about ecclesiology and soteriology (especially in

²⁶⁶ Woochel Kim, *Korean Jeong and its relationships to Christian mission*, 7.

²⁶⁷ Martyn Percy, *Shaping the Church: the Promise of Implicit Theology* (New York, NY: Ashgate Publishing, 2010), 67-80.

²⁶⁸ Martyn Percy, *Old Tricks for New Dogs?* in Louise Nelstrop and Martyn Percy (ed.), *Evaluating Fresh Expressions: Exploration in Emerging Church*, 38.

²⁶⁹ I will address how the models of ECP build social networks with diverse groups and people in Chapter four.

Chapter three, *The Church in Fresh Expressions: Mistakes in Soteriology and Ecclesiology*).²⁷⁰

They believe that the church should be a mediating place for peoples' redemption as a parish-centered church. In the Fresh Expressions movement, soteriology cannot be separated from ecclesiology. Davison and Milbank critique that "Fresh Expressions thinking typically ignores the Church as part of the goal of salvation and marginalizes the Church as part of the means."²⁷¹

However, there are some different characteristics of ecclesiology and soteriology between ECP in the Korean context and a parish-centered church in England. First, I agree with "the Church as a goal of salvation." However, ECP does not agree with only sanctuary-centered church. Jesus says that "For where two or three gather in my name, there am I with them" (Matthew 18:20). Traditionally, the Korean Christians followed Nevius' principle before the churches became institutionalized. Korean Christians gathered together at the school, hospital, public place, and marketplaces (*Si-jang*) in the name of Jesus to evangelize people. For this reason, the models of ECP are community-based churches to practice public ecclesiology. In the history of the Korean Church, a church planting model using the Nevius principle was not a parish-centered church like the churches of England but it was a community-based (or public) church to carry out self-support, self-governing, and self-propagation. Pastor Choi who is a church planter of *Odukio* church told me,

I don't think that the church means it not a church-building or my denominational church but our church members believe that our public community is our church and God's church. For this reason, we should practice evangelism as well as social transformation in His church [public or market place]."

In other words, the meaning of the Church is different in England and in ECP of the Korean context. Davison and Milbank critique the Fresh Expressions movement because "the Church

²⁷⁰ Andrew Davison and Alison Milbank. *For the parish : a critique of Fresh Expressions* (London, UK: SCM Press, 2010), 41-63.

²⁷¹ Ibid., 42.

does not figure as part of the goal of salvation.”²⁷² However, the models of ECP believe that the soteriological process and evangelism can occur in the marketplace because the model thinks that the church exists in *si-jang*.

Davison and Milbank seem to think the Church means institutional and parish-centered church and their presumption is that Fresh Expressions of church is not an exact model of ‘the Church.’” However, the Korean Church has a different context and history of church planting. I don’t think that the Church of England is the only model of the Church. Jesus, of course, taught mixed crowds gathered on hillsides or near lakes. Davison and Milbank contend that “Salvation is corporate and the Church-shaped.”²⁷³ I agree with them but at public or open market places (*Si-jang*), the self-supporting model of the Korean church can implement a role of salvation in the Triune God as a model of the Church. Davison and Milbank mention, “In these letters [the Ephesians and Colossians], the salvation is described as the reordering of the world by Christ, bring harmony and peace.”²⁷⁴ I agree with their opinion about ‘salvation’ because salvation is communal (or social) as well as personal. In order to bring harmony and peace [reconciliation], the Church needs to focus on holistic salvation. The models of ECP attempt to build harmony and reconciliation by engaging in social entrepreneurship.

ECP focuses on practicing both *kerygma* (proclamation of the Gospel) and *diakonia* (social service) to engage in unchurched people’s *comprehensive salvation* as discussed by David J. Bosch.²⁷⁵ Jung-B said, “The Korean churches have been too much focused on *kerygma* in between 1960s and 1990s. However, *diakonia* is necessary to interact with our society.” The

²⁷² Ibid.,45.

²⁷³ Ibid.

²⁷⁴ Ibid.

²⁷⁵ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology and Mission* (Maryknoll, NY: Orbis Books,1991), 399-400.

models of ECP do not emphasize either *kerygma* or *diakonia* in isolation from each other but strive to achieve a balance for ‘comprehensive salvation.’ According to David J. Bosch,

Missionary literature, but also missionary practice, emphasize that we should find a way beyond every schizophrenic position and minister to people in their total need, that we should involve individual as well as society, soul and body, present and future in our ministry of salvation.²⁷⁶

Echoing Bosch’s notion of attending to the “total need” of people, Jung-B who is an employee and a children pastor of *Odukio* said, “I try to practice holistic salvation by following John Wesley’s soteriology. I asked her, “What does mean John Wesley’s soteriology for you?” She answered, “I earned my Master of Divinity (M.Div) degree at a Methodist seminary. I learned that Wesley focused on holistic salvation, so I taught both social transformation as well as personal conversion to our children at the church.” Randy L. Maddox emphasizes that John Wesley encouraged Christians to participate in ‘holistic salvation.’²⁷⁷ Maddox defines Wesley’s soteriology by citing his sermon:

What is salvation?... It is not a blessing which lies on the other side of death... it is a present thing... There is a *real* as well as a *relative* change. We are inwardly renewed by the power of God. We feel the “love of God shed abroad in our heart by the Holy Ghost which is given unto us,” producing love to humankind²⁷⁸

Wesley believed that Methodists need to practice love for neighbors to prove their personal salvation in the community.

The church planters know that the new forms of church planting (the churches of Fresh Expressions) have recently and rapidly grown in the Korean Church, and Christian social and mass media introduced positive examples of ECP to people such as *Odukio* and *Coffee and Church* to have socio-economic engagements in the community as a new form of church planting.

²⁷⁶ Ibid., 399.

²⁷⁷ Randy L. Maddox, *Reclaiming Holistic Salvation: A Continuing Wesleyan Agenda* in Nathan Crawford, Jonathan Dodrill, and David Wilson (Ed.), *Holy Imagination: Thinking About Social Holiness* (Lexington, KY: Emeth Press, 2015), 41-54.

²⁷⁸ Ibid., 45 (From John Wesley’s Sermon 43, “The Scripture Way of Salvation”).

For example, *Fresh Expressions in Seoul* and *We are the church* are introducing diverse forms of ECP on Facebook.²⁷⁹ Kang commented, “Pastor Anh and our staff thought that church planters did not need to launch only café church, but rather, they could plant other business types of church planting by considering their contexts.”

Fifth, I could not find any top-down relationship in Category M. *Leadership*. In the context (culture) of Korean Confucianism, people need to obey a king, a father, a teacher, and a husband. In other words, the subjects must obey their kings. Students must obey their teachers. Wives must obey their husbands. Sons and daughters must obey their fathers. In the Korean Church, Korean Christians have shown high respect to their pastors like teachers due to the influence of Confucianism. However, I found that pastors became friends for their children church members or customers in my cases. For example, employees and customers called Pastor Choi who is an employer and pastor ‘uncle’. Pastor Choi also liked people to call him ‘uncle’ because he wanted to make horizontal relationships with his employees, customers, and church members. This is significant because Korean Christians usually call their local church pastors ‘Reverend’ to show them ‘respect’ and never call them other titles, names, and appellations.

3-2a-ii. Axial coding

I will use a “paradigm model” in a part of axial model. According to Strauss and Corbin,

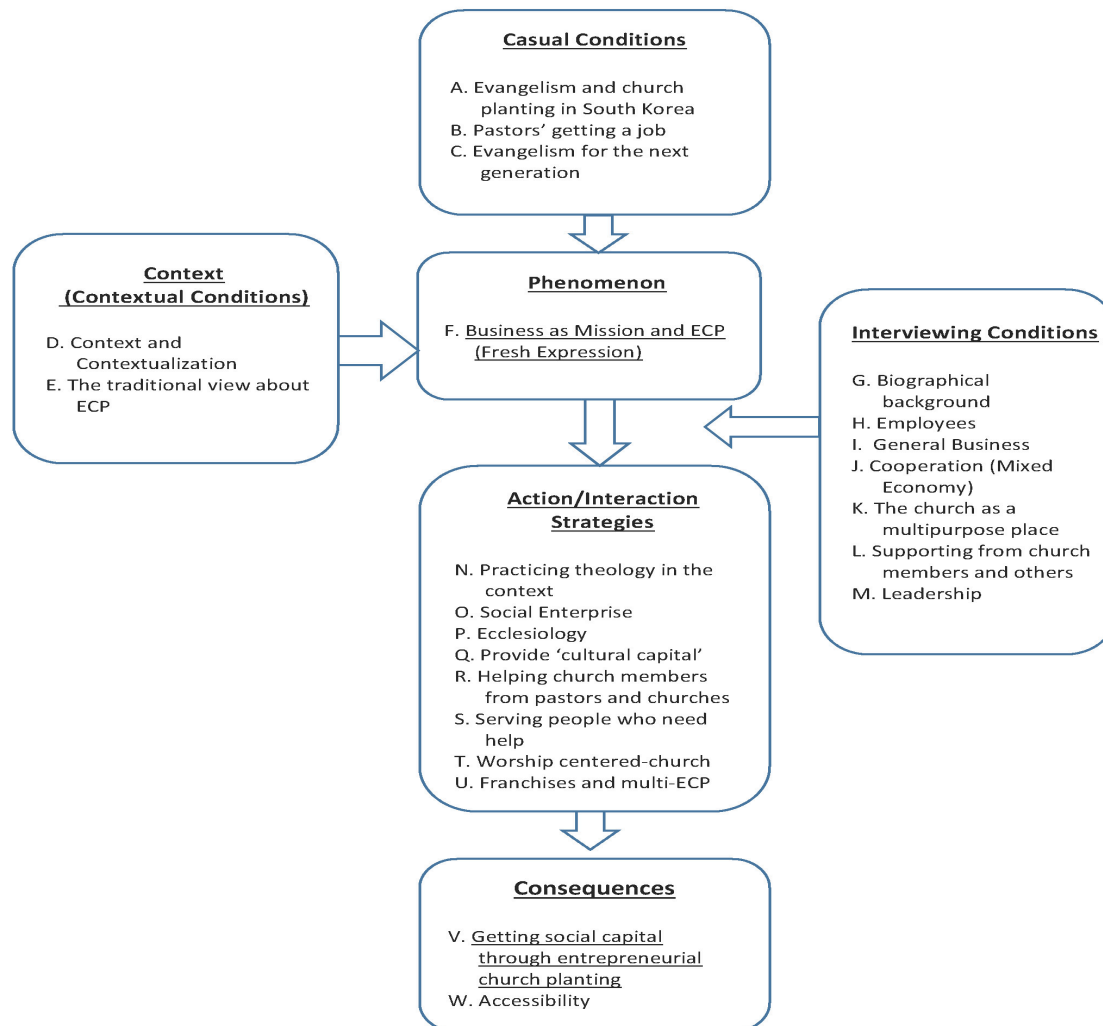
A set of procedures whereby data are put back together in new ways after open coding, by making connection between categories, This done by utilizing a coding paradigm involving conditions, context, action/interaction strategies and consequences.²⁸⁰

²⁷⁹ Please see *Fresh Expressions in Seoul* (<https://www.facebook.com/FreshExpressionsKorea>) and *We are the church* (<https://www.facebook.com/watc21/>)

²⁸⁰ Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research*, 96.

Each category is connected to the core category in the processes of a paradigm model (Casual Condition, Phenomenon, Context, Intervening Condition, Action/Interaction Strategies, and Consequences). Please look at *Figure 3-4. The Paradigm Model* below.

Figure 3. 4. The Paradigm Model



3-2a-ii-1. Causal conditions

‘Causal conditions’ can produce and develop phenomenon.²⁸¹ Strauss and Corbin define ‘casual condition’ as “events, incidents, happenings that lead to the occurrence or development of a phenomenon.”²⁸² There are three casual conditions (*A. Evangelism and church planting in South Korea, B. Pastors’ getting a job, and C. Evangelism for the Next Generation*) among twenty three categories.

First, the most dominant subcategory is ‘Difficulties of evangelism and church planting’ in Category A. Twelve Informants (Pastor Choi, Jung-B, Jung-Sa, Jung-A, Choi-A, Kim-B, Pastor Anh, Jung, Lee, Kwon, Kang, and Yu) believe that traditional church planting is no longer attractive to unchurched and dechurched people in South Korea. Pastor Choi said, “People do not attend traditional planting churches, so pastors and seminary students are not interested in church planting.” Jung-A mentioned, “The traditional churches are too much focused on church building and only numerical growth but people do not like their numerical expansionism in South Korea.” Pastor Anh stated, “Recently evangelism is so difficult in South Korea... I found more failed examples of the traditional church planting than the models of café churches.” Jung mentioned, “I know many church members are disappointed by the traditional churches and they are no longer trusting the churches.” Kang stressed, “Recently it is difficult for Christians to make a contact point with non-Christians for evangelism.” As Yu said, “the traditional church has lack of accessibility and credibility from the public community.” For this reason, sixteen informants (Pastor Choi, Jung-B, Jung-Sa, Jung-A, Choi-A, Kim-B, Kim-A, Choi-B, Pastor Anh, Jung, Lee, Kwon, Kang, Lee, Kim and Yu) in Category G think that the new forms of church planting are necessary to access non-Christians for effective evangelism. Jung-B said, *Bunsikjeom* church

²⁸¹ Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research*, 100.

²⁸² Ibid., 96.

gives an opportunity to spread the Gospel on weekdays.” Jung-Sa contended, “*Odukieo Bunsikjeom* church is a good example to transform a paradigm from traditional church planting to the new form of church planting for evangelism.” Jung-A stated, “*Odukieo* is practicing both small business and church planting as a *Bunsikjeom* church.” Kim-A stressed, “*Odukieo* is meaningful by selling cheap Korean foods and proclaiming the Gospel.” Choi-A mentioned “There are many chances to proclaim the Gospel at *Odukieo* by meeting many people.” Pastor Anh said, “Planting café church can become a great brand value by practicing both roles of church and business.” Jung said, “*Coffee and Church* is very valuable church planting model in the community by interacting with people.” Lee contended, “Planting café church is a missional model (or way) to engage in secular culture.” Ko said, “Although size of *Coffee and Church* is small, we are doing bigger things for mission.”

Second, some informants emphasized that *difficulty of pastors’ livelihood* and *lack of church positions for pastor* are the reasons why ECP are necessary for pastor to do bi-vocational ministry.

Third, the most codes of category C are included in the interviews from interviewees of *Odukieo church* because they believe that evangelism for the next generation is *Odukieo church’s* calling and vocations. However, traditional church planting is not effective for evangelism of the next generation. Without understanding the new generation culture, evangelism is very difficult, so the new forms of church planting are essential for the next generation through a cultural and incarnational approach.

3-2a-ii-2. Context (Contextual conditions)

According to Strauss and Corbin, “A context represents the specific set of properties that pertain to a phenomenon; that is, the location of events or incidents pertaining to a phenomenon along a dimensional range.”²⁸³ There are two contextual conditions in this part: *Category D. context and contextualization* and *E. The traditional view about ECP*.

First, the specific locations (contexts) of the churches (*Odukio church* and *Coffee and church*) has influenced ECP (phenomenon). Especially, Pastor Choi explained the reason why he chose Korean *Bunsik* restaurant, not a café as an entrepreneurial church planting model. Pastor Choi said, “Many people who live in Oido do not afford to buy three dollars coffee, so I decided to start a *Bunsik* restaurant because young students and poor adults can enjoy having a dollar cheap Korean food in our business place.” Pastor Choi and his wife launched ‘*Odukio church*’ and a thrift shop business (*Flowing shop*) by considering their public community through contextualization.

Pastor Anh planted a café church (*Coffee and church*) in the urban context to meet non-Christians. Coffee is a good contract point with non-Christians in the Korea context because people like to drink a cup of coffee.

Second, as noted in the part of ‘Open coding’, there are two different opinions about ECP from the traditional churches. In spite of negative opinions toward ECP, the contextual condition in South Korea makes the new forms of church planting rapidly grow in numbers. Recently mass media can introduce ECP positively to the Korean churches. For example, *Odukio Church* and *Coffee and Church* have been introduced by. I will present these examples in Chapter six.

²⁸³ Ibid.,101.

Category K. ‘*Church as a multi-purpose place*’ shows *Odukiew church* and *Coffee and Church*’s space states. This category also influences action and interaction strategies by using a space for various missional purposes.

3-2a-ii-3. Phenomenon

According to Strauss and Corbin, “phenomenon is the central idea, event, happening, about which a set of actions/interactions is directed at managing or handling, or to which the set is related.”²⁸⁴ Emerging ECP in South Korea as a model of BAM is the central idea (phenomenon) in my analysis. *Odukiew church* and *Coffee and Church* are also models of ECP (Fresh Expressions) and BAM. This ECP emerged due to above causal and contextual conditions. *Odukiew church* and *Coffee and Church* are focusing on both business and evangelism simultaneously and emerging ECP reflects on diverse conditions through action or interaction.

3-2a-ii-4. Intervening Conditions

Strauss and Corbin state that “Intervening conditions are the broad and general conditions bearing upon action/interactional strategies.”²⁸⁵ They point out that “These conditions include: time, space, culture, economic states, technological states, career, history, and individual biography.”²⁸⁶ Informants’ biographical background can be an intervening condition to have an effect upon action and interaction strategies. For example, Pastor Choi and his wife had a difficult time due to conflicts with the former church members. For this reason, they decided to replant the new form of church (fresh expressions) to serve people who need help. Pastor Anh

²⁸⁴ Ibid., 100.

²⁸⁵ Ibid., 103.

²⁸⁶ Ibid.

also wanted to launch a café church as a model of ECP to meet and evangelize unchurched and dechurched people in May, 2011. Their personal biographical backgrounds have impacted ‘action and interaction strategies.’

By starting an entrepreneurial church plant, Pastor Choi and Pastor Anh needed to hire employees (Category H), to consider business (Category I), and to build relationship with his denomination, other churches, and non-ecclesial institutions (Category J), to use a building as a multi-purpose place (Category K), and to be supported by church members and others (Category L).

Pastors and employees’ leadership and careers help the churches and church members to practice various theological and missiological discourses in the contexts.²⁸⁷ Through the interviews and observations, I recognize there are several pastors (Jung-A and Jung-B at *Odukieo Church* and Jung and Lee at *Coffee and church*) among employees. The employees’ contributions and careers have impacted *phenomenon* and *action and interaction* strategy.

Category I (General business) reflects on their economic states. For example, Kang, who is in charge of Mapo *Jesus Coffee* and a lay leader at *Coffee and Church*, mentioned, “Coffee business in South Korea is too much competitive because there are many coffee shops and cafés.” For this reason, *Coffee and Church* (or *Jesus Coffee*) needs to find its ‘blue ocean’ in the field of ‘café business’ as a café church. In order to overcome this business difficulty and sustain their missional vision, one of the alternative models is ‘a Christian social enterprise’ (Category O) which can get financial support from the Korean government. JCMA also attempts to establish franchises café churches (Category U) for both business profits and mission.

²⁸⁷ Please see ‘Category N. Practicing theology in the context’ in Appendix A.

Odukiewo church and *Coffee and Church's* cooperation and partnership with other churches, denominations, and non-ecclesial institutions influences their missional, public, and universal ecclesiology (Category P). Of course, both categories (Category J and P) have an effect upon each other.

Category L. has impact action and interaction strategies (Category P, Q, R, S, and T) because church members' engagements and participations influence helping people, serving the church, and other church members.

3-2a-ii-5. Action/interaction strategies

According to Strauss and Corbin "Grounded theory is an action/interactional oriented method of theory building."²⁸⁸ They state that "the action/interaction about which we speak is purposeful, goal oriented... Therefore, it occurs through strategies and tactics."²⁸⁹ The purpose of ECP (phenomenon) is practicing *koinonia*, kingdom business, incarnation ministry, missional church, activities in the public community, holistic mission, Wesley's theology, healthy church, discipleship, and *diakonia* (Category N) to engage and interact with the public community.

Second, a Christian social enterprise (Category O) is able to become an action strategy as a model of ECP (phenomenon) by focusing on both business and evangelism (ECP).

Third, ecclesiology (Category P) reflects on the purpose of the church. *Odukiewo church* and *Coffee and Church* are carrying out missional practices by emphasizing missional, public, and universe (ecumenical) ecclesiology.

Fourth, *Odukiewo church* and *Coffee and Church* are also providing 'cultural capital' (Category Q- cultural and educational opportunities), helping church members (Category R),

²⁸⁸ Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research*, 104.

²⁸⁹ Ibid.

serving people (Category S), and focusing on worship (Category T) by ‘responding to a phenomenon’²⁹⁰ in the context.

Finally, the strategy of multi-ECP (Category U) is useful and effective to manage *Coffee and Church* for practicing both business and evangelism.

3-2a-ii-6. Consequences

Strauss and Corbin state that “consequences are outcomes or results of action and interaction.”²⁹¹ Consequently, all categories that are involved in action and interaction strategies make ‘social capital’ (social trust and networks) by responding the purpose of ECP. *Odukiew Church and Coffee and Church* are carrying out relational evangelism through social capital (social trust and networks) that is accumulated by both business and ministry in their business place as a model of ECP. In Category V, I could find many examples of getting social capital with minority people, customers, young people, and church members for evangelism. When I visited *Odukiew Church*, I observed and found that *Odukiew Church* staff interacted with their children customers and they tried to evangelize them through intimate relationships. Jung-B told children customers:

God loves us, so he gave his only precious Son to us. If you accepted Jesus Christ as your personal savior, you can be saved. He also really loves *anav* (poor in Hebrews) people, so He wanted to help them like you to fulfill His Kingdom in our poor community.

Pastor Anh also highlighted, “The goal of our café church is to proclaim the word of God, so I met customers, church members, hospital staff, and mental patients” in the interview.

²⁹⁰ Ibid.

²⁹¹ Ibid., 97.

Finally, action and interaction strategies also develop accessibility (Category W). Pastor Anh, Kim-B, Lee, Kang, Ko, and Yu think that “people cannot access the traditional churches easily but a model of *business and church planting* [ECP] can invite them easily.”

3-2a-iii. Selective Coding

Strauss and Corbin state that “Selective coding is the process of selecting the core category, systematically relating it to other categories, validating those relationships, and filling in categories that need further refinement and development.”²⁹² I will attempt to develop final integration in this selective coding. To achieve integration, it is necessary to find a storyline²⁹³ that means “the conceptualization of the story and the core categories.”²⁹⁴ In other words, “core category is the central phenomenon around which all the other categories are integrated.”²⁹⁵

3-2a-iii-1. Storyline and Story

As mentioned above, ‘emerging ECP in South Korea’ is a ‘phenomenon’ in axial coding. Some categories describe the casual, contextual, and interventional reasons why this ‘phenomenon’ has been emerged and how it has influenced ‘evangelism’ in my study.

Strauss and Corbin define ‘story’ as “descriptive narrative about the central phenomenon of the study.” As noted above, ECP as a model of BAM has emerged (phenomenon) due to difficulties of traditional church planting, providing job opportunities for people and pastors, and evangelizing the next generation (casual conditions). In their specific contexts, ECP is necessary to meet people and serve them through spiritual and socio-economic contributions. *Odukio*

²⁹² Ibid., 116.

²⁹³ Ibid., 119.

²⁹⁴ Ibid., 116.

²⁹⁵ Ibid.

church and *Coffee and Church* as models of ECP are practicing theology, ecclesiology, providing ‘cultural capital’, helping people and church members, and emphasizing worship to increase social capital and accessibility for evangelism.

As mentioned in *paradigm model*, in order to understand the phenomenon that is ‘*Emerging ECP*’ (*Category F - Phenomenon*), I need to focus on relationships between categories in my data. Especially, I found the most crucial storyline in relationships between the categories of phenomenon and consequences. *Category F. Business as Mission and ECP (Phenomenon)* and *V. Getting social capital through ECP (Consequences)* are the first and second major categories among all categories and the most categories are connecting to the phenomenon (*Category F*) that generates the consequence (*Category V*). As noted in the *paradigm model*, the most casual, contextual, and intervening conditions have influenced emerging ECP in my cases.

Strauss and Corbin states that “phenomenon is the central idea, event, happening...”²⁹⁶ As noted, *emerging ECP* is the central idea and happening in my study. All of the interviewees emphasized what business and church planting are doing together in South Korea and their contexts in their two subcategories of *Category F* (phenomenon).²⁹⁷ For example, Pastor Choi stated, “The Korea churches need to focus on the new forms of church planning (ECP), not traditional church planting in the Korean context.” Jung-B said, “*Odukieo* is both a business place and the church to do evangelism.” Jung-Sa told me, “We launched *Bunsikjeom* Church to make relationships with children for evangelism.” Jung-A said, “*Odukieo* is both a church and business place to make a contact point to meet people and proclaim the Gospel.” Kim-A mentioned, “Emerging *Bunsikjeom* church is meaningful by providing cheap Korean foods and

²⁹⁶ Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research*, 100.

²⁹⁷ Please see page 84-85.

proclaiming the gospel...” Choi-A stressed, “Our ECP cannot get much financial profits but it is necessary for the poor.” Choi-B said, “*Odukieo church* is not the form of the traditional church but the new church.” Kim-B told me, “We are participating in both church ministry and evangelism at a working place.” Pastor Anh emphasized, “I trust in possibilities of Café church by focusing on the church and café business.” Jung mentioned, “Church leaders need to make a balance between business and church ministry.” Lee stressed, “The church needs to practice both business and church planting together.” Kang believed, “Coffee business can be an instrument for church planting and evangelism.” Kim said, “We need to focus on BAM for church planting.” Yu stated, “Christians need to rethink the new forms of church planting to interact with non-Christians at a business place.”

Consequently, a phenomenon (emerging ECP) creates social capital (social trust and networks) with four different groups (social minorities, customers, young generation, and church members) for evangelism in the subcategories of *Category V*. It means that ECP has not only emphasis on commercialism and a homogeneous unit that are mentioned from Davison and Milbank.²⁹⁸ Moreover, they try to build both bonding and bridging social capital (heterogeneous groups)²⁹⁹ through *jeong* (love and *koinonia* in the Korean context) in *si-jang* (a market place or public place in South Korea). The models of ECP focus on both the church and the public community (society) by doing public ecclesiology in the Korean context. In order to reach out *minjung* in *si-jang*, the models are carrying out both social-economic engagements as well as spiritual transformation (Category N) by overcoming building-centered ecclesiology (Category P). Therefore, a core integrative storyline is that **“Emerging ECP in South Korea builds social**

²⁹⁸ Andrew Davison and Alison Milbank. *For the parish: a critique of Fresh Expressions* (London, UK: SCM Press, 2010), 41-63.

²⁹⁹ *Boling Alone*, 22.

capital (social trust and networks) by practicing both spiritual engagements and socio-economic contributions, eventually resulting in evangelism built upon a foundation of friendship and trust in the marketplace (*si-jang*).”

Chapter Four- How ECP Defines and Practices Church Planting and Evangelism

Overview

In this chapter, in order to explore the first research question (*How do the models of ECP define and practice church planting and evangelism?*), I will attempt to integrate my theoretical framework and the data analysis from my cases. As noted in Chapter one (*1-4.Theoretical Framework*),³⁰⁰ ECP is a model of the fresh expressions movement. Strauss and Corbin contend that theoretical frameworks and literature are able to “serve as background materials against which one compares findings from actual data gathered in grounded theory studies.”³⁰¹ For this reason, I will try to focus on theological and missiological frameworks and literature reviews of ‘fresh expressions initiative’ and find how these frames define and practice church planting and evangelism by making comparison and integration with my data analysis.

4-1. Definition and Practices of ‘Church Planting’ in ECP as a Model of ‘Fresh Expressions’

The Archbishop’s council on mission and public affairs quotes Rev. Bob Hopkins’s definition about ‘church planting’ as follows, “Church Planting is creating new communities of Christian faith as part of the Mission of God, to express his kingdom in every geographic and cultural context”³⁰² in *Mission-shaped church: Church Planting and Fresh Expressions in a Changing Context*. The cases I investigated are similarly practicing four principles of ‘church planting’ as in Hopkin’s definition: 1) *Building new faith-centered communities*, 2) *Practicing Missio Dei (the Mission of God)*, 3) *Expressing kingdom of God in the community*, and 4)

³⁰⁰ Please see p.7-9.

³⁰¹ Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research*, 48.

³⁰² *Mission-shaped church*, 29.

Contextualization by considering geographic and cultural contexts. Among these principles, Korean culture and context make a distinguished church planting model of ECP and Korean church planters who are engaging in ECP are practicing the gospel of hermeneutics in the Korean context.

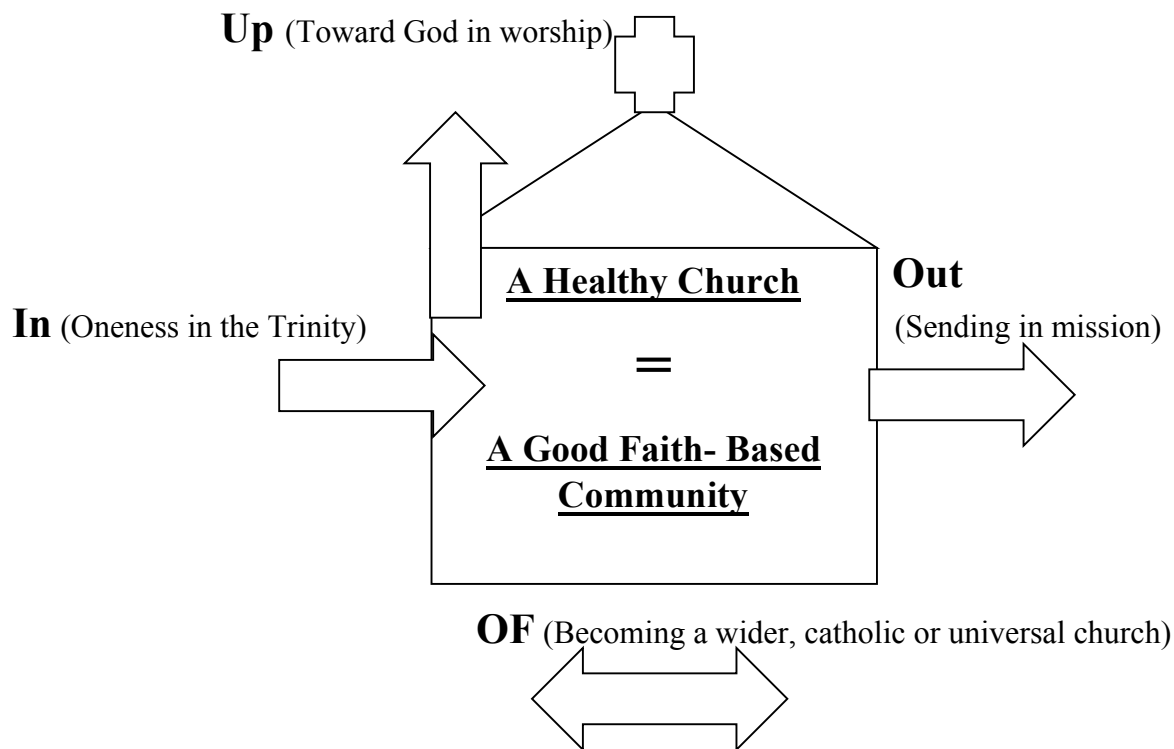
4-1a. Building New Faith-centered Community

As noted in Chapter three, Pastor Choi who is a founder of the *Odukieo Church* and his church members wanted to build a new faith-centered community by reflecting on their former failed church planting experiences when they replanted the *Odukieo church*. Pastor Choi acknowledged the failure of former church planting because he was too much focused on size of the church membership without interaction with the broader community. For this reason, he decided to make a healthy church as a new form of the church, when he replanted. He points out that “healthy church is not about size but about vibrancy for the community.” Interestingly enough, each church planter (Pastor Choi and Pastor Anh) believes that a healthy church must reach out the public community to help people.

Mission-shaped church introduces the four marks (Up, In, Out, and Of) for becoming a healthy church.³⁰³ Please look at *figure 4.1. The four marks for becoming a healthy church* are summarized below:

³⁰³ Ibid., 99.

Figure 4. 1. The Four Marks (dimensions) for Becoming a Health Church³⁰⁴



My cases are also practicing these four dimensions for becoming a good faith-based community by emphasizing worship (up), oneness in the Triune God (In), mission and evangelism in the public community (out), and universal (or ecumenical) ecclesiology (of). I will summarize these dimensions individually.

Up: Category T. *Worship-centered church* in Figure 3.3. *Codes, Subcategories, and Categories*, describes two different subcategories: 1) *Sunday worship* and 2) *Weekdays worship*. *Coffee and Church* closes their business place to use it for worshipping God on Sunday. Moreover, they have several weekday worships in multi-sites (Garwal-Do, Mapo, and Hanseo central hospital *Jesus Coffee*) for people who cannot attend Sunday worship. *Odukio church* and *Coffee and Church* are worship-centered communities in order to become a healthy church. *Mission-*

³⁰⁴ Ibid.

shaped church and fresh expressions initiative encourage worship through alternative forms³⁰⁵ to engage in the diverse culture and communities. Especially, they talk about ‘an alternative worship in diverse days (time)’ except for ‘Sunday.’ Pasotr Anh, Kwon, Kang, and Ko said, “Our church closes business for worship on Sunday, although we have financial loss.” When I attended *Coffee and Church*’s worship, I recognized that Pastor Anh encouraged church members to become a devotional worshiper at weekdays as well as on Sunday. Pastor Choi also highlighted, “the church is not a building but a worship place” in the interview.

According to *Mission-shaped Church*, “Sunday is no longer a ‘church’ day for our society, but rather a family, or DIY day, or sports club day or whatever people choose to do.”³⁰⁶ In the Korean context, some Korean Christians must be working on Sunday like hospital staff at Hanseo central hospital, so they should attend weekday worship due to limited availability on Sunday.

In: Christians need to have ‘oneness’ in the Trinity (In). In order to achieve ‘oneness’ in the body of Christ, we must practice ‘love’ by following Trinitarian God’s guidance. ‘Size’ is not important to fulfill ‘oneness.’ Moreover, love is the most crucial for practicing ‘oneness’ at whatever size.³⁰⁷ I have heard that “Our church members are like a family” from nine interviewees (Pastor Choi, Jung-A, Jung-Sa, Jung-B, Kim-A, Kim-B, Choi-A, Choi-B, and Pastor Anh) in the interviews. Church members *jeong* each other by sharing their food, jobs, and hospitality at both *Odukieo church* and *Coffee and Church*. For example, Choi-A mentioned, “there are many poor people among our church members...poor church members are helping

³⁰⁵ *Mission-shaped church*, 12-13, 44-77, 51-2, 62, 117, 131 and *Church for Every Context*, 56.

³⁰⁶ *Mission-shaped church*, 12.

³⁰⁷ *Ibid.*, 99.

each other and one another by practicing *koinonia* and hospitality.” Kim emphasized, “Church members have a dinner together and treat each other” in the interview.

Out: The heart of the four dimensions is ‘out.’ A healthy church reaches out to the public community for doing mission and evangelism. *Odukiewo church* and *Coffee and Church* also try to go out to the community to engage in people’s spiritual and socio-economic needs (holistic ministry) as a missional and community-based church. Michael Frost and Alan Hirsch emphasizes that Christians need to recognize “what God call them to be and to do in the cultural context and community.”³⁰⁸ Pastor Choi told me, “*Odukiewo* is more focused on ‘health church’ than ‘numerical growth’ by carrying out ‘missional church’ and engaging in the community [common good].” Employees (Jung-A, Jung-B and Kim-B) mentioned ‘publicness’ and ‘common good’ several times in their interviews. For example, Jung-B said, “without restoring ‘publicness’, it is really difficult for Korean churches to do evangelism.” I asked her “what does ‘publicness’ mean for you?” She answered, “I believe that it means openness, engagement, and interaction with people who live in the public community.” I agree with her because without ‘openness’, we cannot start to communicate with other ecclesial and non-ecclesial groups. Sebastian Kim highlights that constant ‘openness’ and ‘critical engagements’ are foundational elements to interact with others and to practice the ideas of public theology.³⁰⁹ Pastor Anh also said, “*Coffee and Church* focuses on ‘missional church’ and BAM by interacting with the community.” According to *Odukiewo church* and *Coffee and Church*, one of the purpose of church planting is ‘to reach out the community’ to interact with non-Christians’.

³⁰⁸ Michael Frost and Alan Hirsch. *The Shaping of Thing to Come: Innovation and Mission for the 21st-Centuray Church* (Peabody, MA: Hendrickson Publishers, 2003), 7.

³⁰⁹ Sebastian Kim, “Mission’s public engagement: The conversation of missiology and public theology.” *Missiology an International Review* 45 (1) January 2017, 20 among 5-24.

Of: According to *Mission-shaped church*, “Both the church militant and triumphant are expressions of interdependence in the ‘Of’ dimension as the church seeks signs of being Catholic.”³¹⁰ ‘*Universal (ecumenical) ecclesiology*’ is a subcategory in Category P. *Ecclesiology*.³¹¹ Jung-B mentioned, “*Odukio church* focuses on ‘universal church’ to sow the seed of the gospel for the next generation.” Pastor Anh and Jung also said that “*Coffee and Church* has emphasis on ‘universal ecclesiology’ to cooperate with other churches and other Christians” in their interviews. They attempt to practice ‘universal (or catholic) ecclesiology’ by following John Wesley’s teaching in the Wesleyan spirit. According to John Wesley’s sermon 74 ‘*Of the Church*’,

The Church at Ephesus," as the Apostle himself explains it, means, "the saints," the holy persons, "that are in Ephesus," and there assemble themselves together to worship God the Father, and his Son Jesus Christ; whether they did this in one or (as we may probably suppose) in several places. But it is the Church in general, the catholic or universal Church, which the Apostle here considers as one body: Comprehending not only the Christians in the house of Philemon, or any one family; not only the Christians of one congregation, of one city, of one province, or nation; but all the persons upon the face of the earth, who answer the character here given. The several particulars contained therein, we may now more distinctly consider.³¹²

In this sermon, John Wesley clarifies that Christians are involved in one body in the Trinity to become the universal church. For this reason, although we are from different denominations and churches, we should build partnership with other Christians in the body of Christ. This universal ecclesiology is connected to mixed economy and cooperation. I will deal with this topic in more detail in Chapter six. *Odukio church* and *Coffee and Church* are practicing ‘universal ecclesiology’ through cooperation with other churches and Christians who are from other

³¹⁰ *Mission-shaped church*, 99.

³¹¹ Please see p 86.

³¹² John Wesley (edited by Thomas Jackson), *Sermon 74: Of the Church*:

<http://www.umcmission.org/Find-Resources/John-Wesley-Sermons/Sermon-74-Of-the-Church>

Edited by Keanan Williams, student at Northwest Nazarene College (Nampa, ID), with corrections by George Lyons for the Wesley Center for Applied Theology.]The text for John Wesley's sermons originally came from the Christian Classics Ethereal Library

denominations. They are willing to invite them to share their vision, ministry, and their places because they believe that all churches are a body of Christ as a faith-based community. For example, *Odukio church* attempts to cooperate with a fresh expressions initiative meeting that is called by ‘*We also are the Church*’, which consists of the Korea Methodist churches. It was started from May, 2016. I will deal with this cooperation in more detail in Chapter six. Pastor Anh also stressed, “*Coffee and Church* has a partnership with other churches by sharing their business place.” Jung also said, “A health church cannot be isolated but it has a partnership with other faith communities.”

4-1b. Practicing *Missio Dei* (Mission of God)

Obviously, one of the most important purposes of ‘church planting’ (or ECP) is practicing *missio Dei* (the mission of God). Of course, fresh expressions initiative has been started to achieve *missio Dei* in the world. Michael Moynagh emphasizes the importance of *missio Dei* by quoting several well-known missiologists and theologians (David Wright, Jürgen Moltmann, David J. Bosch, Stephen Bevans, Roger Schroeder, and so on)³¹³ in his book, *Church for Every Context: An Introduction to Theology and Practice*. He believes that the new forms of church planting become contextual churches by considering their various contexts, so these contextual churches engage in God’s mission in the contexts.³¹⁴ ‘*Missio Dei*’ means ‘sending of God.’³¹⁵ For this reason, we need to think of a specific place ‘where God wants to send us for His mission.’ Pastor Choi talked me about the context where he planted the church. He said, “I chose the Korean *Dukbokki* restaurant to meet and interact with poor children and their families... I

³¹³ *Church for every Context*, Chapter Six.

³¹⁴ *Ibid.*, 120.

³¹⁵ *Ibid.*, 121.

also launched a thrift shop to meet foreigners who live around our church.” Pastor Anh stated, “I planted a café church to evangelize people in the urban context.” I met and talked with many children customers at *Odukio Bunsikjeom*. I asked them “Do you like *Odukio*? If you like it, why do you like it?” One child customer said, “(At) *Odukio*, uncle[s] and aunties try to listen to me... and they like to play with me. They do not say ‘no’ to me when I ask ‘help me’ to them.” Yu, a former customer told me, “I lived in alone, so I wanted to meet people... I enjoyed talking, eating, and making friendship with *Jesus Coffee* employer and employees before I became a church member of *Coffee and Church*.” *Odukio church* and *Coffee and Church* have really known their contextual callings and where God wanted them. *Odukio church* knew about their missional calling for poor children, families, and foreigners, so it was practicing mission and evangelism for them at a business place. *Coffee and Church* also tried to interact with people who live in a big city for evangelism at a café church.

Missio Dei is Trinity-centered mission, not church-centric mission. According to *Mission-shaped church*, “church planting should not be church centered”³¹⁶ but it must appear God’s mission in the Trinitarian God. Three persons (God, Son and the Holy Spirit) have different roles to accomplish *Missio Dei*:

- A. The Father, who is not sent himself but reveals a missionary heart in sending his Son and the Spirit to work for the fulfillment of creation;
- B. The Son who has redeemed the world;
- C. The Holy Spirit, who shares in the mission of the Father and the Son in creation, and the incarnation, and is himself sent to sustain creation and advance the kingdom.³¹⁷

Fresh Expression initiative is different from ‘missional church movement.’ However, its practices are quite similar to those of the missional church movement. Bishop Ken Carter, who is the United Methodist Bishop appointed to the Florida Episcopal Area, notes that “the

³¹⁶ *Mission-shaped church*, 85.

³¹⁷ *Church for Every Context*, 121-122.

conversation about ‘attractional’ and ‘missional’ church is at the heart of the Fresh Expressions movement, although a missional church is not a Fresh Expression, and vice versa.”³¹⁸ He emphasizes that “Fresh Expressions are not attractional”³¹⁹ but it tries to be missional. A missional church flows toward the world (or community).³²⁰ Moynagh focuses on *‘Three approaches (attractional, engaged, and incarnation) to mission by the local church’* by quoting Michael Frost and Alan Hirsch.³²¹ He mentions that “Frost and Hirsch have distinguished between ‘attractional’ churches that relate to the world on ‘you come to us’ basis, and ‘incarnation’ churches that go into the surrounding context and grow new churches within it.”³²² Frost and Hirsch’s ‘distinction between attractional and incarnation church’ are quite similar to Bishop Carter’s ‘distinction between attractional and missional church’. An Incarnation and missional church go toward the world or community but an attractional church waits for people to come who live in the area. Bishop Carter states that “an attractional church sees itself as the center toward which people and resources flow.”³²³ According to Category N. *Practicing theology in the context*³²⁴ in Figure 3.3. *Codes, Subcategories, and Categories*, Odukieo church and *Coffee and Church* attempt to go and stay with people who live in the community in their incarnational mindset. Jung-B said, “We need to go and use people’s language and do not use religious language when we talk with non-Christians. We also proclaim the gospel in their language.” *Coffee and Church* is using their coffee business (or coffee) to communicate with people in their language. Jesus Coffee Mission Agency (JCMA) is interacting with mental

³¹⁸ Ken Carter, “Attractional Church, Missional Church and the End of the Home Field Advantage”, Fresh Expressions US (Jan 25, 2016).

<http://freshexpressionsus.org/2016/01/25/attractional-church-missional-church-end-home-field-advantage/>

³¹⁹ Ibid.

³²⁰ Ibid.

³²¹ *Church for Every Context*, xvi-xvii.

³²² Ibid., xvi.

³²³ Ken Carter, “Attractional Church, Missional Church and the End of the Home Field Advantage”

³²⁴ Please see Category N.

patients through barista education at Hanseo central hospital *Jesus Coffee*. Even though some mental patients do not have good oral skills, coffee is a great help in meeting and talking with them.

An incarnation church is not isolated because they highlight that the church goes and stays in the community by incarnating in culture. Dietrich Bonhoeffer said, “The Church is the Church only when it exists for others.”³²⁵ Bonhoeffer’s famous expression implies that the church should become a community-based church by overcoming isolation. According to Dr. Sukhwan Sung who is one of founders of *Fresh Expressions Seoul* meeting, “The Korean Church is isolated from the public community due to lack of communication and cultural contacts.”³²⁶ Dr. Sungbae Jang, a cofounder of *We are the church* (fresh expressions initiative) and a professor of missiology at Korean Methodist University, also contends that the Korean churches’ social impact is decreasing in the Korean society, and it is difficult for traditional Korean churches to communicate with the Korean public community.³²⁷ In other words, one of the reasons why traditional church planting has recently failed in a Korean society is that the church becomes isolated from the community. On the other hand, ECP as a model of fresh expressions in my cases attempts to be a community-based church for getting over social isolation. According to Dr. Sung, “The Korean Church needs to use ‘a café church model’ as an instrument to restore social communications with the public community.”³²⁸ Pastor Choi

³²⁵ Dietrich Bonhoeffer, *Letter and Papers from Prison* (New York, NY: Touchstone, 1997), 203.

³²⁶ 한국교회 소통 부재 사회적 고립 교회 카페로 교류기능 회복해야[Dr. Sukhwan Sung, The Korean Church is isolated from the community due to lack of communication.. it needs to restore social interaction through ‘café churches’], ” Kookmin Ilbo (newspaper), July 5, 2011

<http://news.kmib.co.kr/article/view.asp?arcid=0005126633&code=23111117&sid1=mis>

³²⁷ *We are the church*, 8.

³²⁸ 한국교회 소통 부재 사회적 고립 교회 카페로 교류기능 회복해야[Dr. Sukhwan Sung, The Korean Church is isolated from the community due to lack of communication.. it needs to restore social interaction through ‘café churches’], ” Kookmin Ilbo (newspaper), July 5, 2011

<http://news.kmib.co.kr/article/view.asp?arcid=0005126633&code=23111117&sid1=mis>

mentioned, “The purpose of the church is not itself, but the world (or community)” in the interview. Therefore, ECP focuses on ‘public ecclesiology’ by focusing on both spiritual and socio-economic engagements as an alternative church planting model in South Korea. ‘Community-based church’ is one of the subcategories in Category *P. Ecclesiology*. Some interviewees point out that “the church need to overcome religious privatization by interacting with the community” in Category P.

4-1c. Expressing kingdom of God in the community

The kingdom theology (or Kingdom business) is the most crucial theological and missiological concept at ECP as a model of fresh expressions. Bishop Graham Gray states that “The ‘fresh expressions journey’ should lead to the planting of communities for the kingdom.”³²⁹ *Odukieo church* and *Coffee and Church*’s ecclesiology, which is called by ‘community-based church’ or ‘public ecclesiology’, is also based on ‘kingdom theology.’ Pastor Choi especially emphasizes that ‘the community’ and ‘kingdom of God’ are main concepts in *Odukieo* ministry and the church is called as God’s instrument to practice the kingdom in the community³³⁰ in his book. ECP expresses ‘kingdom of God’ in the community as an example of fresh expressions.

Bishop Graham Gray defines “the relationships of the Church to the kingdom as sign, instrument or agent, and foretaste”³³¹ by quoting the book of *Mission shaped Church*. According to *Mission shaped Church*,

The church does more than merely point to a reality beyond itself. By virtue of its participation in the life of God, it is not only a sign and instrument but also a genuine foretaste of God’s Kingdom, called to show forth visibly, in the midst of history, God’s final purposes for humankind.³³²

³²⁹ Edited by Graham Cray, Aaron Kennedy and others, *Fresh Expressions of Church and the Kingdom of God*, 19.

³³⁰ Joonsik Choi, *Odukieo Story*, 155.

³³¹ *Fresh Expressions of Church and the Kingdom of God*, 17.

³³² *Mission-Shaped Church*, 95.

Bishop Graham Gray also focuses on *sign, instrument and agent, foretaste* to describe the relationships between the church and the kingdom of God.³³³ First, he states that “The Church is a sign and disclosure of the kingdom of God.”³³⁴ To become an effective sign of the kingdom, *Odukieo church* and *Coffee and Church* use business to seed the gospel and to transform the world in the community. The models of ECP emphasizes that the church need to engage in a ‘rebuilding community’. I asked Jung who is an employee of *Coffee and Church*, “How is your church or café practicing for rebuilding community?” He said, “In an urban area, the problems of people are lack of spirituality and social solidarity. The church should be a place where people can share their suffering, encouragement, and joy.” In a traditional Korean society that has been influenced by Confucianism, public solidarity has been occurred by sharing labor (socio-economic) and *Hi, No, Ae, Rak* (happiness, anger, sadness, joy-four emotions) “*Kye*” and “*pumasi*” show the crucial communal characteristics for social cooperative system in the Korean society. Raghu Nandan notes, “*Kye* refers to the association for mutual help for ceremonial occasions such as marriage, and funerals, or for financial needs, or just friendly goodwill.”³³⁵ I recognized that employers, employees, and church members attempted to rebuild a faith community like *kye* by sharing their deep emotion. The term *pumasi* is a combination of the words: *pum* means labor (or working) and *asi* means repayment. Korean people have gotten over shortage of labor (especially in agricultural communities) through “*pumasi*” with the community members. I observed that employees and church members worked and helped each other or one

³³³ *Fresh Expressions of Church and the Kingdom of God*, 17-18.

³³⁴ *Ibid.*, 17.

³³⁵ Raghu Nandan, *Unleashing Your Entrepreneurial Potential* (Los Angeles, CA: Sage Publication, 2009), 215.

another at *Jesus Coffee* franchises café churches and they hoped that these small socio-economic activities and cooperation were extended to the wider community.

Pastor Choi mentioned, “*Odukiewo* is practicing the Kingdom of God through business.” In others words, they are practicing ‘kingdom business’ by making both spiritual and socio-economic contributions.

Second, Bishop Graham Gray thinks that ‘the church is an instrument and agent’ for the kingdom of God. He defines ‘the church’ as “an agent of God’s mission proclaiming (through its words), embodying (through its life) and demonstrating (through its action) the coming of the Kingdom of God”³³⁶ by quoting Cocksworth’s book.³³⁷ As mentioned above, the church should be a faith-centered and healthy community by practicing kingdom theology.

Odukiewo Church and *Coffee and Church*’s public ecclesiology is also practicing the kingdom of God in the public community through participations in socio-economic and public issues by doing *Missio Dei*.

Third, Bishop Graham Gray believes that “the church is a community both of fulfillment and of hope (foretaste)”³³⁸ Of course, the examples of ECP in my cases try to achieve the kingdom of God (present) in their community by helping social-economic and ethnic minorities through business. On the other hand, they are also practicing holistic mission for the coming Kingdom of God (future). I had observed that Pastor Choi, Jung-B, and Jung-A had taught the meaning of ‘the Kingdom of God’ to children during the Friday evangelism meeting. At a Sunday worship, Pastor Choi preached *Jubilee* and Kingdom theology in Luke 4:18-19:

The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the

³³⁶ *Fresh Expressions of Church and the Kingdom of God*, 17-18.

³³⁷ Christopher Cocksworth, *Holding Together* (London: Canterbury Press, 2008), 240.

³³⁸ *Fresh Expressions of Church and the Kingdom of God*, 17-18.

blind, to set the oppressed free, to proclaim the year of the Lord's favor" (Luke 4:18-19 NIV).

He attempted to connect kingdom theology of the Jubilee to Luke 4:18-19. According to his sermon,

Jesus' Gospel is for people who are economic, political, religious minorities. Jesus wants to proclaim the Gospel for them. The Jubilee makes the poor free holistically, and practices the kingdom of God by focusing on social equality, nonviolence, peacemaking, socio-economic symbiosis, and nonviolence.

Jung-B said, "The church needs to focus on practicing kingdom of God on earth, not on too much numerical growth (expansionism)." Choi-A also told me, "*Odukio church* members think how Christians become God's witness in the market place and life by practicing the kingdom of God." *Odukio church* members stressed the present meaning of 'the kingdom of God' to help people who need social-economic support. *Coffee and Church* focus on both (present and future) the meaning of 'kingdom of God.' Pastor Anh said, "You need to accept Jesus Christ as your savior for your personal salvation and you also need to do your best in your business to help people (social holiness) for His kingdom" in a small group meeting.

4-1d. Contextualization by considering geographic and cultural contexts

In Chapter three (*1. Description of cases-1) Odukio Bunsikjeom Church*), I explained the reason why Pastor Choi launched *Bunsikjeom* (inexpensive Korean restaurant) church, not a café church by quoting his interview: "...*I launched a Bunsikjeom Church by considering the context...Poor and young people used to have a thousand Won (a Dollar) cheap Bunsik as their lunch and supper at Odukio.*"³³⁹

³³⁹ Please see p.67.

Pastor Choi takes into account people who live in the community and their family life by contextualizing people's socio-economic circumstances. *Odukiewo church* is practicing God's mission in their poor community through spiritual and socio-economic contributions (holistic mission). According to Category D. *Context and contextualization* in Figure 3.3. *Codes, Subcategories, and Categories*, three interviewees (Jung-Sa, Pastor Anh, and Kang) said, "all church planters do not need plant a same model, but rather, they can plant other business types churches (ECP) by considering their contexts." Moynagh points out that "Some 150 'fresh expressions of church' are described at www.freshexpressions.org.uk/stories."³⁴⁰

'Contextualization' is one of the main missiological concepts in the fresh expressions movement. Moynagh defines 'New contextual churches' as "communities within the four tributaries that meet theses missional, contextual, formational, and ecclesial criteria."³⁴¹ Especially, in contextual criteria, "the communities (or the churches) seek to fit the culture of the people they serve."³⁴² *Odukiewo church* and *Coffee and Church* accentuate 'the gospel of inculturation' by communication with culture. Some informants have focused on 'the importance of relationship between the Gospel and culture' in the interviews. Especially, Seven interviewees (Pastor Choi, Jung-B, Jung-Sa, Jung-A, Choi-B, Pastor Anh, and Lee) think that the church should be inculturated to reach out the young generation by providing 'cultural capital' (cultural and educational opportunity). Jung-A said, "A café and restaurant can provide 'a cultural opportunity' for the young generation in the context." According to Pastor Choi and Jung-Sa,

Church planters asked them "how can we do *Bunsikjeom* business and launch a *Bunsikjeom* church effectively?" They answered, "Do not only attempt to plant a *Busikjeom* church. Please choose your church planting model, after studying and

³⁴⁰ *Church for Every Context*, 120.

³⁴¹ *Ibid.*, xvi.

³⁴² *Ibid.*, xiv.

analyzing the forms of diverse business and church planting by considering your context and culture.”

The model of ECP endorses cultural and contextual diversity. ‘Culture’ is relative but ‘Gospel’ is universal. So, *Odukieo* and *Coffee and Church* members attempt to achieve balance between relative cultures and universal Gospel in their evangelism. Lesslie Newbigin states that “The gospel endorses an immensely wide diversity among human cultures, but it does not endorse a total relativism.”³⁴³ The Fresh Expressions movement in South Korea is different from that found in England where the movement started. This movement became contextualized in the Korean context. In the Korean context, the models of ECP emphasize *Uri* (we-ness) mindset. As I mentioned before, Koreans’ social collectivism have been developed in *Uri* (we-ness) mindset that is influenced by Koreanized Confucianism. In Category N, the models of ECP practice *jeong* (Koreanized hospitality and love) to make a great community by focusing on holistic mission. For this reason, first of all, the church needs to become “oneness”, and then the church tries to make social integration in the public community as a public church. In Korean Confucianism, a Korean society needs to pursue *Daedong* (great unity). Thus communal values permeate the model, overcoming privatized consciousness. Pastor Choi mentions, “We need to overcome Westernized thinking to make friendship with people who live in our public community.” Interestingly enough, he thinks that privatization comes from Westernization and his employees can make social unity by sharing ‘*jeong*.’ Jung-Sa emphasizes, “We are sharing *jeong* with our neighbors at our business place ...before we started *Busik* (Korean restaurant) business, it is difficult for sharing *jeong*.” According to Jung-Sa, a business place is a mediating place to share *jeong*. The models of ECP focus on public ecclesiology by practicing Korean love (*jeong*) to make a social unity through great harmony (*Daedong*). According to the models of ECP, in order

³⁴³ Lesslie Newbigin, *The Gospel in a Pluralist Society*, 197.

to become a healthy church, the church shows constant love (*jeong*) to other people (or community). Literally, '*jeong*' means feeling of 'affection' or 'attachment' but it is a type of 'love' in the Korean context. In my cases, most love indicates '*jeong*'. It is based on Korean collectivism in *Uri* mindset. It shows 'communal and constant love' to find people's needs. Jung said, "We try to practice *jeong* to provide vocational education and worship for mental patients' economic and spiritual transformation. For the first time, patients do not understand our *jeong* but now they also show us *jeong* through constant interaction.... However, recently the Korean churches are lack of *jeong*." *Jeong* is not temporary love but constant love in people's relationships. It also has characteristics of mutual dependency for a great harmony (*Daedong*). Jung who is an employee of *Jesus Coffee* also emphasizes, "I don't think we [*Jesus Coffee* staff] only give our love directly to mental patients. I am encouraged by their loving expressions." I asked him, "What are loving expressions?" He answered me, "They are changed slowly because of metal diseases, but they help me for our coffee business as intern staff and they say me, 'I love you... I respect you.'" He emphasized, "People do not change due to our *jeong* deficiency."

4-2. Definition and practices of 'Evangelism' in ECP as a model of Fresh Expressions

In 'Five Ws and one H rule of evangelism', ECP answers to the questions ("who, what, and why of evangelism?") are not very different from the traditional church planting. However, answers from other questions ("for whom, where, when, and how of evangelism?") are quite various in each model of ECP. In this part, I will concentrate on the answers about 'for whom, where, when, and how?' because in a model of ECP, the churches of fresh expressions show us different discourses from the answers about the questions: *for whom, where, when, and how*.

4-2a. For whom

In a model of ECP, the church chooses ‘evangelism is for whom’ by considering their diverse contexts (contextualization). Fresh expression initiative has emerged to interact and evangelize various people in diverse places. According to *Mission-shape church*, we need the different forms of church planting because “many people today live in a variety of worlds such as family, job, leisure, politics and education.” The authentic gospel (what) should be proclaimed to save (why) diverse people (for whom). ‘The authentic gospel (what)’ and ‘the reason why Christians proclaim the gospel’ (why) are not changeable but for whom, where, when, and how may vary in each culture, lifestyle, values, networks, and context.³⁴⁴ For this reason, the new forms of church planting are launched to meet diverse people for evangelism. For example, *Odukieo* staff and church members had rethought for whom, where, how, when evangelism is practiced for a long time after their failure of the former church planting. They had looked at their environments around their church and found many poor broken families, immigrant families, and their children in their community. So, they launched *Bunsikjoem* church, a thrift shop, and an alternative school to interact with their poor neighbors for evangelism.

Coffee and Church also concentrates on diverse people for evangelism in its context. They have met many customers in their business place. Especially, there is an Army base in front of *Jesus Coffee*. As stated in Chapter three, Pastor Anh met a Korean wife who married an American soldier. First of all, she came to *Jesus Coffee* as a customer. Pastor Anh’s ministry has expanded through the meeting with a Korean wife because she brought other Korean wives who married American army soldiers. He and his church have thought how to evangelize and to have discipleship training for Korean wives. Pastor Anh’s wife is working at Hanseo Central

³⁴⁴ *Mission-Shaped Church*, 12.

Psychiatric Hospital (HCPH) as a psychiatrist, so he could meet Ji who is a general director of HCPH through his wife's social capital. Pastor Anh and Ji have contrived how to help and evangelize mental patients through coffee business. In other words, pastor Anh and Ji have taken into consideration 'for whom his church need to evangelize' in their context.

I found that *Odukieo church* and *Coffee and Church* simultaneously focused on evangelism for the unchurched and dechurched. Many church members were formerly dechurched persons (*Canaan people*)³⁴⁵ in both churches. Stuart Murray describes the definitions of 'belonging, believing, and behaving'³⁴⁶ in each relationship in his book, *Church after Christendom*. In particular, he concentrates on relationships between 'believing without belonging' and 'believing before believing'.³⁴⁷ A person, who is 'believing before believing in Christ,' is a nominal Christian. The Lausanne Committee for World Evangelization defined 'a nominal Christian' as "a person who has not responded in repentance and faith to Jesus Christ as his personal Saviour and Lord."³⁴⁸ The churches need to evangelize nominal Christians for their spiritual conversion in faith. A person, who is 'believing without belonging to the church,' is a dechurched (*Canaan*)³⁴⁹ person. In the Korean context, *Canaan people* believe in Christ but no longer belong to the Korean Church because they are disappointed in the church.³⁵⁰ Kim-A, Kim-B, Choi-A, Kang, Yu, and Ko among the interviewees were *Canaan people*. They believed in Jesus Christ but did not want to belong to the traditional churches. However, they made a decision to attend *Odukieo church* and *Coffee and Church*. Yu said, "I left the church because I

³⁴⁵ Please see 1-6. *Definition of Key Terms (Chapter one)*.

³⁴⁶ Stuart Murray, *Church after Christendom* (Colorado Springs, CO: Paternoster Press), 7-38.

³⁴⁷ Ibid., 10-11.

³⁴⁸ The Lausanne Committee for World Evangelization. *Christian Witness to Nominal Christians among Roman Catholics* (Pattaya, Thailand, 16-27 June 1980)

<http://www.lausanne.org/content/lop/lop-10#1>

³⁴⁹ I define 'Canaan' in Chapter One (1-6. *Definition of Key Terms*). Please see p. 25-26.

³⁵⁰ "가나안 교인을 아십니까?[Do you Know who Canaan people are?]" Christian Ilbo (newspaper). May 9, 2013 <http://kr.christianitydaily.com/articles/72247/20130509>

did not trust in the traditional church and pastors. However, I started to attend *Jesus Coffee* as a customer, and then become a church member because Pastor Anh invited me...” The models of ECP try to combine belonging and believing together by practicing kingdom theology such as the church of fresh expressions.

4-2b. Where and When

According to pastor Doyoung Lee who is one of cofounders of *Fresh Expressions in Seoul*,

The Korean churches are confronting crisis because the churches becomes isolated from the public community. This place is not easy for most people to access except Christians. However, not long ago, the Korean churches were a contact point with other people in the community...but recently, it is difficult to find the churches that try to communicate with the public community.³⁵¹

As noted in Chapter three, a sanctuary used for worship exclusively is important in the perspective of Korean traditional church planting. However, this model is not effective for evangelism due to lack of accessibility, based on a statement by Doyoung Lee, “In order to have rational communication with other people, ‘open’ and ‘accessibility’ are necessary”³⁵² by quoting Jürgen Habermas’ communication theory. However, he highlights that “it is difficult for people to access Korean Christianity because Korean churches’ language is separated from public discourses and do not take into account the specific contexts.”³⁵³ However, fresh expressions initiatives introduce many forms of church planting that are located in various places

³⁵¹ “더불어숲동산교회:이도영목사[Together Forest Dongsan Church: Pastor Doyoung Lee]” Shinangsegye. February, 2016. <http://shinangsegye.org/더불어숲동산교회-이도영-목사>

³⁵² Sukhwan (edited) Sung, *Missional Church's Today and Tomorrow (선교적 교회의 오늘과 내일)* (Seoul, South Korea :Yeyoung Communication, 2016), 241.

³⁵³ Ibid., 242.

to access and evangelize specific people who live in their distinctive contexts.³⁵⁴ The fresh expressions movement focuses on ‘*Church in every place*’ by quoting Lesslie Newbigin’s article³⁵⁵: “The ‘place’ of the Church is not thus its situation on the surface of the globe, but its place in the fabric of human society.”³⁵⁶ It encourages church planters “to specialize in order to fulfill its mission”³⁵⁷ in various places such as “university, military, school, hospital and other chaplaincies.”³⁵⁸ Church members of *Odukieo church* and *Coffee and Church* have a Sunday and weekday worship at business places and they evangelize non-Christians at same places. Especially, a business place is used as a multi-purpose place. For example, as stated in Chapter three, *Odukieo church* is used for six different purposes: a business place, a playground, a counseling center, a church, a cultural center, and a clinic.³⁵⁹ At their business place they have many worship and small group meetings everyday (weekdays and Sunday).

According to Category U. *Franchises and multi-ECP* in Figure 3.3. *Codes, Subcategories, and Categories*, *Coffee and Church* planted multi-site churches through expanding franchises. Three franchise café churches (Garwal-Dong, Mapo, and Hanseo central hospital) belonged to *Coffee and Church*. We are able to know about the three different types of ‘ECP’ by looking at the three franchises of ‘*Jesus Coffee*.’³⁶⁰ I had interviews with people (Pastor Anh, Jung, and Kang) who were in charge of each franchise. Pastor Anh said that

We have worships on Wednesday, Saturday, and Sunday at *Jesus Coffee* in Garwal-Dong. Especially, we close a café on Sunday to have a worship. We also have the small group meetings on Thursday and Friday at *Jesus Coffee*. My priority is a worship and evangelism in Galwarl-Dong.

³⁵⁴ *Mission-shaped church*, 43-44.

³⁵⁵ Lesslie Newbigin, ‘What is “a local church truly united”?’ , *Ecumenical Review* 29, 1977, 115-28, 118.

³⁵⁶ *Gospel for Every Context*, 189.

³⁵⁷ *Ibid*, 190.

³⁵⁸ *Ibid*.

³⁵⁹ Please see p.68-69.

³⁶⁰ Please see Figure 4.3. *Three different types of ECP (Jesus Coffee)*.

According to Kang who is in charge of managing *Jesus Coffee* in Mapo, “*Jesus Coffee* in Mapo attempts to have financial profits because we are supporting Jesus Coffee Mission Agency through our business profits at *Jesus Coffee* in Mapo.” Jung who is working at *Jesus Coffee* of Hanseo Central Hospital said, “I am serving mental patients by leading barista education for helping their socio-economic independence at Hanseo Central Hospital” in the interview. I could find some different characteristics of the franchises through interviews.

4-2b-i) Ministry-centered ECP

Jesus Coffee in Garwal-Dong is the first franchise café church as a model of ministry-centered ECP. Usually ECP is distinguished between ministry-centered ECP and business-centered ECP, when it is more emphasizing on ministry or business. Pastor Anh defined ‘*Jesus Coffee* in Garwal-Dong’ as a ministry-centered café church in the interview. His priority is to meet and communicate with customers for evangelism as Garwal-Dong *Jesus Coffee*. If pastor Anh built intimate relationships with customers, he would invite them to participate in discipleship training (the small group). He stresses soul-winning to evangelize and make disciples at his café church. Pastor Anh mentioned, “I have been more focused on evangelism than business in my ministry” several times in the interviews. *Jesus Coffee* can get a solid reputation in their community through holistic ministry (evangelism and business). I had observed that they had closed business during worship times on Wednesday and Sunday to focus on worshipping God at a business place. Sometimes, people who walked in front of *Jesus Coffee* saw church members’ singing hymns and gospel songs through the glass doors, and then entered into the café church to attend the worship. While I also had observed pastor Anh and staff behaviors at Galwal-Dong *Jesus Coffee*, I found that they tried to spend time to communicate

with customers for evangelism. In this model of ECP, pastor Anh's effort to accumulate social networks with customers (social capital) is important for relational evangelism.

4-2b-ii) Business-centered ECP

Jesus Coffee in Mapo is a business-centered ECP to get business profits in order to support God's mission. Kang, who is in charge of Mapo *Jesus Coffee* and a lay leader at *Coffee and Church*, said, "Mapo *Jesus Coffee* is different from other franchises of *Jesus Coffee* because it is more focused on business profits and supporting Jesus Coffee Mission Agency (JCMA) financially for mission."

Pastor Anh, who is a church planter of *Coffee and Church* and a founder of JCMA, agrees with Kang's missional and business philosophy. They are doing business by following John Wesley's teaching. Several of John Wesley's sermons are about money, business, and socio-economic stewardship: *Sermon 87-The Danger Of Riches (1 Tim 6:9)*, *Sermon 112 - The Rich Man And Lazarus (Luke 16:31)*, *Sermon 50 - The Use Of Money (Luke 16:9)*, *Sermon 51 - The Good Steward (Luke 21:2)*, *Sermon 108 - On Riches (Matt 19:24)*, and *Sermon 126 - On The Danger Of Increasing Riches (Ps 62:10)*. In the sermons, John Wesley warned of misusing wealth but he agreed that Christians could accumulate and use wealth and money through works (or business) to flow toward the poor and socio-economic minorities as God's steward. In John Wesley's sermon: *Sermon 51 - The Good Steward (Luke 21:2)*, he defines 'money': "Indeed it is unspeakably precious, if we are wise and faithful stewards of it; if we employ every part of it for such purposes as our blessed Lord has commanded us to do."³⁶¹ The purpose of 'Business-centered ECP' is to get business profits as much as they can and to share their financial capital

³⁶¹ John Wesley. (ed. Kristina Hedstrom). *Sermon 51: The Good Steward* (1872). Wesley Center Online: <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-51-the-good-steward/>

with the public community and people who need financial help for mission. For this reason, Kang is really interested in business strategies by considering how to do profitable business at café business. According to Category I. *General Business*³⁶² in *Figure 3.3. Codes, Subcategories, and Categories*, the largest number of codes (fifteen codes among total seventy seven) is from Kang's interviews. Especially, he talked about 'coffee business' such as coffee beans, coffee tastes, coffee roasting, barista skills, and so on. It reflects the fact that he focuses on business success in his coffee business as a missional entrepreneur.

One of main business strategies at *Jesus Coffee* is 'expanding franchises.' Kang believes that 'launching more franchise café churches' in the community is a practice of 'church planting' and 'mission', so Pastor Anh and Kang are planning to continue to open franchise café churches through JCMA. Ultimately, they hope that many *Jesus Coffee* franchises (or branches) can support JCMA financially for mission and evangelism.

4-2b-iii) *Diakonia*-centered ECP

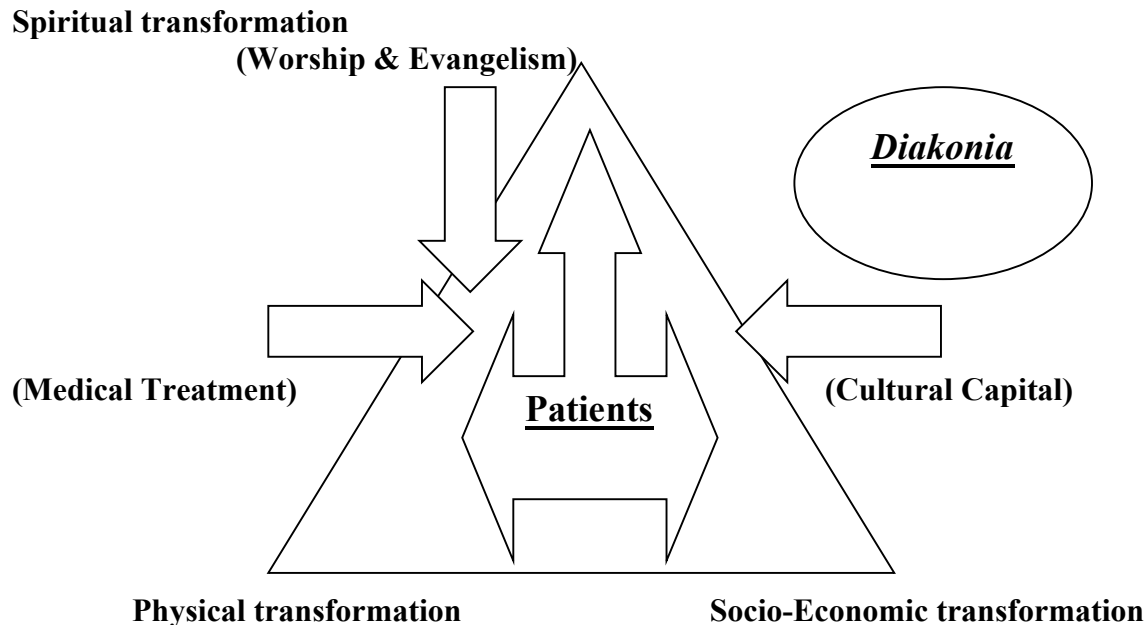
Jesus Coffee at Hanseo central hospital is a model of *Diakonia*-centered ECP by serving mental patients for holistic transformation. John Wesley deals with 'health issues' in his *Primitive Physic*³⁶³ and he also concentrates on holistic ministry for patients. Wesley states that "God is the physician of not only the soul but also physical body..."³⁶⁴ *Jesus Coffee* and Hanseo central hospital try to help spiritual, physical (or mental), and socio-economic restoration for mental patients through their missional partnership and cooperation.

³⁶² Please see Appendix A..

³⁶³ John Wesley, *Primitive Physic: or an Easy and Natural Method of Curing Most Disease* (9th Edition; London: Printed by W. Strahan, 1761).

³⁶⁴ Randy L. Maddox, "John Wesley on Holistic Health and Healing," *Methodist History* 46 (2007); 4-33, 4.

Figure 4. 2. Holistic transformaiton for mental patients at Hanseo central hospital



If you look at *Figure 4.4. Holistic transformation for mental patients at Hanseo central Hospital* above, you can find Hanseo hospital is serving the metal patients through spiritual, physical, and socio-economic helps. Bryant L. Myers defines ‘poverty’ as ‘holistic brokenness’, so we need to apply ‘holistic approaches’ to transform poor peoples’ life in his book, *Walking with Poor: Principles and Practices of Transformational Development*.³⁶⁵ *Jesus Coffee* and Hanseo central hospital also practice holistic ministry for mental patients’ transformation by serving them as John Wesley did for people who were sick.

First, for spiritual transformation, *Jesus Coffee* and *Hanseo* central hospital replanted ‘the church’ at Hanseo central hospital through *Coffee and Church* and Hanseo central hospital’s cooperation by focusing on evangelism and worship for mental patients in March, 2016. Two worship services (a staff worship and a patient worship) were merged and officially, a hospital church was launched in the basement of the hospital. Pastor Anh and doctor Ji believe that

³⁶⁵ Bryant L. Myers, *Walking with Poor: Principles and Practices of Transformational Development* (Maryknoll, New York: Orbis Books, 1999).

making ‘oneness’ in their worship is necessary to practice serving God and neighbors in the Triune God. They are looking forward to spiritual transformation in their new church and worship.

Second, in order to practice physical transformation, Doctor Ji and seventy members of the staff at Hanseo central hospital provide physical treatment for mental patients.

Third, as noted in Chapter three, one of the main purposes of Hanseo Central Hospital *Jesus Coffee* is to serve (*diakonia*) and help mental patients for socio-economic transformation by providing an educational opportunity (cultural capital). Mental patients are a socio-economic minority in South Korea and face prejudice. According to World Health Organization (WHO), “mental illness affects access to the job market and job retention.”³⁶⁶ Getting a job for mental patients is a main issue for re-socialization in the community. However, it is difficult for mental patients to get a job. For this reason, JCMA tries to help them get a barista license (cultural capital) by providing free educational opportunities for their future life as a café business incubator. According to Bourdieu Pierre, “cultural capital which is convertible, on certain conditions, into economic capital and may be institutionalized in the form of educational qualifications...”³⁶⁷ Barista license can be a type of ‘cultural capital’ as an educational qualification and it may help mental patients get jobs (employment) or open café business (socio-economic contributions). JCMC is preparing for mental patients’ re-socialization by saving business profits of Jesus Coffee (Hanseo Central Hospital) and providing ‘cultural capital.’ *Jesus Coffee’s diakonia*-centered ministry tries to serve mental patients to transform them holistically.

³⁶⁶ World Health Organization (WHO), *Investing in Mental Health* (Geneva, Switzerland: WHO, 2003), 21.

³⁶⁷ Pierre Bourdieu. *The Forms of Capital*. In John Richardson, Ed. *Handbook of Theory and Research for the Sociology of Education* (New York: Greenwood Press, 1986) 241-258, 242.

4-2c. How

In this section I will discuss how a model of ECP practices their evangelism by reflecting their missiological and evangelistic involvements in their contexts. Fresh expressions initiative concentrates on ‘how’ to evangelize and to reconsider its mission in their diverse contexts.³⁶⁸ According to *Mission-shaped church*, “‘How’ is a word that suggests connection beyond geography and locality-connecting with people’s culture, values, lifestyle and networks, as well as with their location.”³⁶⁹ Fresh expressions movement’s starting point is “from relational evangelism to many forms of social engagements.”³⁷⁰ We will look at the process of ‘relational evangelism’ in my cases by comparing Michael Moynagh and Andy Freeman’s process of ‘*A serving-first journey*’.³⁷¹ During the era of the numerical growth of the Korean Church (in 1960-1990), many unchurched people voluntarily visited the Korean churches and they were converted during a worship and prayer time. However, in this time of church decline, people are no longer interested in visiting churches. In order to make a relationship and invite people to church, the Korean church planters need to listen to peoples’ voices and stories for communication. The models of ECP shows how Christians listen to people and making relationship with them as an example of alternative church planting.

4-2c-i) Similarities between ‘A serving-first journey’ and ‘the process of evangelism in a model of ECP’

Please see *Figure 4-5. Similarities and comparisons between ‘A serving-first journey’ and ‘the process of evangelism in a model of ECP’* (next page). The process of evangelism in my

³⁶⁸ *Mission-Shaped Church*, 12.

³⁶⁹ Ibid.

³⁷⁰ Ibid.

³⁷¹ *Church for Every Context*, 208.

model of ECP is quite similar to Michael Moynagh and Andy Freeman's process of '*A serving-first journey*.' This process is important to show how the church of fresh expressions engages and practices evangelism. Travis Collis, who is the director of Mission Advancement for Fresh Expressions US, also deals with the process (*A serving-first journey*) in many pages³⁷² of his book, *Fresh Expressions of Church*.

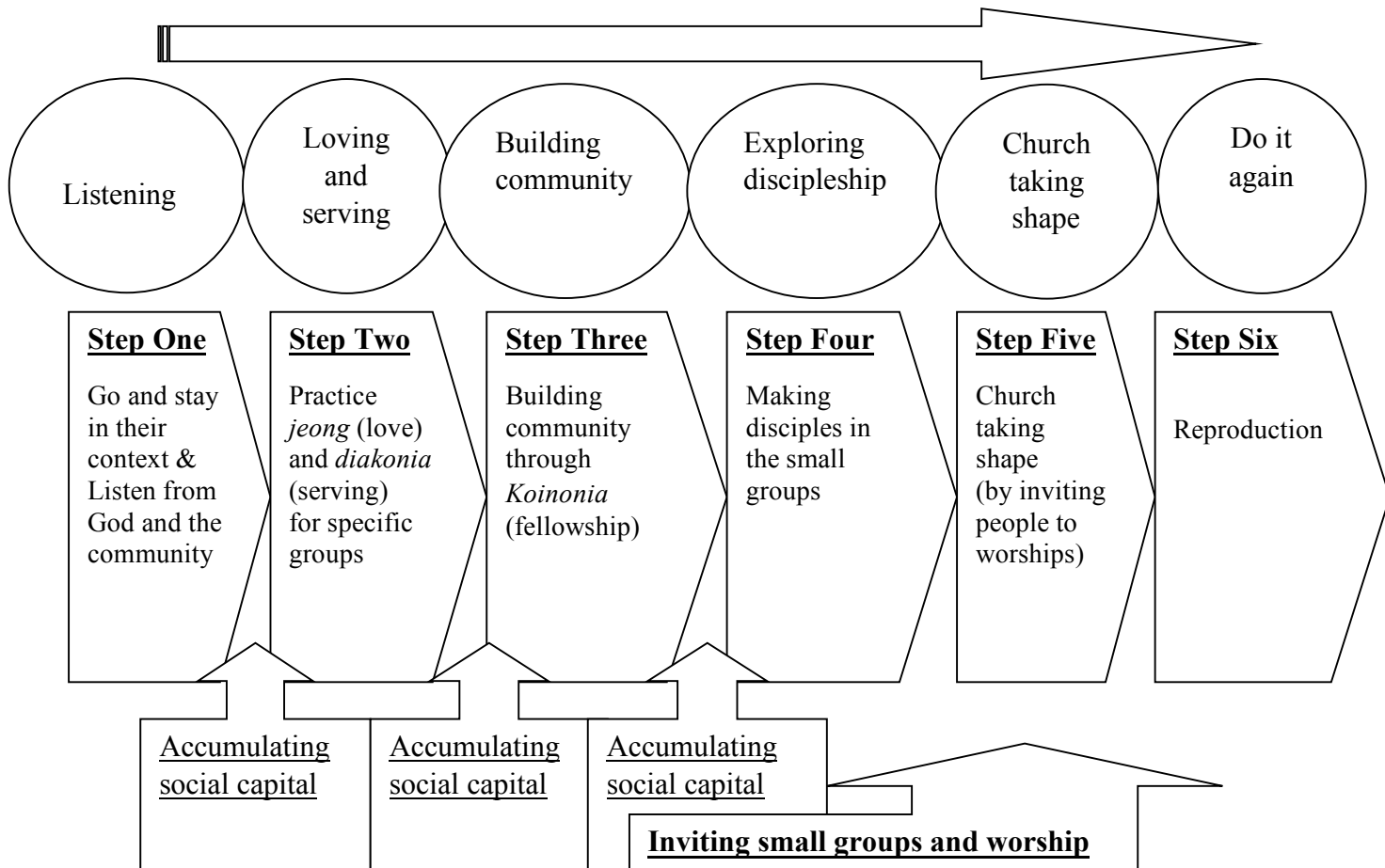
Jung-A mentioned,

We (*Odukio church* members) did not know who were our neighbors before we launched our *Bunsikjeom church*... We could listen to our neighbors' voice at a business place. Many parents were willing to send their kids to *Odukio church* because we helped and loved them. They trust in us.

In the process of 'relational evangelism' at *Odukio church* and *Coffee and Church* (ECP), the churches accumulate social capital (social trust, relationships, and networks) for evangelism and discipleship from 'Step One' to 'Step Three' by listening, loving, serving, and inviting the unchurched and the dechurched who live in the community. Jung and Lee said, "We could make great relationships with our customers. Pastor Anh attempted to invite them to our small group meeting for evangelism." I will address the relationships with evangelism and social capital more in details in Chapter four and I will describe each step of the evangelistic process in this chapter.

³⁷² Travis Collins deals with this process through ten pages among total seventy one pages in his book. Travis Collins, *Fresh Expressions of Church* (Franklin, TN: Seedbed, 2015), 53-63.

Figure 4. 3. Similarities and comparisons between 'A serving-first journey' and 'the process of evangelism in a model of ECP'³⁷³



The process of 'relational evangelism' at Odukieo church and Coffee and Church (ECP)

Step One) Listen from God and the community

In order to practice listening to both God and the community, primarily ECP implements an incarnational approach by reaching out to God and our neighbors. Nonetheless, Jesus is a Divine being, he came to the earth for our (human beings') sins as a human being to practice incarnational love. And he had continued to listen to God's voice on earth during the time of his prayer (Matthew 11:25-26, 14:23, Mark 1:35, and Luke 6:12). The models of ECP also focus on

³⁷³ I quote 'A serving-first journey' from Michael Moynagh and Andy Freeman in *Church for Every Context* (p208).

listening God's voice. *Odukieo church and Coffee and Church* launched *Bunsikjeom* Church and café church (models of ECP) for doing 'Go evangelism' by overcoming the methods of 'Come (attractional) evangelism' in their contexts. Moynagh states, "incarnational strategy represented a shift from 'come' to 'go' evangelism."³⁷⁴ *Odukieo church* was planted by listening to God's voice for the poor and isolated people (Luke 4:18)³⁷⁵, so church members as *Oudukieo* try to listen to wounded people who need holistic help in the community. Jung-A who is in charge of 'Flowing shop' said,

Pator Choi and our staff wanted to know what our neighbors (especially foreigners) needed. We could recognize that they tried to look for cheap goods by listening our friends who are from different Asian countries, so we launched 'Flowing shop' (a thrift shop) to help and meet foreigners.

They opened 'Flowing shop' to reach out (go) immigrant workers and foreigners by listening their socio-economic needs.

Coffee and Church (or *Jesus Coffee*) planted a café church by listening to people who live in an urban setting in the perspective of contextualization and inculturation because Pastor Anh and his staff thought that it is impossible for the church to communicate with non-Christians without listening to people. So, they try to find cultural hermeneutics and contact points by listening to the community. According to Pastor Anh, "I found many people who were lonely in the community. However, the traditional churches did not reach out them. So, I launched a café church to meet and evangelize them as an alternative church."³⁷⁶ A traditional church encouraged Pastor Anh to plant a café church in the church facility but he made a decision to

³⁷⁴ *Church for Every Context*, x.

³⁷⁵ Joonsik Choi, *Odukieo Story*, 21

³⁷⁶ "커피와교회 '안민호' 바리스타 목사님 [*Coffee and Church*, 'Minho Anh', a Barista Pastor],"

Sisa Korea, January 21, 2014

<http://m.sisakorea.kr/a.html?uid=21796>

plant the church at a commercial building to reach out non-Christians.³⁷⁷ I observed that employers and employees asked customers' common lives many times and they found personal problems and communal needs. For example, Jung-B asked Children customers, "Does your school have special events in this semester?" A child customer answers her, "Yes, we have a sports event." Jung-B and employees made a decision to participate and help the school event as volunteers. Pastor Anh listened to customers' spiritual difficulties, so he made a prayer room at his café and encouraged them to attend the worship. According to Travis Collins, Fresh expressions of the church are able to learn about "people's social lives, their common needs, struggles, values, and spirituality)"³⁷⁸ and to make missional strategies by listening to the community.

Step Two) Practicing *jeong* (love) and *diakonia* (serving) for specific groups

Fresh Expressions initiative highlights loving (*jeong*) and serving (*diakonia*) people who live in a specific context and culture. Travis Collins points out that "The most effective fresh expressions of church begin where followers of Jesus are genuinely interested in serving the neighborhood or the specific microculture of people they want to reach."³⁷⁹ As noted in Chapter three, *Odukio church* and *Coffee and Church* are practicing with specific groups to meet their holistic (spiritual and social-economic) needs. 'Jeong' is sharing both tangible materials and intangible positive feelings with others. It also has similar factors of Christian love (*agape*). First, an example of sharing tangible materials is the 'love feast' in early Methodism. According to Randy L. Maddox, "One well-known expression of this communal support in Methodism was a

³⁷⁷ Ibid.

³⁷⁸ Travis Collins, *Fresh Expressions of Church*, 55.

³⁷⁹ Ibid., 56.

service that Wesley called the ‘love feast,’ because he considered it to be a continuation of the early Christian *agape* meal.”³⁸⁰ Korean peoples’ common greeting is “*Sik-sa-ha-syos-eo-yo*”? (translated to “*Have you eaten [rice]?*”) because traditionally many of them experienced starvation due to lack of food (especially rice). Sharing food [rice] is one of main expressions to show *jeong*. I had heard many times this sentence, “*Have you eaten [rice]?*” or “*Would you like to have a cup of coffee*” (that is a contextualized expression to show *jeong*) from business staff and church members during my field research. They asked me and their customers (or church members) to show *jeong* through this greeting.

Second, love shows us through ‘compassion’ in the Bible:

Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. When He saw the crowds, He had compassion on them, because they were harassed and helpless, like sheep without a shepherd. (Matthew 9:35-38)

Jesus’ compassion reflects his *agape* love. Especially, his compassion is for helpless and broken people (*minjung*). Yong-Ae Kim defines *Han* (collective sadness) in the Korean context: “*Han* is Korean peoples’ collective emotion which is embedded in the community as well as the individual, and inherited through generations. This repressed, emotional sediment is accumulated through the repetitive process of experiencing multi-layered sufferings due to existential and environmental conditions which inhibit the community or persons from realizing full potential, and deprive them of means to eliminate or correct the cause.”³⁸¹ *Han* is also communal (or collective) emotion like *jeong*. However, it is a different emotion from *jeong* because it occurred by socio-political and economic exploitation. It is a negative deep emotion in *minjung*’s heart.

³⁸⁰ Randy L. Maddox. *Responsible Grace: John Wesley’s Practical Theology* (Nashville, TN: Kingwoods Books, 1994), 210.

³⁸¹ Young-Ae Han. *From Brokenness to Wholeness: A Theological Analysis of Korean Women’s Han and a Contextualized Healing Methodology* (Ph.D. Dissertation, Claremont School of Theology, 1991), 10-11.

Interesting enough, Andrew S. Park attempts to find relationship between *han* and *jeong* in the Korean context. He contends that “when they [*minjung*] share their deep *han*, *jeong* may arise as compassionate attachment”³⁸² to make comfort in *minjung*’s hearts. Both *han* and *jeong* are the characteristics of *minjung* in the Korean context. *Minjung*’s *han* can be consoled by *jeong* (love through compassion) that is quite similar to Jesus’ compassion. The models of ECP in the Korean context are also based on love through compassion (*jeong*). Choi who is a church planter of *Odukio* said, “We launched *Odukio* to show love to poor customers and children who are isolated from their families and community, so we wanted to be their friends.” Pastor Anh who is a church planter of *Church and Coffee* told me, “Our *Jesus Coffee* will create jobs for young people who do not get a job.... They are suffering because Korean economics is not good. *Jesus Coffee* will show them love.” *Odukio church* also listened to and served foreigner wives who married low income husbands by teaching Korean and arts at a business place. As mentioned above, *Coffee and church* is also practicing *diakonia* for mental patients. Jesus coffee’s employer and employees tried to listen to Korean wives who had married American soldiers, when sharing coffee and meals with them at a café. They also went and served old patients who needed help at a nursing home. Some of them were attending a small group meeting and serving old patients simultaneously. However, according to Pastor Anh, “After discipleship training (during three months), most of them participated in *diakonia*.”

Step Three) Building community through *Koinonia* (fellowship)

One of the main purposes of ECP is to build a good faith-based community. Without *Koinonia* in the Trinity, it is impossible for the church to be a good community. Pastor Choi,

³⁸² Andrew Sung Park, *Racial Conflict and Healing: An Asian-American Theological Perspective*. (Maryknoll, NY: Orbis Books, 1996), 111.

Jung-B, Choi-A, Pastor Anh, Jung, Lee, Kwon, Kang, Kim, and Yu stressed how *koinonia* was crucial to build the faith-community in the interviews. Especially, Choi-A said, “We focus on *koinonia* to interact with outside of the church (the public community) and to build the faith community with church members.” Kim mentioned, “We shared a cup of coffee with lonely people and church members for fellowships (*koinonia*).” My cases of ECP are practicing *Koinonia* to share a hospitality table with their church members on weekdays at a business place and on Sunday at the church. Church members are growing with the practice of *Koinonia*. Travis Collins says that “As we listen to people and serve them, as we chat over meals and coffee, as we invest ourselves among a new group of people, a sense of community emerges.”³⁸³

Step Four) Making disciples in the small groups

‘Making disciples’ is the heart of ECP. To this end, *Coffee and Church* provides everyday discipleship and small group meetings for church members and customers. I had and participated and observed their small group meetings (three times) at Galwol-dong and Hanseo Central Hospital, and Mapo *Jesus Coffee*. Pastor Anh leads discipleship³⁸⁴ and Q.T. (Quiet Time) meetings on Monday, Friday, and Saturday at Garwol-Do Jesus Coffee, Tuesday and Wednesday at Hanseo Central Hospital, and on Thursday at Mapo. I observed that these meeting are not for simple Bible study to delivery biblical knowledge. Rather, they studied the Bible and shared their life and spiritual testimonies with small group members for practicing whole life discipleship.

When I attended a Friday small group meeting, Pastor Anh taught how to read the Bible in the

³⁸³ Ibid.,57.

³⁸⁴ Church members and customers attended discipleship training at each different franchise café church on different dates. They mediated on Bible chapter (when I attended the meeting, they mediated on Matthew chapter 5) for thirty minutes, and then they shared their lives and prayer requests with church members. After sharing, Pastor Anh taught Bible chapter briefly and he encouraged the church members to pray for one another. Finally, they have a cup of coffee and pantries together.

fourteen weeks. He and small group members shared their personal prayer requests and testimonies with small group members. For example, one of small group members, Park who married an American military officer told us,

I had lived in east Japan during the period of the Great East Japan earthquake and tsunami because my husband was working at a military camp in Japan. The earthquake and tsunami triggered nuclear accidents in Fukushima, Japan. So, many American soldiers left Japan to escape from radioactive contamination...However, my husband and I could not leave because God wanted us to take care of Japanese people who needed help. I helped them, so many Japanese neighbors knew about our favor and sacrifice for them. For this reason, I could meet, and then evangelize them easily.

These life sharing testimonies deeply touched small group members' hearts. Their small groups are like Wesley's discipleship. John Wesley encouraged people to focus on mutual accountability and intimacy. According to Randy L. Maddox, "it (John Wesley's band) was created for those who were actively pressing after the experience of entire sanctification, to provide more serious mutual support and accountability for their quest."³⁸⁵ Pastor Choi is equipping his church staff and church members through discipleship training to send out them to the community. I observed that Pastor Choi highlighted kingdom theology at his discipleship training. He said, "God sends us to our community to practice kingdom of God, so we need to help our poor neighbors socio-economically...we also need to evangelize them (spiritually)."

Both Pastor Choi and Pastor Anh attempt to develop lay leadership through discipleship training. Without training, church members cannot become lay leaders. John Wesley also used lay persons as church leaders in his time. Bishop Francis Gerald Ensley stated, "Wesley's use of the laymen is especially worthy of our note. The class-leaders, the stewards who looked after the

³⁸⁵ Randy L. Maddox. *Responsible Grace: John Wesley's Practical Theology* (Nashville: Kingswood Books, 1994), 213.

financial affairs, most of the preachers, were lay folks.”³⁸⁶ The models of ECP help Christians to become ‘lay leaders’ by practicing discipleship in the small group meetings. I had observed Pastor Choi and Pastor Anh’s holistic discipleships that focus both spiritual (or biblical) teaching and life sharing with small group members. They encouraged other church members to practice the Great Commandments by relating with God and their neighbors at their market places (life). For example, at a Thursday small meeting of *Mapo Jesus Coffee*, Pastor Anh told small group members, “By relying on God’s grace, we need to show His love to other people in our business place.” Travis Collins commends that “Mentoring, intentional, conversations, and relationship-based learning are almost always key means of making disciples” and ultimately trained leaders need to train other church members for multiplication in the Triune God.

Step Five) Church taking shape (by inviting people to worship)

Moynagh says that “Church guided by the gospel and appropriate to the culture will take shape around them.”³⁸⁷ *Odukio church* and *Coffee and Church* try to take shape by inviting people who participate in the small groups in the incarnational and contextual perspective. For example, *Odukio church* staff (Jung-A and Jung-B) are leading a small group for foreigner brides who married Korean husband. Jung-B said, “We are considering foreigner brides’ both spiritual and social needs in our small group.” Especially, their social and educational needs (learning Korean and culture) became a bridge between the staff and the brides. The staff invited them to the church worship after the small group meeting.

Coffee and Church encourages people to attend weekday worships or Sunday worship by considering their personal contexts and circumstances. For example, first of all, Yu, who is a lay

³⁸⁶ Francis Gerald Ensley, *John Wesley Evangelist*, 48.

³⁸⁷ *Church for Every Context*, 209.

leader at *Coffee and Church*, had participated in weekday small group meeting and worship because she had been working on Sunday. And then, Yu resigned her working position to attend a Sunday worship of *Coffee and Church*. Yu told me,

I was a dechurched (*Canaan*) person. I had left the traditional church for a long time, but Pastor Anh as a café business man invited me to participate in a small group meeting... I became a church member due to church members' hospitality, and then I started to attend a worship... finally I became a lay leader."

Step Six) Reproduction (Do it again)

As noted at Step five, Pastor Anh evangelized Yu through social network (relationship) that was generated from a business place. I observed that Yu also tried to evangelize her friend and her children. She said, "I'd like to invite my friend and her family to the church because her children want to make good friends." My models of ECP concentrate on 'reproduction' and 'multiplication' of the churches in diverse places to get social capital for evangelism. Travis Collins stresses that "We're talking about 'born pregnant'-who see themselves from the beginning as people who one day will begin multiple new forms of church."³⁸⁸ *Coffee and Church* is planning to continue to launch more café church franchises to communicate with the public community. Pastor Anh believes that 'expanding franchises' is practicing church planting and reproduction. *Odukio church* also wishes to launch a café church to build intimate relationships with teenagers who do not get cultural capital in Oido. I observed seven girls who came to *Odukio Busikjeom* in December 24, 2015. They were eleven or twelve year old. They stayed for five hours at Christmas Eve to play with *Odukio* staff because their poor parents or grandparents have not taken care of them during even Christmas season. Kim-B mentioned, "they have often stopped by *Odukio Bunsikjeom* to study and play..." Jung-B said,

³⁸⁸ Travis Collins, *Fresh Expressions of Church*, 63.

After two or three years, they won't come to *Odukio Bunsikjeom* to study and play because they won't think that I will be small enough to stay at *Bunsikjeom*. For this reason, we will launch a teenager café to provide a shelter for them.

Pastor Choi and *Odukio staff* also think that a café church will be a model of ECP for church multiplication by focusing on contextualization. According to Michael Moynagh, "Once established, the new church will reach out to and serve its context. This may include reproducing - 'doing it again'." ³⁸⁹

³⁸⁹ *Church for Every Context*, 210.

Chapter Five- What effects does ECP have on social capital among the unchurched or dechurched?

Overview

In this chapter, I will attempt to find how both church planting and social capital influence each other to evangelize the unchurched and dechurched by focusing on five subcategories in the research data related to *Category V. Getting social capital through ECP*.

5-1. Building social capital in my cases and the literature

My cases of ECP concentrate on making social capital through both business and church planting. According to *Figure 3.3. Category V. Getting social capital through ECP* is a major category among twenty three categories. There are five different subcategories in *Category V*:

- A) Making social capital for evangelism,
- B) Making social capital with social minority people,
- C) Making social capital with general customers (people),
- D) Making social capital with church members, and
- E) Making social capital with the young generation.³⁹⁰

Robert Putnam encourages American people to build bonding and bridging for social capital for revival of American community in his book, *Bowling Alone*.³⁹¹ I agree that social capital (social trust and social networks) is one of the most crucial components to restore 'publicness.' Bonding (inclusive) social capital seems to be generated in a homogeneous group but bridging social capital can be generated in a heterogeneous group. Although my cases of ECP are from the different Korean context, ECP tried to make both bonding and bridging social capital at a business place by focusing on contextualization. Percy, Davison, and Milbank critique of fresh expressions movements is aimed at specific homogenous units, not for diverse

³⁹⁰ Please see Appendix A.

³⁹¹ Robert Putnam. *Bowling Alone*, 22.

groups.³⁹² However, my models of ECP make relationships with diverse groups (immigrant workers, foreigner brides, poor children, broken families, Korean wives who married American soldiers, mental patients, young people, unchurched and dechurched people) at a business place. For the first time, *Odukieo church* and *Coffee and Church* focus on the diverse groups for making relationships and promoting evangelism. Moreover, they realized that they needed to do mission and evangelism by meeting neighbors and customers (heterogeneous groups) who had needs. By meeting needs, the pastors built trust and friendship. Jung-Sa said, “We did not know how to engage in our neighbors. However, we realized flowing shop, an alternative school, and a restaurant church are necessary to make relationships with diverse people in the community.” They do not practice their model of ECP by focusing on a specific group (homogeneous unit). They reached out many types of people who had diverse needs.

I will deal with each subcategory to explore how ECP accumulates ‘social capital’ through business and the process of relational evangelism, and then, how ‘social capital’ impacts evangelism.

5-1a. Making Social Capital for Evangelism

‘Building relationships’ is crucial for accumulating ‘social capital’. David A. Bosch states that “Social capital is relationship-based and it is relationship-driven.”³⁹³ Several comments during my interviews revealed that the ECP’s were launched for ‘making relationships’ [social networks] with people who are not interested in Christianity. Pastor Choi, a senior pastor and employer at *Odukieo church*, mentioned that *Odukieo church* focused on ‘relational evangelism’ through ECP. Jung-B who is an employee of *Odukieo Bunsikjeom church* said, “We

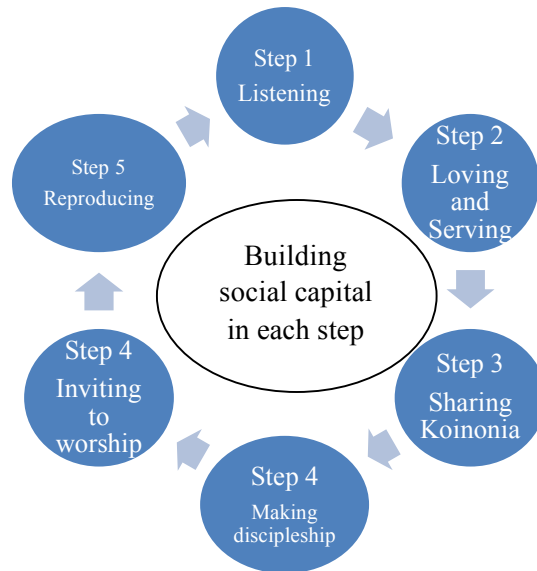
³⁹² Martyn Percy mentioned it in different two books, *Shaping the Church* (p77) and ‘Old Ticks for New Dogs?’ in *Evaluating Fresh Expressions* (p38). Davison and Milbank also deals with it in *For the parish: a critique of Fresh Expressions* (London, UK: SCM Press, 2010) by quoting Martyn Percy.

³⁹³ David A. Bosch, Chapter One: *What Is Social Entrepreneurship?* in *The Social Entrepreneur*, 8.

opened *Bunsikjeom* [business] to make relationships with the community for evangelism.” Jung-A who is an employee of *Odukio Bunsikjeom* and Flowing shop mentioned, “*Odukio* ministry is meaningful by interacting with the public community and meet people through business for evangelism.” Kim-A who is a church member of *Odukio church* emphasized, “The advantage of *Odukio* business is in making opportunity to meet children customers for evangelism.” Kim-B who is a church member of *Odukio church* said, “We can accumulate ‘social trust’ to evangelize non-Christians by engaging in the community” in the interview. Pastor Anh, a senior pastor and employer at *Jesus Coffee*, stated, “Church members are difficult to make close relationships with a pastor at the traditional church but the new form of church planting can build close relationships and proclaim the gospel easily” in the interview. Jung who is an employee of *Jesus Coffee* said, “We build relationships with customers at *Jesus Coffee* and lead them to the small group and Q.T. meeting.” Lee, who is a part time employee of *Jesus Coffee*, contended, “I think that we can make a relational contact with people easily and possibility of evangelism at a café.” Kwon, who is an employee of *Jesus Coffee*, pointed out, “We can meet many people at *Jesus Coffee* and sometimes, talked the Gospel with them.” Kang who is a lay leader of *Coffee and Church* said, “A café church can connect business as mission (BAM) to make relationships with customers.” Kim, who is church member of *Coffee and Church*, stated, “I like to have a cup of coffee, to study the Bible, and to make relationships with other people at *Jesus Coffee*.” Yu, who is a lay leader of *Coffee and Church*, highlighted, “I met Pastor Anh first as a customer and joined the small group meeting” in the interview. *Figure 5.1.* describes this process of ‘relational evangelism’³⁹⁴ at *Odukio church* and *Coffee and Church* (ECP) to build ‘social capital.’

³⁹⁴ Figure 5.1. is based on ‘A serving-first journey’ in the book, *Church for Every Context* (p.208).

Figure 5. 1. The Process of 'Relational Evangelism' at *Odukiew Church* and *Coffee and Church (ECP)* by Building 'Social Capital'



*Figure 5.1. The process of 'relational evangelism' at Odukiew church and Coffee and Church (ECP) by building 'social capital' is a simplified version of Figure 4.5. Similarities and comparisons between 'A serving-first journey' and 'the process of evangelism in a model of ECP'³⁹⁵ to reveal relationships between church planting among unchurched people and social capital in more detail. Step One, Two, and Three in *The process of 'relational evangelism'* can occur to accumulate 'social capital' by listening to people's needs, practicing *agape* and *diakonia* for specific people who live in the community, and building community through *koinonia*.*

In Step One, 'listening' is very important to generate 'social capital' with others. It is also the first step of evangelism. According to Mary Lean, in order to build 'social capital', people need to "depend on learning to listen to one another, to resolve conflicts, and to overcome

³⁹⁵ Please see p. 137.

barriers of fear and suspicion.”³⁹⁶ By listening, employers and employees who are working at *Odukio* and *Jesus Coffee* come to understand people’s difficulties and needs. I observed and found that in my cases, they were good listeners by focusing on people and communities’ needs. One of the children customers came to *Odukio Bunsikjeom* and communicated with Pastor Choi, Jung-A, and Jung-B for a long time:

A child customer: Hello... Uncle Choi, Auntie Jung-A, and Jung-B... I finished my class today.

Pastor Choi: What did you study today in your class... Daughter?

A child customer: I studied many things but I was bored. I am glad that I will have a winter vacation soon. However, I could not go anywhere because my parents are busy to work.

Jung-A: Please come anytime to *Odukio* during your winter vacation except for our closing date and time. We will close *Odukio*... but ‘Flowing shop’ will be opened. If you want to play with us, please come to ‘Flowing shop.’

A child customer: O.K. I will visit ‘flowing shop’ again. I enjoy talking and playing with you. I don’t want to stay at home because my whole family is out of house every day.

Jung-B: Please come anytime ... If you have a time, please go to the church on Sunday.

Pastor Choi, Jung-A and Jung-B tried to listen to their children customers’ voices like intimate friends and family. I asked the child, “Do you like to come to *Odukio Bunsikjeom*? If you say ‘yes’, why do you think so?” She answered, “Yes... I like to come to *Odukio* because I like to talk with *Odukio* uncle and aunties.” Usually, employees do not spend much time to talk with customers at the common business places in South Korea; however, *Odukio* and *Coffee and Church* staff spent a lot of time to listen to their customers’ voices.

Bishop Ken Carter at the Florida Conference of the United Methodist Church stresses a sociological concept of ‘*the third place*’ to understand the fresh expressions movement by quoting the sociologist Ray Oldenburg’s book, *The Great Good Place: Cafes, Coffee Shops,*

³⁹⁶ Mary Lean. *Bread, Bricks, and Belief: Communities in Charge of Their Future* (West Hartford: Kumarian Press, 1995), 6.

Bookstores, Bars, Hair Salons, and Other Hangouts at the Heart of a Community.³⁹⁷ He believes that fresh expressions of church can become ‘the third places’ to develop civil engagements and social capital in the community.³⁹⁸ Oldenburg identifies ‘coffee houses’ as ‘the third places.’³⁹⁹ He also suggests the following eight characteristics of ‘a third place’ in his book: a neutral group (for people gatherings), a leveler (possibility in a working place), a main place for conversation, accessibility and accommodation, the regulars (attracting for the regular visitors), a low profile, a playful mood (like playgrounds), and public setting (not private setting like a home).⁴⁰⁰ In particular, *Odukio Bunsikjeom* (Korean *Dukbokki* restaurant) and *Jesus Coffee* are an accessible, playful, public, and good place for communication in a working place as ‘a third place.’ In *Category W. Accessibility*, six informants (Kim-B, Pastor Anh, Lee, Kang, Ko, and Yu) underlined that their places can be easy to access. Kim-B said, “It is difficult for unchurched and dechurched people to come to the [traditional] church but they can come to a business place [a restaurant] easily.” Kang mentioned, “We can encourage Christians to bring non-Christians to a café church easily because we can easily access a café church.” Yu also pointed out, “A café church is easy to access” in the interview. As noticed above, the ECP venues are great places for communication. I observed that employers and employees talked about personal and evangelical communications with customers. For instance, Jung, who is an employee of *Jesus Coffee* and children pastor of *Coffee and Church*, talked with a customer on Saturday:

Jung: “How have you been? I really miss you. How is your family?”

A customer: Noting specially... but my kid is not doing well because he felt lonely because he does not have friends.

³⁹⁷ Carter, Ken. “Where We Actually Live and Gather: Networks and ‘Third Places’”, The Florida Conference of United Methodist Church (October 6, 2016). <http://www.flumc.org/blogdetail/2369243>.

³⁹⁸ Ibid.

³⁹⁹ Ray Oldenburg, *The Great Good Place: Cafes, Coffee Shops, Bookstores, Bars, Hair Salons, and Other Hangouts at the Heart of a Community* (New York: Marlowe & Company, 1999), 20.

⁴⁰⁰ Ibid., 22-42.

Jung: We have a children meeting at our café church on Sunday. It will be great opportunity to make friends for your son. Please bring your son on Sunday at 11:00 A.M.
A customer: Let me think about it...

The 'Coffee' and 'Dukbokki' business can become a good public place for communication to meet non-Christians without any social and religious resistance as the third places.

According to Anthony Giddens, a well-known British sociologist, there are five different 'sociological imaginations' of 'Coffee' to include: 1) 'basis of social ritual', 2) 'a drug', 3) 'social and economic relationships', 4) 'relating to consumption', and 5) 'globalization, international trade, human rights, and environmental issues'.⁴⁰¹ In particular, Giddens highlights that coffee is able to be a sociological 'basis of social ritual'.⁴⁰² People like to meet and chat with others by drinking a cup of coffee. In other words, coffee can be a social and cultural medium for people's social interaction.⁴⁰³ Pastor Anh, an employer at *Jesus Coffee*, said, "Koreans really love to drink a cup of coffee at coffee houses when they meet other people. So, coffee business is exponentially growing in South Korea" in the interview. A Korean student's dissertation⁴⁰⁴ about Starbucks represents the power of coffee businesses in South Korea. According to the dissertation: *Building an Empire One Cup at Time: Cultural Meeting and Power of Starbucks*, customers are "practicing going from café as communal meeting around to coffee and café space as laboring ideal through which consumers actively produce knowledge and the self"⁴⁰⁵ as a cultural and social place. There are more Starbucks franchises in Seoul than in New York and *Jesus Coffee* employer and employees emphasizes that a café church becomes a communal meeting place as the third place. For this reason, they can make social capital in this open and

⁴⁰¹ Anthony Giddens, *Sociology 5th ed.* (Malden, MA: Polity Press, 2006), 4-7.

⁴⁰² Ibid., 5.

⁴⁰³ Ibid.

⁴⁰⁴ Jee-eun Regina Song, *Building an Empire One Cup at Time: Cultural Meeting and Power of Starbucks* (Ph.D. Dissertation, University of California, Davis, 2012).

⁴⁰⁵ Ibid., 4.

public place (*Sijang*). As noted before, traditionally Koreans underscored social collectivism that is influenced by Korean Confucianism. So, they have attempted to seek a social (or public) place to interact with other people. Traditional *Sijang* ('market'-literally open and public place) became a social as well as commercial place. In the contemporary Korean society, 'cafés' (or coffee shops) are implementing the third place instead of *sijang* to make relationships with others. For this reason, a type of 'café church' is a good approaching to practice relational evangelism.

Originally, the *Dukbokki* business was started after the Korean War to provide cheap food with cheap ingredients as a street food for helping poor Koreans' facing starvation. However, this business in recent times became a representative Korean food for food globalization. In 2009, the Ministry of Agriculture, Food, and Rural Affairs of the South Korean Government made a decision to invest fourteen billion won (about twelve million U.S. dollar) for globalization of the *Dukbokki* business (invention, global marketing, and export).⁴⁰⁶ Thus, *Dukbokki*'s sociological imagination is also changing. Some Koreans have tried to introduce '*Dukbokki*' to other people who live in other countries.⁴⁰⁷ In addition, according to Data News' survey (total one thousand two hundred Korean respondents) about a question: "*what is your favorite street food?*", *Dukbokki* is the first favorite street food for Korean respondents due to good taste and cheap price.⁴⁰⁸ The *Dukbokki* business also is sociologically symbolized as a meeting place for children and young people. For these reasons, the *Odukieo* staff can meet with and listen to children, young people, and their families. 'Social capital' may be generated when they listen to people

⁴⁰⁶ "세계화 위해 140 억원 투자 떡볶이의 과거, 현재, 미래 [Investing for Globalization of the *Dukbokki* business (Past, Present, and Tomorrow)]", Korea daily (Jungang Ilbo), March 15, 2009

http://www.koreadaily.com/news/read.asp?art_id=806382

⁴⁰⁷ "떡볶이 '문화아이콘'으로 세계화 [*Dukbokki's Globalization as a Cultural Icon*]", "The Food & Beverage News, March 12, 2010 <http://www.thinkfood.co.kr/news/articleView.html?idxno=37542>

⁴⁰⁸ "한국인이 가장 좋아하는 명절음식 1 위는 [What is Koreans' First Favorite Special Day and Street Food", Data News, January 15, 2014.

<http://www.datanews.co.kr/news/article.html?no=57150>

and form relationships at business places. I heard many discourses about ‘building relationships’ during my field researches at *Odukieo* and *Coffee and Church*. Most of the stories were started from ‘listening to customers and people who live in their community’. For example, Choi-A said, “*Odukieo Bunsikjeom* is a good shelter by listening [to] children customers’ voices and needs” in the interview.

In Step Two of Figure 5-1, practicing *agape* and *diakonia* helps to produce ‘social capital.’ According to the Lausanne Committee for World Evangelization and the World Evangelical Fellowship’s “*Evangelism and Social Responsibility: An Evangelical Commitment*” that was written during the International Consultation on the Relationship between Evangelism and Social Responsibility in Grand Rapids, Michigan (June 19-25, 1982),⁴⁰⁹ evangelism and social service (*diakonia*) are closely connected because “Jesus, we are told, both ‘went about ... preaching and bringing the Good News’, and ‘went about doing good’ (Luke 8:1; Acts 10:38).”⁴¹⁰ They present four kinds of ‘social service’ (*diakonia*): “Relieving human need, Philanthropic activity, Seeking to minister to individuals and families, and Works of mercy.”⁴¹¹ Robert D. Putnam points out ‘Philanthropic *diakonia*’ among these elements to generate ‘social capital’ through social involvements.⁴¹² According to Putnam, churchgoing people have more focus on voluntary and philanthropic *diakonia* in North America.⁴¹³ However, South Korea peoples’ personal ties such as family, school, and regional relationships and supports are

⁴⁰⁹ Lausanne Committee for World Evangelization and the World Evangelical Fellowship. “*Evangelism and Social Responsibility: An Evangelical Commitment*” (Grand Rapids, MI: Lausanne Committee, Jun 19-25 1982), Lausanne Occasional Paper 21. <https://www.lausanne.org/content/lop/lop-21>

⁴¹⁰ Ibid.

⁴¹¹ Ibid.

⁴¹² Robert D. Putnam, *Bowling Alone*, 116-120.

⁴¹³ Ibid., 120.

important for socio-economic security through the root of Confucian background. Nicola Anne Jones notes that

Despite the radical diffusion of modern values through industrialization, urbanization, and universal access to education, as well as the institutionalization of democratic institutions, there is a strong tendency for people to rely on regional, school, and families ties as important channels for information, business networks, and decisionmaking.⁴¹⁴

For this reason, the churches need to help and provide philanthropic *diakonia* for people who face a shortage of ‘personal ties’ in the communities because they may not have enough socio-economic security due to lack of ‘social capital’ (especially social networks) in South Korea. In my case studies, Jung-Sa mentioned, “The purpose of our church planting in Oido is serving [*diakonia*] poor people and community at the level of their eyes.” Hanseo central hospital *Jesus Coffee* provides cultural capital for mental patients by practicing philanthropic *diakonia*. Opening barista education class for mental patients is an example of *diakonia* building cultural capital. I also went to Rozen Nuring Home in Dongducheo, South Korea with people who were involved in Jesus Coffee Mission Agency to observe their *diakonia* ministry for senior and hospice patients. I observed that they worship together and have birthday parties with patients. They also stopped by each room of the nursing home to help patients and to pray for them. Park, who is a volunteer, told me, “I am happy to practice love and serving for old patients.... I also am grateful that Jesus Coffee Mission Agency and Pastor Anh give me an opportunity to serve people who need helps.”

In Step Three, the models of ECP invite people who become new friends through the process of listening, practicing *agape*, and *diakonia* at their business places to engage in ‘their communities’ (or churches) with *koinonia*. In Step One and Two, they attempt to build ‘bridging

⁴¹⁴ Nicola A. Jones, *Gender and the Political Opportunities of Democratization in South Korea* (New York: Palgrave Macmillan, 2006), 36.

social capital' with people but in Step Three, they tend to make 'bonding social capital' with them. 'Bridging social capital' means bridging connections (or networks) "for linkage to external asserts and for information diffusion"⁴¹⁵ through weak-tie relationships. However, 'bonding social capital' is "good for undergirding special reciprocity and mobilizing solidarity"⁴¹⁶ by building 'strong-tie' relationships. For example, Pastor Anh said, "I used to have a dinner and drink a cup of coffee together after social service and we could make close relationship through our fellowships during dinner and coffee time." I went to a Korean restaurant with Pastor Anh and volunteers who participated in helping and serving elderly patients at Rozen Nursing Home and after lunch, we had a cup of coffee together at *Jesus Coffee*. At that time, I observed that some church members of *Coffee and Church* encouraged non-Christian volunteers to attend the church small group meeting. Some of them accepted their invitation because they built 'strong-tie' relationships through fellowships.

Koinonia is a good approach to generate 'bonding social capital'. Young-Ju Cho, Brent Mallinchrodt, and Soo-Syeong Yune highlight, "Korean society has become increasingly Westernized and individualized in the economic, social, and political spheres, with increasing emphasis on individual freedom and rights."⁴¹⁷ However, they also posit that Koreans still have a communal identity by focusing on the importance of emotional collectivism and interpersonal relationships as an ethnic homogeneous people.⁴¹⁸ Although South Korea is a changing and individualistic society [due to industrialization and Westernization], many broken, isolated, and even ordinary people are longing for communal (or collective) relationships in community.

⁴¹⁵ Robert D. Putnam, *Bowling Alone*, 22.

⁴¹⁶ Ibid.

⁴¹⁷ Young-Ju Cho, Brent Mallinchrodt, and Soo-Syeong Yune, "Collectivism and Individualism as Bicultural Values: South Korean Undergraduates' Adjustment to College." *Asian Journal of Counselling* (2010 Vol. 17 Nos. 1& 2, 81-104), 83.

⁴¹⁸ Ibid.

Sang-Chin Choi and Soo-Hyang Choi, who are Korean cultural psychologists, contend that rhetorically the Korean collective term, *Uri* (We-ness in Korean) is the most representative word of Korean culture.⁴¹⁹ During my field research, most informants had presented ‘*Uri* (our) church’, ‘*Uri* (our) pastor’, and ‘*Uri* (our) small group’ instead of ‘*Nae* (my) church’, ‘*Nae* (my) pastor’, and ‘*Nae* (my) small group’. Six informants (Jung-Sa, Jung-B Kim-B, Choi-A, Jung, and Yu) mentioned, “Our church members like a family.” In the models of ECP, pastors, church members, employers, and employees resemble family members with *Uri* mindset in their collective church culture. For example, I observed that three employees shared food and lived in the same house together. Employees (Jung-A, Jung-B, and Kim-A) lived together and their house was nearby *Oudkieo* and Pasotr Choi’s houses. I overheard, “Do you have lunch (or supper)” many times in their communications. I also observed that *Odukieo* employees and church members call one another ‘uncles and aunties.’ In South Korea, people used to call their neighbors as ‘uncles and aunties’ by reflecting on intimate relationships and collective identities. Jung who is in charge of Hanseo central hospital *Jesus Coffee* wanted to become a Christian counselor. He said,

I want to become a Christian counselor for children. I ask Pastor Anh and his wife ‘What am I going to do to become a Christian counselor?’ Pastor Anh’s wife gives me a great direction because she knew about counseling well as a psychiatrist. She recommended me to study ‘theology’ first, and then, study counseling later. So, I started my Master of Divinity program by accepting her advice. Pastor Anh and his wife give me great advice for my future like a family.

By observing employers, employees, and church members’ communications and attitudes, I recognized their strong relationships to each other through *koinonia* with their *Uri* mindset.

Koinonia means ‘fellowship’ or ‘community.’ Michael Moynagh emphasizes that “Creating a

⁴¹⁹ Sang-Chin Choi and Soo-Hyang Choi, "We-ness: A Korean Discourse of Collectivism," in *Psychology of the Korean People: Collectivism and Individualism*, ed. Gene Yoon and Sang-Chin Choi (Seoul: Dong-A Publishing & Printing Co., 1994), 57- 84.

community of love is one of the purposes of mission. The church bears witness to this future community by anticipating it in the present. By being a fellowship of love, the church commends the purpose for which mission exist.”⁴²⁰ *Odukiewo church* and *Coffee and Church* members practice *koinonia* and make ‘bonding social capital’ by sharing food, coffee, and their lives in their *Uri* mindset. Kim highlighted, “Our church members share a coffee of cup, food, and our lives together at the church.” Robert Putnam also introduces ‘a church-based group’ as an example of ‘bonding social capital’ groups.⁴²¹

Moreover, their churches’ *Uri* mindset is beyond secular collectivism because they are unified in the Trinity. I observed that Pastor Choi, Jung-A, Jung-B, and Jung-Sa knew about the concepts of ‘missional church’ and *mission Dei*, so they wanted to apply the missiological concepts to their ministry by carrying out Trinitarian-centered mission and evangelism. For example, Pastor Choi emphasized that “*Odukiewo* is a model of ‘missional church’ and we are practicing incarnational ministry in Trinity.” Jung-B also says, “We are a missional community in the Triune God. [*Uri* mindset]” Bevan and Schroeder emphasizes that the churches need to become ‘communities’ to God’s mission in the Trinitarian God.⁴²² Fresh expressions initiative also focuses on ‘community in mission’ because “like the Trinity the church is missionary in its essential nature. Deriving its identity from the mission of the Son and the Spirit, the church as community-in-mission takes its being from the divine communion-in-mission.”⁴²³ Therefore, the models of ECP with their *Uri* mindset are practicing communion (*Koinonia*) in mission by following *koinonia* in the Trinity. While this is far from perfect, this is the goal they are reaching towards.

⁴²⁰ *Church for Every Context*, 105.

⁴²¹ Robert D. Putnam, *Bowling Alone*, 22.

⁴²² Stephen B. Bevan and Roger P. Schroeder, *Constants in Context: A Theology of Mission for Today* (Maryknoll, NT: Orbis, 2004), 294.

⁴²³ *Church For Every Context*, 141.

In Step Four, the models of ECP focus on discipleship training in small groups. Employers and employees invite people in strong relationships to participate in a small group meeting. They are able to accumulate ‘spiritual capital’ in Step Four and Five to invite people to small groups and worship services. Malloch and Eldred point out that ‘spiritual capital’ is connected to our ‘religious principles’ and ‘spiritual life’⁴²⁴ that can influence the public sphere (politics, economics, culture, education, and so on).

In Step Four and Five, *Odukio church* and *Coffee and Church* develop ‘spiritual capital’ through individuals’ spiritual training and engagement. Eldred states that “If spiritual capital is the faith, trust and commitment that we and others will do what is right, it then follows that spiritual capital can increase or decrease based on personal experiences.”⁴²⁵ He emphasizes that “a spiritual capital currency that is deposited [grown] is the exercise of biblical principles.”⁴²⁶ People can settle down into the churches, and then their spiritual capital is increased through small group meetings and worship. After a worship at *Odukio church*, I ask Choi-A, “How is your worship? What are the characteristics of your worship? He answered, “During worship times, all our church members [from the youngest kids to the oldest people] gather together to worship God. We feel one body in the worship.” I also asked Yu, “What is your best time at the Sunday worship?” She responded,

Of course, a ‘worship time’...During the worship, I have felt the presence of God and His love. After the worship, I experience church members’ love. Our church members gather together to share meal every Sunday. I live alone, so I enjoy sharing lunch with them.

When I attended the service one Sunday, a young adults and college group prepared lunch for church members. Kim said, “In a rotational manner, every group is in charge of

⁴²⁴ Ken Eldred, *God is at Work*, 97-98 and Theodore Roosevelt Malloch, *Spiritual Enterprise*, 11-12.

⁴²⁵ Ken Eldred, *God is at Work*, 99.

⁴²⁶ Ibid.

treating Sunday lunch except for the children group.” After the small group, I asked Kim, “What do you like at your small group meeting?” She responded, “I can learn about the Biblical teaching and we realize that we need to use our spiritual talents for His church.” Yu also stressed, “I felt a part of the church at the small group meeting, so I make a decision to become a church member of *Coffee and Church*. ‘Spiritual capital’ develops a communal and spiritual bond such as the *Uri* mindset through the worship and small group meetings. Kim-B said, “Our church is like a family. Especially, I felt ‘oneness’ in our small group meeting.” Kim mentioned, “Our small group members learned about Great Commandments, so we are reaching our customers to practice...” This spiritual capital is able to achieve unification of the faith community and it also becomes a spiritual motivation to reach out to non-Christians. Kim said, “I am preparing for leading small groups for unchurched and dechurched Korean wives who married American military officers to practice learning from the small group.”

In Step Six, people attempt to reproduce ‘social capital’ by listening to people’s voices with the spiritual capital that has been gained by Step Four and Five. Both *Uri* and incarnational mindsets as ‘spiritual capital’ in the models of ECP encourage people to build ‘bonding’ and ‘bridging’ social capital. This process continues to be cycled to make social networks through spiritual capital for evangelism.

5-1a-i. Economic, social, and spiritual capital in ECP

In *Figure 5-1. The process of ‘relational evangelism’ at Odukio church and Coffee and Church (ECP) by building ‘social capital’*, we can find relationships and connections. I will address these connections in this part.

Corwin Smidt stresses that religion (especially Christianity) generates ‘religious social capital’ through its religious social networks and civil (or public) engagements by focusing on social trust, reciprocity, and common good in the North American context.⁴²⁷ His assumption is that religion is able to be functional in the public realm. However, when the church is dysfunctional in a society, it needs to think of alternative forms of church planting to generate ‘social capital’ and to restore ‘spiritual capital’. Thom S. Rainer points out “six symptoms of dysfunctional church”:

- A) Severe theological errors are pervasive in the church
- B) The church is known as a “pastor-eater”
- C) The congregation experiences severe conflict
- D) Hardly anyone in the community knows the church exists
- E) The church is declining while the community is growing.
- F) The church is “family owned and family operated.”⁴²⁸

Recently these symptoms of dysfunctional church have occurred in the Korean Church.

Especially, the last three symptoms make the Korean Church dysfunctional in the community. In particular, the Korean mass media criticizes pastors, church leaders, and their families’ personal privatization [family owned and family operated] in the Korean Protestant Church.⁴²⁹

⁴²⁷ Corwin Smidt (ed.), *Religious as Social Capital: Producing the Common Good* (Waco, TX: Baylor University Press, 2003), 1-6.

⁴²⁸ “Six Symptoms of a Dysfunctional Church,” Thomas S. Rainer Growing Healthy Church. Together, July 2, 2014 <http://thomrainer.com/2014/07/six-symptoms-dysfunctional-church/>

⁴²⁹ “한국교회의 공공성 붕괴 현실과 우리의 대안 [A Collapse of the Korean Church’s publicness and our alternativeness],” Thought of Christianity (*Kidokkyo Sasang*), January, 2013

http://www.clsk.org/bbs/board.php?bo_table=gisang_special&wr_id=749&main_visual_page=gisang
 “교회 세습은 사유화의 정점이다 [Churches (or Pastors) Patrimony is the acme of church privatization],”

Dang Dang News, January 30, 2010

<http://www.dangdangnews.com/news/articleView.html?idxno=18436>

“한국교회의 사유화와 공공성 [Privatization and Publicness of The Korean Church],” Newsnjoy, July 10, 2012

<http://www.newsnjoy.or.kr/news/articleView.html?idxno=191474>

“한목협, 한국교회 사유화를 진단한다 [The Korean National Association of Korean Pastors, Diagnose ‘Privatization of the Korean Church],” Newsnjoy, October 18, 2011

<http://newsnjoy.or.kr/news/articleView.html?idxno=36055>

“교회 세습은 사유화의 정점이다 [Churches (or Pastors) Patrimony is the acme of church privatization],”

Dang Dang News, January 30, 2010

<http://www.dangdangnews.com/news/articleView.html?idxno=18436>

At NCKK's discussion meeting in 2013,⁴³⁰ Some Korean Pastors and denominational leaders recognized pastors' personal privatization and patrimony is the main reason why the Korean Protestant Church lost 'publicness' and 'social capital' (especially trust) from the public community.⁴³¹ Some interviewees also worried about the Korean churches' difficulties in evangelism after losing social trust and public relationships [networks]. This is shown in *Figure 3-3. Codes, Subcategories, and Categories (the second subcategory. Difficulties of evangelism and church planting among Category A. Evangelism and church planting in South Korea)*. Some Korean churches' religious privatization and lack of publicness are one of the reasons why Korean society is no longer interested in Korean Christianity, so "the church is declining while the community is growing"⁴³² morally and culturally. Moreover, the Korean Church's positive spiritual capital has less attraction for the public, so some Korean churches have started to find an alternative to build social capital and to restore spiritual capital by practicing an incarnational approach of evangelism and church planting.

Sabastian Kim explains how diverse public theologies have been put into practice by contextualizing in different cultures. He explores this issue in his main book, *Theology in the*

The National Council of Churches in Korea (NCKK) held a special meeting to discuss "The Korean Church and Patrimony" [pastoral leadership and property inherited from their parents] August 28th, 2013 at the Korea Christian Building (KCB) in Seoul, South Korea.⁴²⁹ According to Youngjoo Kim, a general secretary of NCKK, NCKK promulgated 'Anti-Patrimony Law' to prohibit a hereditary of pastoral rights at their parents' churches at the 61st Annual and Mission Conference in November 18th-20th, 2012 at Seoul Cathedral Anglican Church of Seoul, Chungdong First Methodist Church, and The Salvation Army Seoul First Church in Seoul, South Korea. A previous bishop Oseo Kwon at the Eastern Conference of the Korean Methodist Church also mentioned that the Korean Methodist promulgate 'Anti-Patrimony Law' [Senior pastors' children cannot become senior pastors at their parents' churches] first at the Korean Church in 2012 because "the world [Korean society] do not like Pastors' Patrimony [religious privatization], so we cannot do mission toward the world... this law is necessary for the churches to restore 'public trust' " (The National Council of Churches in Korea (NCKK), The Korean Church and Patrimony [Senior pastors' patrimony to their children], 2013, 1) at the meeting.

⁴³⁰ The National Council of Churches in Korea (NCKK), 한국교회와 교회세습 (담임목사직 세습) [The Korean Church and Patrimony (Senior pastors' patrimony to their children)], Seoul, South Korea, 2013.

⁴³¹ Ibid.

⁴³² *Six Symptoms of a Dysfunctional Church*, " Thomas S. Rainer Growing Healthy Church. Together, July2, 2014 <http://thomrainer.com/2014/07/six-symptoms-dysfunctional-church/>

Public Sphere: Public Theology as a Catalyst for Open Debate. For example, *minjung* theology had emerged against political dictatorship and exploitation⁴³³ in between the 1970s and 1980s⁴³⁴ in South Korea. He emphasizes building ‘economic justice’ by doing public theology in his recent book, *A Companion to Public Theology*.⁴³⁵ His public theology is based on *minjung* theology that attempts to overcome socio-political and economic polarization in the Korean community.⁴³⁶ He critiques extreme capitalism that increases socio-economic inequality and polarization. Sebastian Kim posits that *minjung* theology also has been one of the main contextual theologies to address the problem of poverty after the Korean War.⁴³⁷ Sebastian Kim analyzes both *kibock sinang* (seeking blessings) and *minjung* theology that are influenced by Korean ecclesiology to understand public theology in Korea.⁴³⁸ He highlights that “Both of these approaches represent the contextualization of the gospel in response to problem of poverty [socio-economic transformation]”⁴³⁹ in South Korea. However, he criticizes *kibock sinang* that is based on Korean shamanism (traditional religion) and it is too much focused on material blessings and worldly success without the suffering of the cross.⁴⁴⁰ Sebastian Kim contends that “Though the problem of *kibock sinang* still remains and often threatens the gospel principle of the Cross and suffering...”⁴⁴¹ He believes that *Kibock sinang* concentrated on the individual

⁴³³ Sebastian Kim, *Theology in the Public Sphere*, vi.

⁴³⁴ Ibid., 23.

⁴³⁵ Sebastian C.H. Kim and Katie Day (Ed.), *A Companion to Public Theology* (Leiden, Netherlands:Koninklijke, 2017), 5-6.

⁴³⁶ Although Sebastian Kim present differences between public theology and liberation theology such as *minjung* theology (*Theology in the Public Sphere*, 23), *minjung* theology has influenced Korean public theology in the Korean context (*Theology in the Public Sphere*, 109).

⁴³⁷ Sebastian Kim, “The Problem of Poverty in Post-War Korean Christianity: ‘Kibock Sinang or Minjung Theology?’”, *Transformation*, Vol 24. No.1 (January 2007), pp. 43-50 at 43.

⁴³⁸ Sebastian Kim, *Theology in the Public Sphere*, 116.

⁴³⁹ Sebastian C.H. Kim, “The Problem of Poverty in Post-War Korean Christianity: ‘Kibock Sinang or Minjung Theology?’”, *Transformation*, Vol. 24, No.1(January 2007), pp. 43-50 at 43.

⁴⁴⁰ Ibid.

⁴⁴¹ Ibid.

blessings but *minjung* theology “plays a ‘prophetic’ role”⁴⁴² by addressing the socio-economic and political problems in the Korean context.⁴⁴³ I agree with his public theology in that he focuses on ‘economic justice’ for grassroots (*minjung*) against *kibock sinang* in the Korean context. The model of ECP also emphasizes people’s public life and public good in the marketplace. However, some Korean church leaders critique the model of ECP in the same way that Martyn Percy does.⁴⁴⁴ Jung-Sa said, “Some pastors disagree with our business and business of the churches because they believe that business or entrepreneurial behaviors are secular things or activities but the purpose of our business is for interacting with the grassroots.” Although the model of ECP is practicing ‘entrepreneurship’, ECP does not focus on *kibock sinang* (only material blessings) by teaching kingdom theology. Jung-B who is an employee of Odukje Church criticized *kibock sinang*: “We do not carry out only *kibock sinang* but the ultimate goal of our ministry and business is engaging in the kingdom of God by making relationships and helping people in our market place (*si-jang*).” The purpose of ECP in the Korean context is not commercial success for the sake of commercial success alone. The ultimate goal is to build relationship with people who are not initially interested in the church at all. Moreover, the church becomes an open (or public place) to interact with people in *si-jang* as a public church.

Minjung theology was started from Koreans’ collective consciousness in the difficult Korean political and economic context. In the history of Korea, poor and oppressed *minjung* (mass people) shared both loving (*jeong*) and painful (*han*) emotion with others who live in the public community. There are many Korean proverbs about sharing work and pain with others: For example, “*Although you have only a pea, try to share it [with others]*” (it means that “We

⁴⁴² Ibid 48.

⁴⁴³ Ibid.

⁴⁴⁴ Martyn Percy, *Shaping the Church: the Promise of Implicit Theology*, 67-80.

share anything and everything with others”) and “*Two is better than one to move out a piece of paper*” (it means that “two heads (or hands) are better than one for solving problem no matter how small). These proverbs symbolize Koreans’ shared and sharing consciousness. The models of ECP emphasize consciousness of the communal (both spiritual and socio-economic) and the symbiosis of members of the community. Jung-A said, “Our church is not just business place but we focus on holistic ministry by sharing communal love [*jeong*] and comports their sorrow [*han*].” Social and spiritual capital cannot be separated from evangelism and church planting. For this reason, I believe that the model of ECP is fundamentally similar to Sebastian’s public theology that focuses on grassroots public life. Human contact and commitment becomes the focus of “Church” activity rather than the sanctuary building or the institution.

David A. Bosch, Theodore Roosevelt Malloch, and Ken Eldred posit that social and spiritual capital can impact Christian (or missional) enterprises to build economic capital in the market place.⁴⁴⁵ Economic capital also can increase both spiritual and social capital by investing their financial capital through philanthropic *diakonia* in the models of ECP. For instance, Pastor Choi mentioned, “We are reinvesting our business profits to serve the community. Especially, our *Odukieo staff* has enthusiastic diligence to help the next generation and foreigners, so we have close relationships with them.” In fact, *Oudukieo* church reinvests their economic capital, which is earned from *Bunsikjeom* and thrift shop business to *diakonia* ministry for the young generation and foreign brides. They are operating a Korean and arts school free of charge for the foreign brides. The investment of providing this ‘cultural capital’⁴⁴⁶ would be very difficult

⁴⁴⁵ Ken Eldred, *God is At Work*, 97-98, Theodore Roosevelt Malloch, *Spiritual Enterprise*, 3-17, and OFWE, *Social Enterprise*, 8-9.

⁴⁴⁶ I will describe relationships cultural capital and evangelism in details in Chapter seven.

without business profits. *Coffee and Church* also provides ‘cultural capital’ for mental patients through Jesus Coffee Mission Agency (JCMA)’s financial investments as a *diakonia* ministry.

All of these forms of capital cannot be separated from each other in ECP. Economic, cultural, and spiritual capital are able to generate ‘social networks and trust’ by satisfying peoples’ financial, cultural, and spiritual (holistic) needs in my cases. David A. Bosch underlines that “The coffee shop and the thrift center [social enterprises] have created community and provided services [*diakonia*] and help to those in need, which is an example of social capital”⁴⁴⁷ by introducing a Christian enterprise (The Loft Coffee shop). *Odukio* and *Coffee and Church* are also getting ‘social capital’ like the Christian enterprise by doing a coffee, restaurant, and thrift shop business. Jung, an employee of *Jesus Coffee* at Hanseo central hospital, said,

Jesus Coffee [a coffee shop] is providing educational opportunities [barista education] for mental patients because they need to get a job or open their own business [social-economic needs]... I can build close relationships [getting social capital] with mental patients through business and barista education

Jung-B also emphasized,

Flowing shop [a thrift shop business] is a contact point to meet migrant brides and immigrant workers [getting social capital] who are living around *Odukio* [creating new community]. We give cheap goods to them [via] a flowing shop... We also open Korean and arts class for migrant brides [social and economic services].

At the same time ‘social capital’ enables people to accumulate financial and spiritual capital. For example, making relationships built through Christian hospitality at a business place can make ‘financial profits’ because people are willing to come to their business places again to maintain their social networks. For example, I observed that children customers used to come to *Odukio Bunsikjeom* because they liked to talk with *Odukio* staff. Yu also said, “I continued to come to *Jesus Coffee* because Pastor Anh and employees showed me big smiles

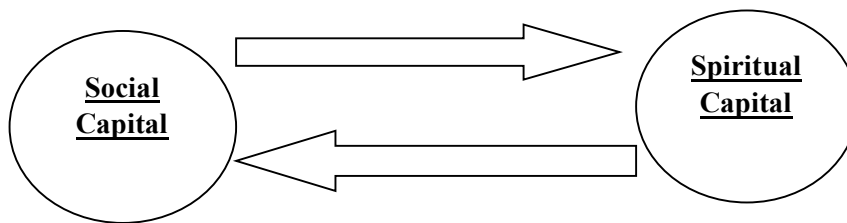
⁴⁴⁷ *Social Enterprise*, 8.

at a café.” The models of ECP invite people to small groups and worship services through their social capital at a market place. They also encourage people to become authentic Christians by engaging in spiritual activities.

If we focus on relationships between social and spiritual capital in *the process of ‘relational evangelism’* (please see Figure 5.1.), we see intimate connections. Please see *Figure 5.2. Interaction between social and spiritual capital* below.

Figure 5. 2. Interaction between social and spiritual capital

Social trust and networks leads people to small groups and worships



Uri and incarnational mindset make ‘bonding’ and ‘bridging social capital’ for evangelism

David A. Bosch emphasizes that ‘spiritual capital’ is the key element to create economic and social capital, although it is difficult to measure its impact.⁴⁴⁸ According to Bosch, “spiritual capital in the forms of Bible studies, changed lives, and the birth of a church has occurred as a result of this social venture [social and economic engagements].”⁴⁴⁹ In my case studies, ‘spiritual capital’ is also generated in biblical and missiological principles (especially, *koinonia* and incarnational principles). For instance, according to Pastor Choi who planted *Odukiew* Church, *Odukiew church* is practicing biblical *koinonia* (*Uri* mindset) and incarnational *diakonia* by following the teaching in the book of Acts.⁴⁵⁰ Pastor Choi also stresses that “*Odukiew church*

⁴⁴⁸ *Social Enterprise*, 8.

⁴⁴⁹ *Ibid.*, 9.

⁴⁵⁰ Joonsik Choi, *Odukiew Story*, 193-253.

members are practicing ‘oneness’ in the Triune God and engaging in the community to interact with people as a missionary church.”⁴⁵¹ In order to practice these teachings in a business place, *Odukio Bunsikjeom* employer and employees attempted to concentrate on *koinonia*. For example, I observed that non-Christian children called *Odukio* employer and employees ‘Uncles and aunties’ and these children talked with them by using an informal form of speech that is used only with close friends in South Korea. Usually, when young people talk with older people in South Korea, they need to use a formal form of speech with respectful attitudes. I could realize how the children customers trusted in *Odukio* employer and employees through reciprocal and informal forms of speech (like friends and families). I observed that non-Christian children customers were willing to hear the biblical stories from the employees at a business place in their *koinonia*.

I also observed Pastor Anh and his church members came to Hanseo Central hospital to serve (*diakonia*) and make fellowship (*koinonia*) with mental patients. One of the mental patients told me, “I knew that they were serving us now. I like to have a cup of coffee that they are providing. However, at the first time, I could not expect that they were serving and made relationships with us for a long time.” *Coffee and Church* also concentrated on *Uri* mindset and incarnational ministry through hospitality, *koinonia*, and *diakonia* for the public. Moreover, their social (bonding and bridging social capital) and spiritual capital have influenced each other in the process of ‘relational evangelism.’ For example, Kim said, “We are regularly sharing biblical teaching and a cup of coffee together at the small groups that make our church’s spiritual consensus.” I also observed that church members of *Coffee and Church* developed ‘bonding social capital’ by sharing spiritual lives and a cup of coffee. Church members and business staff

⁴⁵¹ Ibid., 61.

practice their *koinonia* (*spiritual capital*), which are learned from the small groups and fellowship at a business place. I observed that *Odukieo* aunties provided food, taught math and arts, heard about children customers' school and family life, and prepared for children customers' birthday parties in a business place. In other words, business staff tried to carry out hospitality to have fellowship and build social capital with customers. Kwon who is an employee at *Jesus Coffee* said, "Our employees build social networks with customers to apply Jesus' love in our business place and sometimes. Our biblical practice builds close relationships with customers and make a chance to evangelize them." Eventually, the final goal of the models is to make social capital and spiritual fuse to evangelize unchurched and dechurched people⁴⁵² in the era of church decline. Pastor Choi stated, "My church attempts to build a spiritual brand to engage in people's life and to proclaim the gospel for them by using business" in the interview.

5-1a-i-1. Relationships between evangelism and reputation in the models of ECP

In my field research, I found that the models of ECP built social networks and trust through business and mission with their hospitable, humble, goodwill, and intimate attitudes. According to Acts 2:46-47 (NRSV),

Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad, and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved

The early Christians provided the goodwill for all people so that they might acquire a social reputation of goodwill. Consequently, people accepted Jesus Christ as their savior due to this

⁴⁵² I will address how dechurched persons become church members in *5-1d. Making social capital with church members*. *Making social capital with church members* is a subcategory in *Category V* (Please see Appendix A).

goodwill. In other words, ‘goodwill and reputation’ and ‘reputation and evangelism’ are closely interconnected. Churches can generate social capital via the enhanced reputation produced through goodwill. In Acts 2:46-27, the early Christians were “spending time each other in the temple, breaking bread at home, sharing food, praising God, and practicing the goodwill of people.” The models of ECP are also spending (usually listening) time with customers, minority people, and church members. They are also sharing food with them, praising God, and practicing the goodwill of people at their business places. Jung-B said,

Our goodwill at *Odukio Bunsikjeom* makes reputation from society and the local community. A Christian broadcasting sent a reporter to cover *Odukio*. A reporter interviewed with our neighbors. They knew about our goodwill and ministry for the community...elementary school teachers invited us to play with children in a special event of the school because they knew how much we loved and served their children.

They are practicing all elements for evangelism as early Christians did. However, an exceptional part is that they are doing this at business places as models of ECP by focusing on incarnational and contextual approaches. They are able to build the churches’ reputation automatically through these practices, and then social capital is both helping business and evangelism. People who live around *Odukio* church and *Coffee and Church* respond to their ministry positively and social and mass media introduce them as alternative and healthy church models to a Korean society.⁴⁵³

While I have conducted field research at their places, some people who heard about their reputation have visited their business places to attend their churches or to learn how they evangelized people. It was clear that ‘reputation’ was able to help people to do both business and evangelism through my field research at *Odukio church* and *Coffee and Church*.

⁴⁵³ I will deal with this issue in more details in Chapter six.

5-1b. Making social capital with social minority people

'Making social capital with social minority people' is the second subcategory in *Category V. Getting social capital through ECP*.⁴⁵⁴ I found *Odukiew Church* and *Coffee and Church*'s missional and evangelistic passions to reach out to the minority people during my field research. *Figure 5.3.* points out how models of ECP are interested in mission to minority groups.

Figure 5. 3. Minority groups in which the models of ECP are interested

Model	Group
<i>Odukiew Church</i>	1) Children and Teenager (the next generation) 2) Foreign brides who married Korean bridegrooms 3) Migrant workers 4) Broken families
<i>Coffee and Church</i>	1) Mental patients 2) Senior citizen patients 3) Korean wives who married American soldiers

Jung-Sa said, "We did not consider specific people in the beginning... However, we realized that we should focus on the young generations and foreigners later in the context." Pastor Anh mentioned, "We cannot neglect our community as a café church." *Odukiew Church* and *Coffee and Church* did not focus on these specific groups to do ministry in the beginning of church planting. They started to do ministry for them by considering their public contexts and people who live around them in the contextual and incarnational perspective.

⁴⁵⁴ Please look at p. 86.

5-1b-i. Making social capital with foreign brides and migrant workers

Jung-A and Jung-B emphasize the urgent necessity of evangelism for foreign brides and migrant workers because most of them are from other Asian countries and believe in other religions [Buddhism, Hinduism, Muslim, and so on]. In particular, Jung-A said, “We are making relationships with our foreigner neighbors in our business place [Flowing shop]. We also try to evangelize them for engaging in God’s global mission.” According to the Asia Century Institute, “Korea has accepted a dramatic increase in immigrants. In 1990, Korea had only 50,000 foreign residents, representing just 0.1% of the population. By March 2016, this number had leapt to 1.9 million or 3.8% of the population.”⁴⁵⁵ Many sociologists, anthropologists, and missiologists are aware of this globalizing phenomenon and its impacts. We live in a small world interacting other ethnic groups and nations. ‘Migration’ is one of the globalizing phenomena. Anthony Giddens states, “Migration has become more global in nature, involving a greater number of countries as both senders and recipients.”⁴⁵⁶ Foreign brides and migrant workers have also been growing in last several decades in South Korea, but still ethnic prejudices against them and their children exist in Korean society. Some Korean people often suppose that migrant brides marry for money because they think that Korean grooms spend a lot of the matching fee. Caren Freeman describes how much money the Korean grooms spend for meeting brides who are from China in details through her qualitative study:

...most reported charging between five and six million won, or approximately U.S \$4,200-\$5,000 for a five day marriage tour to China, half or more of which was taken home as profit by the match maker... there were additional expenses above and beyond the matchmaking fee which were commonly deemed to be the responsibility of the groom, including: gifts to the bride’s parents, the costs of transporting the bride, accompanied in many cases by her parents, to South Korea; an engagement banquet in China; and a

⁴⁵⁵ “Towards A Multicultural Korean?”, Asia Century Institute, June 27, 2016.

<http://asiancenturyinstitute.com/migration/1181-towards-a-multicultural-korea>

⁴⁵⁶ Anthony Giddens. *Sociology 5th ed.*, 524.

wedding ceremony in South Korea.. the total cost of procuring a bride China could easily amount to roughly ten million won.⁴⁵⁷

Freeman points out that the Korean rural bachelors' unmarried issue is a social problem in South Korea, so the Korean government is promoting marriage between Korean grooms and other foreign brides.⁴⁵⁸ Koreans need to understand that there are many unmarried bachelors due to the lack of Korean rural brides in South Korea. If they understand this demographic pressure, then migrant women can integrate successfully without social and ethnic prejudice into Korean society. *Odukio* business (especially flowing shop) focuses on creating a new community to reach out to migrant brides in a market place.⁴⁵⁹

Odukio staff met many children who are growing up in mixed marriage families (usually young foreign mothers and old Korean fathers). They found that their mixed racial families were isolated from the public community. So, they decided to create social networks with mixed racial families and migrant workers for evangelism and opened 'Flowing shop' (a thrift shop) to meet foreign brides and migrant workers. 'Flowing shop' was launched to communicate with foreigners who live near the church.⁴⁶⁰ Foreign customers, who are from ten different Asian countries, come to 'Flowing shop' to buy used goods. Pastor Choi stated, "communication (or listening) with people is the beginning of mission." Jung-B said,

According to our Nepali friend, foreigners are looking forward to building authentic friendship with Koreans. Although it is not enough, we attempt to listen and understand them as their friend... for this reason, we do not want to meet foreigner customers for only business goals.

⁴⁵⁷ Caren Freeman, *Making and Faking Kinship: Marriage and Labor Migration between China and South Korea* (Ithaca, NY: Cornell University Press, 2011), 72.

⁴⁵⁸ Ibid., 1-2.

⁴⁵⁹ Joonsik Choi, *Odukio Story*, 74-75.

⁴⁶⁰ Ibid., 60.

She communicated with foreigners in their incarnational mindset. *Odukiewo* church members believe that they need to build up ‘social networks’ to evangelize foreign brides and migrant workers who are socio-economic minorities in Oido. Jung-B emphasized that employees talk about ‘the Gospel’ and ‘the Bible’ to foreigners at ‘Flowing shop.’

5-1b-ii. Making social capital with mental and senior citizen patients at HCPH *Jesus*

Coffee

As noted in Chapter three and four, Jesus Coffee Mission Agency (JCMA), which is established through collaboration between *Jesus Coffee* and HCPH, provides barista education for mental patients to help them find jobs. Mark Granovetter, an American sociologist, posits that personal social capital is crucial for people to get a job.⁴⁶¹ Mental patients’ lack of social capital (both strong and weak-tie relationships) amounts to social prejudice. JCMA tries to befriend mental patients and accumulate ‘social capital’ with them by practicing *agape and diakonia*. Jung, who is in charge of Hanseo hospital *Jesus Coffee* and barista education, says,

Although café business is too much competitive in South Korea, it is attractive for people who want to open business. My students enjoy taking barista education because they are dreaming of getting a job at cafés or coffee shops. My final goal is that my students get their own business

By providing cultural capital (educational opportunities), they attempt to solve mental patients’ unemployment problem, and then invite them to attend a weekday worship at the hospital.

JCMA also serves senior citizen patients and Korean wives who married American soldiers at Rozen Nursing Home (RNH) in Dongducheon, South Korea. Recently, mass media has warned that Korean society is becoming an aging society without socio-economic security

⁴⁶¹ Mark Granovetter, *Getting a Job: A Study of Contacts and Careers Second Ed.* (Chicago: The University of Chicago Press, 1995), 145.

devices.⁴⁶² Furthermore, gradually Korean family ties are weakening, so elderly Koreans cannot be protected by families nor by the government. Many Korean senior citizens are experiencing ‘emotional problems’ due to loneliness, mental disease, and isolation at RNH. JCMA wants to build relationships with senior citizens by focusing on evangelism and *diakonia*. Regularly, they visit RNH to worship and to have fellowship with elderly patients. Pastor Anh mentioned, “We are able to have opportunities to make close relationships with patients and evangelize them by participating in *diakonia* ministry.” JCMA hopes to proclaim the Gospel to Korean senior citizen patients before their death. I asked Pastor Anh, “Do you have some examples of senior patients’ conversion stories”? He answered me, “Of course, we have some stories... For instance, one of old ladies was a non-Christian but she liked to attend our worship because she loved to attend our fellowship after the worship... I proclaimed the Gospel to her and she accepted Jesus Christ in the meeting...”

5-1b-iii. Building social capital with Korean wives married to American soldiers

Jang-ae Yang and Kyoung-ho Shin argue that Korean wives married to American servicemen are confronting social and psychological vulnerability with linguistic barriers and social discrimination in both America and Korea.⁴⁶³ For this reason, Korean wives are social and cultural minorities in both countries.

As mentioned in Chapter three, *Jesus Coffee* became a contact point to meet a wife who married an American soldier. Most wives liked to have a cup of coffee and Jesus Coffee is

⁴⁶² “Aging to challenge South Korea’s economic transformation”, CNBC, October 29, 2013.
<http://www.cnbc.com/2013/10/29/>

⁴⁶³ Jang-ae Yang and Kyoung-ho. *Vulnerability, Resilience and Well-being of Intermarriage: An Ethnographic Approach to Korean Women* (Journal of International Women's Studies, 10(2), 46-63, 2008), 46.
Available at: <http://vc.bridgew.edu/jiws/vol10/iss2/5>

located in front of an American military base [accessibility]. A wife (Silvia) brought other Korean wives to attend small group meetings through her social capital as a person of peace. This is one of the revealing stories in my study to present relationships between church planting (or evangelism) and social capital because the process of relational evangelism of a Korean wife is a representative model of evangelism in ECP by following the steps of *Figure 4.3*.⁴⁶⁴ A Korean wife became ‘a person of peace.’ According to Neil Cole, “The person of peace becomes the conduit for the passing of the message of the Kingdom to an entire community of lost people.”⁴⁶⁵ Neil Cole emphasizes the importance of ‘a person of peace’ for evangelism in his book, *Organic Church: Growing Faith Where Life Happens*.⁴⁶⁶ One Mission Society’s⁴⁶⁷ (former Orient Mission Society) Every Community for Church (ECC) also have realized how ‘persons of peace’ are significant to evangelize people effectively through their missional experiences. According to Carolyn Leslie Knight who is working at ECC for evangelism and church planting,

The concept of persons of peace comes directly from Scripture... in Luke 10:5-6, Jesus tells his messengers: But whatever house you enter, first say, ‘peace to his house.’ And if a son of peace is there, your peace will rest on it; if not, it will return to you.⁴⁶⁸

‘Persons of peace’ are spiritual and relational early adopters. They become bridge builders between evangelists and people who live in the community. Neil Cole points out three characteristics of ‘a person of peace’: “A) They are people of receptivity, B) They are people of relational connections, and C) They are people of reputation.”⁴⁶⁹ A person of peace has social

⁴⁶⁴ Please see p.137.

⁴⁶⁵ Neil Cole, *Organic Church*, 182.

⁴⁶⁶ Ibid., 181-184.

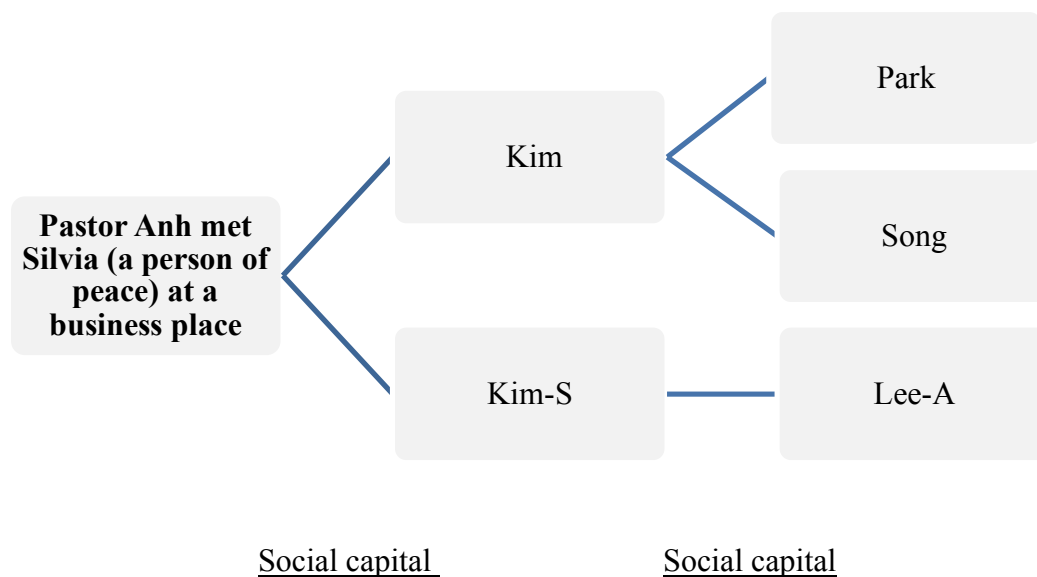
⁴⁶⁷ Charles and Lettie Cowman established One Mission Society (OMS) in 1902 as an Evangelical Christian mission society for the Oriental mission.

⁴⁶⁸ Carolyn Leslie Knight, *In Search of Persons of Peace: Inspirational Stories of How Ordinary People Influence Multitudes for Christ* (Greenwood, IN: One Mission Society, 2015), 4.

⁴⁶⁹ Neil Cole, *Organic Church*, 182.

capital (social networks, trust, and reputation) from people who need the Gospel in the community. A Korean wife married to the American servicemen was such as a person of peace. She wanted to rely on faith during conflict with her American husband, so she was ready to receive the Gospel at that time. She had a good reputation among Korean wives by engaging in social activities eagerly, so she was closely connected to other Korean wives in their American Army community. Kim told me, “Many Korean wives were evangelized by Silvia [a person of peace]. I also knew about *Coffee and Church* from her. She had a great reputation in our Korean wives’ community because she was really kind.” Eventually, this Korean wife left *Coffee and Church* and South Korea due to her husband’s job. She had brought together many Korean wives in mixed marriages through her social capital as a person of peace. And then, other wives continue to multiply the others gradually through their social capital. Please look at *Figure 5.4*.

Figure 5. 4. Korean wives' discipleship and multiplication through 'a person of peace' and 'social capital' at *Jesus Coffee*



According to Pastor Anh' statement, at first, one Korean wife (Silvia) came to *Jesus Coffee* as a customer. Pastor Anh encouraged her to attend a worship service and the small group meeting to have discipleship training. After three years, between fifteen and twenty Korean wives were attending the meeting and *diakonia* ministry at RNH in 2016, even though many had already left as of this count. I had an opportunity to have interview with Lee-A at *Jesus Coffee* after RNH ministry. Lee-A said,

Kim-S encouraged me to attend the small group meeting and serving ministry. I heard that Silvia brought Kim-S to the small group. I like to attend the small group meeting because I can share many difficulties and lives with other Korean wives. I realized that we have similar concerns and conflicts as American soldiers' wives.

Korean wives used to stay in South Korea between three and four years because of their husband's military duties. However, their numbers are multiplying because they continue to invite other wives through social capital again and again.

5-1c. Building social capital with general customers (people)

'*Category V. Getting Social Capital through ECP*' is the key category and '*Making social capital with general customers*' is the most important subcategory among the four subcategories in *Category V* because it had the largest number of responses (total eighty codes- *Odukio*: thirty five and *Coffee and Church*: fifty five). Thus, this subcategory is one of the most important subcategories among a total of sixty four subcategories. For this reason, it is crucial to understand why *Odukio church* and *Coffee and Church* are practicing 'fresh expressions of church' and what kinds of goals they have in the model of ECP. Although both churches are engaging in both business and evangelism together, they are more focused on 'evangelism' by building 'social capital' with unchurched and dechurched people. Pastor Choi, an employer and

church planter of *Odukieo church*, said, “The purpose of *Odukieo church* is to proclaim the Gospel, so we make opportunities to evangelize our customers.”⁴⁷⁰ Jung-A, an employee of *Odukieo Bunsikjeom*, stated, “A children customer lived with her grandparents. She told Jung-Sa ‘I hope that you become my mom’, so we made a decision to become poor children customer’s parents, uncles, aunties, and family. We also made a decision to evangelize them as family members.” Pastor Anh, an employer and church planter of *Jesus Coffee* (or *Coffee and Church*), also emphasizes that their staff make ‘social capital’ with customers to evangelize at their business place, although the third franchise of *Jesus Coffee* is a business-centered ECP. Pastor Anh states, “Our café is a contact point to meet people but our goal is to evangelize them as a church.”⁴⁷¹ Jung who is an employee of *Jesus Coffee* said, “We can have many opportunities to meet unchurched and dechurched at a café church. Yu is an example of our evangelism... Yu was evangelized at a café [a business place].” Furthermore, *Jesus Coffee* has as a goal to make a lower rate of customer turnover (churn rate) to spend more time with customers for building relationships and evangelism.⁴⁷² I observed that *Odukieo* and *Jesus Coffee* employers and employees spent time to have usually life-based communications and sometimes to talk about Christianity and the Bible with customers.

5-1d. Making social capital with church members

During my field research, I met with most church members of *Odukieo church* and *Coffee and Church*. I could not have formal interviews with them but I had opportunities to talk

⁴⁷⁰ Joonsik Choi, *Odukieo Story*, 20-23.

⁴⁷¹ “회전을 낮추는 게 목표인 이상한 카페 [A Strange Café, Which has the Goal to Make Low Rate of Customer Turnover],” Newsnjoy, July 3, 2016

<http://m.newsnjoy.or.kr/news/articleView.html?idxno=204402>

⁴⁷² Ibid.

with them informally. In this section, I will explain how and why church members, who had the interviews with me, attended their churches. As noted in Figure 1.5,⁴⁷³ I had the formal interviews with eight church members (four members at each church). Please look at *Figure 5.5*.

Figure 5. 5. List of Church Members who I interviewed

The Name of ECP Model	Name	Position	Before came to the church	The reason why you attend the church
Odukio	Kim-A	A church member & voluntary worker at <i>Odukio</i> restaurant	The dechurched (<i>Canaan</i> people)	First of all, attended as a customer
Odukio	Kim-B	A church member	The dechurched (<i>Canaan</i> people)	First of all, attended as a customer
Odukio	Choi-A	A lay leader	The dechurched (<i>Canaan</i> people)	First of all, attended as a customer
Odukio	Choi-B	A church member	Choi-A's son	Choi-A's son
Coffee & Church	Kang	A lay leader & an employer at Jesus Coffee (Mapo)	The dechurched (<i>Canaan</i> people)	First of all, attended to help business
Coffee & Church	Ko	A church member	The dechurched (<i>Canaan</i> people)	First of all, attended to help business
Coffee & Church	Kim	A church member	Attended an American church	A Korean wife through social capital
Coffee & Church	Yu	A lay leader	The dechurched (<i>Canaan</i> people)	First of all, attended as a customer

⁴⁷³ Please see p.33.

According to *Figure 5.5.*, six church members among the eight interviewees were dechurched (*Canaan people*) (Kim-A, Kim-B, Choi-A, Kang, Ko, and Yu). In particular, Yu said,

I believed in Jesus Christ as their Savior but they did not belong to any church. I no longer trusted the Korean churches due to corruption, lack of communication and social-economic engagement [publicness], discordance between faith and deeds, and moral issues, so I left the churches temporarily.

Heesong Yang states that:

There are approximately one million *Canaan people*⁴⁷⁴ in South Korea and these numbers are growing. We should not think that this sociological phenomenon is a private problem. It is public (or holistic) conflict in the Korean Church.⁴⁷⁵

I believe that the Korean Church needs to focus on both private and public restoration in ecclesiology in order to solve the problem of ‘*Canaan People*’. However, the Korean Church still has too much emphasis on private faith and conversion without public reflection. Informants in my study, however, were satisfied with their churches because the models of ECP were balanced between private and public holiness by engaging in ‘business as mission’ (BAM). Kim-B said, “My church is engaging in the public community to practice the kingdom of God and also proclaim the gospel for personal salvation. I like our churches’ personal and public engagements” in the interview. Yu also emphasized a balance between personal and public faith in the interview. She said, “I like to attend a café church because we can concentrate on personal faith as a small group meeting and practice communal engagements through business and *diakonia* ministry.”

Four church members (Kim-A, Kim-B, Choi-A, and Yu) knew of their churches as customers, and they started to attend the churches through their social capital. As I noted, Kim

⁴⁷⁴ Please see the definition of ‘*Canaan People*’ in p. 25-26.

⁴⁷⁵ Heesong Yang, *가나안성도 교회밖신앙* [*Canaan People, Faith at Outside the Church*], Seoul, South Korea, Poimea and “복음주의 운동가 양희송, '가나안 성도'를 말하다[2014 and Evangelical activist Yang Heesong, Talks about ‘*Canaan People*’]”, Newsnjoy, December 5, 2014. <http://www.newsnjoy.or.kr/news/articleView.html?idxno=198007>

started to attend the church through social capital as a Korean wife married to an American soldier. Two interviewees (Kang and Ko) started to attend the church as business helpers. A business place (or ECP) was a contact point to meet most interviewees. Employers and employees accumulate ‘social capital’ with general customers and business partners at the place, and they invite them to participate in a small group and worship at the church. Yu said, “Pastor Anh invited me to join a small group, and then to attend a worship from a business place (café).”

5-1e. Making social capital with the next generation

As noted in Chapter three, *Odukio Bunsijeom* (Korean cheap restaurant) is located in front of an elementary school. As a result, many children and their families used to visit their business place to have *Bunsik* (cheap Korean foods) and then, *Odukio* becomes a multi-purpose place for the next generation. I observed that many children customers were eating, studying, playing, and talking with *Odukio* staff for a long time.

According to Next Generation Conference (NGC) in South Korea, only five percent of Korean college students and three percent of middle and high school students are among the entire Christian population in the Korean Church.⁴⁷⁶ The average church attendance of the younger generation has declined radically in the Korean Church,⁴⁷⁷ so people try the alternative forms of church planting like *Odukio church* to build social networks with young people.

⁴⁷⁶ “‘빙하기’ 한국교회, 다음세대 위기는 서구보다 ‘훨씬 심각’[‘Ice Age’ the Korean Church, the Crisis of the Next Generation ..Worse Than the Western Church]”, Christian daily, January, 15, 2015.

<http://www.christiandaily.co.kr/news/미래목회-미래목회포럼-다음세대-김대동-홍민기-목사-박상진-교수-52776.html>

⁴⁷⁷ Ibid.

According to *Mission-shaped Church*, an alternative church is necessary for the younger generation so as to overcome the generation gap.⁴⁷⁸ *Odukieo* church members try to adopt the young generation's culture in the incarnational mindset. Jung-Sa mentioned, "We are trying to listen and communicate with our children customers by accepting their culture and using their languages at our *Bunsikjeom*." I observed that *Odukieo* staff talked about Korean Pop (K-pop) musicians with children customers because they like K-pop songs. However, they did not hesitate to proclaim the heart of the Gospel to children and teenagers during their conversation. I also observed that *Odukieo* staff called Children customers' names exactly. Jung-A said, "We know about most of elementary students' names at Okto elementary school." They believe that evangelism for the next generation is their vocation and calling from God⁴⁷⁹, so they try to memorize young customers' names and engage in their culture. Lesslie Newbigin stresses "the universality of God's purpose and the particularity of His calling in Eph. 1:3-14."⁴⁸⁰ God's main universal purpose is 'proclaiming the Gospel' but his calling is particular for each group and each culture. In other words, the Gospel is universal but culture is particular. *Odukieo church* thinks hard about how to proclaim universal truth from God to particular groups. They realize that in order to proclaim universal truth, first of all, they needed to build social capital (social networks and trust) with the younger generation. For this reason, they have attempted to build a contact point to meet them in the community.⁴⁸¹

⁴⁷⁸ *Mission-Shaped Church*, 79.

⁴⁷⁹ Joonsik Choi, *Odukieo Story*, 60-61.

⁴⁸⁰ Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission* (Grand Rapid: William B. Eerdmans Publishing Company, 1995), 71.

⁴⁸¹ *Bunsikjeom*, Café for teenagers, Firestorm camp, and Jabez School of *Odukieo church* are contact points to build relationships with the new generation. *Odukieo church* is raising funds to launch 'Café for teenagers' to meet teenagers in an atmosphere accepting of their culture. They hope that this Café will be a tool for interconnection between the Gospel and culture for the young generation. Teenagers will be able to have music, performance, arts concerts at the place in Oido where cultural facilities and opportunities are inadequate. *Odukieo church* members plan to proclaim the Gospel for them in this place.

Conclusion

In this Chapter, I explored the effects of ECP on social capital. The models of ECP are able to accumulate social trust and networks through socio-economic engagements and *diakonia*, *agape*, and *koinonia* ministry in the process of relationship evangelism at a business place. They also attempted to interact with various groups (the younger generations, foreigners, Korean wives, broken families, and so on) who live nearby and make ‘social capital’ with them.

We see in the interviews that dechurched people are evangelized in the models of ECP by building trust in relationships. The ultimate goal of ECP is to proclaim *viva vox evangelii* (living voice of Gospel) by communicating with the public. So, they focus on ‘publicness’ to listen, love, and invite them so as to make ‘social capital’ for evangelism.

Odukio church members have participated intensely in church activities (especially mission and evangelism) with their *Uri* mindset. Choi-A, a lay leader at *Odukio* Church, stated, “There are many broken families at *Odukio* Church, so we comfort each other and one another in Christ. We are willing to engage in our church activities.” Church members try to participate as volunteers in ‘Firestorm camp’ to proclaim the Gospel for the next generation. Church members employed at other places take a vacation time to assist at ‘Firestorm camp’ with *Uri* mindset.

Jabez School runs a school-based church for teenagers who are not served by public schools. According to *Mission-shaped Church*, a school-based church is a sort of fresh expressions (*Mission-shaped Church*, 69). Choi-B who attended Jabez School as a student said, “Students can find their vocational visions in Christ at Jabez school” in the interview. According to Jung-B, many non-Christian parents want their kids to enter into Jabez School, so *Odukio* staff can have an opportunity to meet non-Christian teenagers and their parents for educational counseling. Consequently, they gain trust through educational practices.

Chapter Six- How ECP Affects Attitudes toward Local Churches, Denominations, and Non-religious Institutions

Overview

In this chapter, I would like to explore the third research question: “*How has ECP partnered with institutions, such as local churches, denominations, and non-religious institutions in the community?*” I will look at the ECP’s collaborations with ecclesial groups (churches, denominations, and Christians groups) and non-ecclesial institutions through comparison of data analysis and literature reviews. This chapter will discuss the fresh expressions initiative’s ‘mixed economy’, ecumenical principle, and socio-economic and cultural symbiosis in the models of ECP. Category J. *Cooperation (Mixed Economy)* in Figure 3.3. *Codes, Subcategories, and Categories* deals with the ecclesial and non-ecclesial cooperation.⁴⁸² I will examine this *Category J* in more detail in connection with the literature review. *Category J* involves ecclesial and non-ecclesial areas cooperating to carry out missional enterprise and kingdom business together as a movement of fresh expressions.

6-1. Cooperation with ecclesial areas

According to Category J. *Cooperation (Mixed Economy)* in Figure 3.3. *Codes, Subcategories, and Categories*, Odukiew church and Coffee and Church cooperate with three ecclesial areas (subcategories): denominations, other churches (in the small denominations), and inter-denomination (cooperation with other denominational churches). ECP as a type of ‘fresh expressions initiative’ takes into account ‘mixed economy’ by making cooperation with the diverse traditional ecclesial groups. According to *Church for Every Context*, “The mixed

⁴⁸² Please see Appendix A.

economy contains the idea of bringing Christian communities to birth in different ways for different people, but as far as possible within the existing denominations and churches.”⁴⁸³

First, the models of ECP cooperate with traditional denominations and other churches.

Pastor Choi said,

Some church leaders (such as District Superintendents) do not permit church planting without a church building at the Korean Methodist Church but many Korean Methodist pastors and church planters are practicing the new forms of church planting without their buildings.

However, ‘*We are the church*’ is a Methodist church planting movement in South Korea.⁴⁸⁴ As noted in Chapter one, *Odukio church* belongs to ‘*We are the church*’ and so is an instance of the ‘fresh expressions initiative in the Korean Methodist Church. Some small Methodist churches and pastors who are practicing SPCM and the forms of ‘fresh expressions’ launched the movement in May, 2016 with Dr. Sungbae Jang, who is a professor of Missiology at Methodist Theological University in South Korea. Jang and eleven pastors published the book, ‘*We are the church*’ in September 2016. Jang states,

‘*We are the church*’ does not think that only the types of ‘fresh expressions church’ are the model of the church. There are many different types of church planting ... We need an alternative model of church planting in the period of church crisis, so we launched ‘*We are the church*’ by focusing on authentic ecclesiology.⁴⁸⁵

‘*We are the church*’ highlights ecumenical and denominational cooperation by sharing their church planting stories. For examples, church planters posted the stories of ECP on ‘*We are the church*’s’ social media to help other church planters and pastors by sharing their ECP examples.

⁴⁸³ *Church for Every Context*, 432.

⁴⁸⁴ Sungbae Jang (Ed.), *We Are the Church* (우리가 교회다) (Ilsan, South Korea: Saerwoonkil, 2016).

⁴⁸⁵ *Ibid.*, 17.

Pastor Choi who planted *Odukieo Bunsikjeom Church* is one of the authors. He also founded the *Odukieo Bunsikjeom Church*, a café for teenagers, flowing shop, and firestorm camp on social media of ‘*We are the church*’⁴⁸⁶:

We launched *Odukieo Bunsikjeom Church* and flowing shop to meet and communicate with children and foreigners in our context... ‘Communication’ is the beginning of mission... *Odukieo Church* had collected nine million Won (about nine thousand Dollars) during only ten days (Jun 25-July 5, 2016) for launching a teenager café. In my context, teenagers do not like a library (or book) café but they want to establish a cultural café to share their teenagers’ culture each other...

Korean Methodist pastors and church planters have read Pastor Choi’s articles that introduced *Odukieo church*’s evangelism and church planting. Also, other Methodist church planters who are practicing fresh expressions initiative posted their experiences on social media.⁴⁸⁷ According to the book, *We are the church*, twelve authors describe diverse types of fresh expressions and SEPCM such as café church, school-based church, NGO, Christian social enterprise, church orchestra, *Bunsikjeom* (inexpensive Korean restaurant) church, young adults church, pottery house church, teenager church, and so on for denominational cooperation (in the Korean Methodist Church) by sharing church planters’ experiences.⁴⁸⁸ Jung-Sa who is a cofounder of *Odukieo church* said, “I don’t think all traditional church plantings are inappropriate... in some contexts, the model of traditional church planting is acceptable.” *Odukieo church* accepts both the new forms of church planting and traditional church planting by considering the contexts. It is quite similar to the meaning of ‘mixed economy’ that “sees fresh expressions of church and inherited church functioning alongside each other as equal partners.”⁴⁸⁹

Pastor Anh mentioned,

⁴⁸⁶ *We are the church*

<https://www.facebook.com/watc21/>

⁴⁸⁷ Ibid.

⁴⁸⁸ Sungbae Jang (Ed.), *We Are the Church* (우리가 교회다)

⁴⁸⁹ *Evaluating Fresh Expressions*, 187.

Each denominational leader has different opinions about café church planting or business as church planting. Some of them have positive but many of them do not want to accept the church planting strategy due to a bivocational issue at the Korean Evangelical Holiness Church [my denomination].

Although the some traditional denominations and churches do not accept ECP,⁴⁹⁰ *Coffee and Church* has good cooperation with its denomination (The Korean Evangelical Church) and other denominational churches by practicing mixed economy. *Coffee and Church* as an example of ‘café church’ was also covered by its denominational newspaper that belongs to the Korean Evangelical Holiness (Wesleyan Holiness) Church.⁴⁹¹ Pastor Anh is willing to explain his church planting, evangelistic, and business experiences to denominational pastors and church planters. For example, as noted in chapter three, Pastor Anh said,

I got a patent right about the name of *Jesus Coffee* from Korean Intellectual Property Office (KIPO). Nobody can use it for twenty years as a commercial purpose without *Coffee and Church*’s permission. A patent right is intangible assets but we are willing to give it to other church planters who belong to my denomination and other Protestant denominations

He also stressed, “If anybody wants to use the name of *Jesus Coffee*, I will allow them to use it... if they want to know how to operate a café church, I will teach it to them.” He is planning to expand more *Jesus Coffee* franchises to cooperate with other churches and pastors who want to launch café churches.

Pastor Anh also said,

I enjoy making fellowship with pastors of the traditional (inherited) churches... A senior pastor of the traditional church suggested me to plant *Coffee and Church* in his church, which belongs to my denomination [the Korean Evangelical Holiness Church]. I did not

⁴⁹⁰ As noticed before, some denominational leaders and pastors do not approve church planting without a sanctuary.

⁴⁹¹ “커피향 가득한 ‘카페 교회’로 오세요[Come ‘a Café Church’, Which is Full of Coffee Smell],”

Korean Evangelical Holiness Newspaper, January 12, 20012

<http://www.kehcnews.co.kr/news/articleView.html?idxno=12803>

accept his suggestion but I am still maintaining a good ministry and spiritual partnership with him and his church.

He is practicing ‘the mixed economy’ by cooperating with and having fellowship with the traditional churches. ‘The mixed economy’ emphasizes how building fellowship with the diverse groups is crucial to do mission and evangelism in the Triune God. According to fresh expressions UK,

The Father, Son and Holy Spirit have their own identities. They are distinct persons. But they are also totally involved with each other and mutually dependent on one another – so much so that they are a single entity. Likewise, inherited churches and fresh expressions have their separate identities; they are different. But they too can be greatly involved with each as they share resources, pray for one another and rejoice in each other's strengths. This will allow people outside the church to say, 'They are one.'⁴⁹²

ECP does not rely on one typical model of church planting. Jung-B contended, “I don’t think that *Busikjeom* church is [the] only one model of church planting. Other forms of church planting and even traditional church planting can be effective and suitable in each distinguished context.” For this reason, *Odukio church* had a great partnership with diverse types of church by learning their stories.

Pastor Choi told me, “Socio-economic symbiosis between the big and small churches is necessary because many small church pastors in my denomination are experiencing financial difficulties. So, the big churches need to help small church pastors and church planters.” He emphasized denominational cooperation to help church planters and the planting churches financially. Pastor Anh said,

Although financially *Coffee and Church* is not enough to help other churches, we are supporting missionaries and other small churches by sharing our business skills. Our Jesus Coffee Mission Agency helped a Korean missionary to plant a café church in Vietnam. I visited Vietnam. I provided business and missional consulting for the

⁴⁹² Fresh Expressions UK
<https://www.freshexpressions.org.uk/guide/about/mixedeconomy>

missionary's BAM and taught him barista skills. A Korean missionary is doing mission and business successfully now.

Bishop Graham Cray highlights that “the marks of any missional church today should include local commitment to global issues. Mission and ministry are ‘glocal’” by quoting Eddie Gibbs.⁴⁹³ *Coffee and Church* focuses on BAM to engage both global and local communities. Jesus Coffee Mission Agency is consulting on how to launch café churches for church planters, pastors, and missionaries and helping them to plant the churches in Korea and other countries.

A second subcategory of *Category J. Cooperation (Mixed Economy)* is inter-denominational cooperation. *Odukio church* and *Coffee and Church* emphasize the significance of ‘*small church movement*’ as an alternative church planting movement. Pastor Choi said, “I am engaging in ‘*Church 2.0 Pastors*’, which focuses on small and healthy church movement, biblical teaching, church renewal, and social responsibilities to find alternative church models” in the interviews. The ‘*Church 2.0 Pastors*’ meeting was established in 2011 as an inter-denominational pastors’ meeting by focusing on church renewal. According to *Founding Statement of Church 2.0*, “We are a solidarity body. In Christ, all pastors share pastor values by working together. Although we are weak human beings, we want to achieve our calling through God’s guidance, Jesus Christ’s love, history of the Holy Spirit.”⁴⁹⁴ Small church pastors who are from different and various denominations are gathering together monthly and sharing their ministry experiences. Pastor Choi said,

Not many Methodists are participating in *Church 2.0* meeting but I am learning about many church planting models such as café churches, library churches, house churches, community-based churches that engage in people’s life from other denominational pastors’ presentations.

⁴⁹³ *Fresh Expressions of Church and the Kingdom of God*, 27.

⁴⁹⁴ *Church 2.0* <http://cafe.daum.net/church2.0>

He emphasized that he could learn about missional and evangelistic passions through the inter-denominational and ecumenical meetings. One of the crucial similarities between *Church 2.0* and Fresh expressions movements is that the churches are launched for engaging in peoples' everyday life. I will describe a taxonomy that shows how Church 2.0, ECP, Fresh Expressions, Organic Church, and Missional Church are similar and different in the Korean context in Chapter seven.

Pastor Anh stated, “*Coffee and Church* had a partnership with a small Presbyterian church, which is nearby our church. We went to a church picnic with them... Our café also loaned our café space and facilities to other churches and mission agencies.” I observed that KOSTA leaders, which are practicing mission for Korean students in the world⁴⁹⁵, had the meeting on Saturday. They made a reservation to use a space of *Jesus Coffee* in advance, so *Jesus Coffee* staff only allowed KOSTA leaders to use it. Pastor Anh told me “KOSTA leaders knew about *Jesus Coffee* from social and mass media. They have a weekly meeting on Saturday at *Jesus Coffee*.” *Jesus Coffee* was willing to loan their facilities to non-denominational and other denominational churches and institutions. I also observed that KOSTA leaders ordered cups of coffee and tea, and pastries, so *Jesus Coffee* earned business profits by loaning its facilities.

Odukio church is practicing its inter-denominational cooperation through ‘Firestorm camp’ that is a spiritual youth retreat program. Six informants (Pastor Choi, Jung-Sa, Jung-A, Kim-A, Choi-A, and Choi-B) dealt with this issue in the interviews. Kim-A said, “Church members are cooperating with other church leaders and members for Firestorm camp.” Choi-A also mentioned, “‘Firestorm camp’ is one of [the] main ministries at *Odukio church* by focusing on cooperation with other churches for the next generation ministry.” Kim-A stated, “Diverse

⁴⁹⁵ Please see KOSTA website (<http://kostaworld.org>)

church leaders recognize urgency of the next generation ministry at ‘Firestorm camp.’” I observed that church leaders who were preparing for ‘Firestorm camp’ gathered together and had the preparatory prayer meeting for ‘Firestorm camp’ on Sunday. Choi-B said that “Teenagers who were from different churches made good Christian friends.” Christian teenagers as well as church leaders make great relationships with other Christian groups through ‘Firestorm camp.’ Pastor Choi stated, “Without supporting and cooperation with other churches and denominations, it is difficult to maintain and do ‘Firestorm camp’ . For this reason, we will continue to make collaborations with other church groups for ministry of the next generation.”

6-2. Cooperation with Non-ecclesial Areas

In this part, I will address *Odukio Bunsijeom* church and *Coffee and Church*’s ‘cooperation with non-ecclesial institutions’ that is a subcategory in Category J. *Cooperation (Mixed Economy)*.

First, *Odukio Bunsijeom* church and *Coffee and Church* were introduced by newspaper articles and broadcasting. Two informants (Jung-A and Pastor Anh) pointed out that mass media introduced their churches. Jung-A said, “Some reporters from broadcasting stations came to *Odukio* to have interview with staff.” Pastor Anh also mentioned, “Broadcasting and newspapers introduced *Coffee and Church* positively.” So, as noted in Chapter one, I attempted to research and collect secondary resources from newspaper articles and broadcasting about *Odukio Bunsijeom* church and *Coffee and Church* through library research in South Korea. I found total twenty secondary resources (Broadcasting resources- *Odukio*: seven and *Coffee and Church*: one and Newspaper articles-*Odukio*:seven and *Coffee and Church*:five) from mass media about two cases. Among these resources, two newspaper articles (each one article about

Odukio church and *Coffee and Church*)⁴⁹⁶ are written by non-ecclesial institutions. A non-Christian reporter asks Pastor Anh, “If mass communication introduces your church, will it be helpful?”⁴⁹⁷ He answers, “Of course, it will be helpful to introduce *Jesus Coffee* to the public. Some people still do not know exactly the meaning of “*Jesus*” in South Korea.”⁴⁹⁸ He believes that announcing *Jesus Coffee* from non-ecclesial mass media is helpful to interact with a Korean society.

Pastor Anh mentioned, “We do not just stay in my café but we do go toward people”⁴⁹⁹ in the interview, and Jung-B also stated, “Our *Bunsikjoem* church is not waiting for new comers like traditional churches until they are coming. Rather, we are reaching out [to] children customers.”⁵⁰⁰ Both churches emphasize engaging and reaching toward the community in the interview with non-ecclesial mass media. They show a missional (sending) mindset to non-ecclesial institutions.

Second, *Odukio* church is cooperating with *Bucksan*, a construction company. Two informants (Pastor Choi and Choi-A) talked about cooperation with *Bucksan*. Choi-A said, “*Bucksan* is supporting *Odukio* by providing the rent fee for Jabez School because President Kim of *Bucksan* is interested in ministry for the young generation.” *Bucksan* is carrying out financial contribution for *Odukio* ministry. Choi contended,

⁴⁹⁶ “커피와교회 '안민호' 바리스타 목사님[Coffee and Church, ‘Minho Anh’, a Barista Pastor],” Sisa Korea, January 21, 2014 <http://m.sisakorea.kr/a.html?uid=21796>

“오떡이어교회 [Odukio Church]”, Kukmin News, November 24, 2013

<http://news.kukinews.com/article/view.asp?page=1&gCode=kmi&arcid=0007783703&cp=nv>

⁴⁹⁷ “커피와교회 '안민호' 바리스타 목사님[Coffee and Church, ‘Minho Anh’, a Barista Pastor],”

Sisa Korea, January 21, 2014 <http://m.sisakorea.kr/a.html?uid=21796>

⁴⁹⁸ Ibid.

⁴⁹⁹ Ibid.

⁵⁰⁰ “오떡이어교회 [Odukio Church]”, Kukmin News, November 24, 2013

<http://news.kukinews.com/article/view.asp?page=1&gCode=kmi&arcid=0007783703&cp=nv>

Odukio and *Bucksan* have a great partnership to help poor teenagers. *Odukio* is providing human powers (teachers) and *Bucksan* is supporting financial and cultural resources for the next generation. For examples, President Kim invites the teenagers who have a musical talent to music concerts

Both institutions (fresh expressions of church and a non-ecclesial company) are a great collaborative model to support poor teenagers in the community.

Third, *Odukio church* and *Coffee and Church* have friendship with their neighbors.

Jung-A said, “*Odukio church* could make close relationships with our neighbors after we were launching business.” Especially, she emphasized relationships with *Okto* elementary school (only one elementary school in Oido) in front of *Odukio church*. According to Jung-A, “Teachers of *Okto* elementary school, who know that we love children, gave an opportunity for *Odukio* aunties to teach and play with children as one day voluntary teachers.” Teachers recognize *Odukio staff* love their children and their help is useful for elements schools.

Coffee and Church has a great cooperation with American soldiers and their Korean wives. An American Army camp is located in front of *Jesus Coffee*. As I mentioned before, some Korean wives are attending *Coffee and Church*’s small group meetings and worship services as church members. I participated in *diakonia* (service) at Rosen Nursing Home (RNH) for serving elderly patients with volunteers. Jesus Coffee Mission Agency (JCMA) gives voluntary opportunities to both church members and other people. I observed that some American soldiers and Korean wives who are not church members of *Coffee and Church* went to RNH to serve elderly patients. Pastor Anh stated, “Our church members had a thanksgiving dinner with American soldiers and their families who were supporting JCMA’s mission ... sometimes, they came to our café and attended worships.” *Coffee and Church* strives to maintain close friendship with their American neighbors. Pastor Anh mentioned, “An American soldiers’ son who is

studying in America worked [at] *Jesus Coffee* as a voluntary worker to experience Korean culture and language last year. I can make friendship with him.” *Jesus Coffee* becomes a place for cultural exchange and learning for the cross-cultural neighbor.

Odukieo church attempts to participate in public activities to engage in public life. For example, Jung-B said,

Oido city was planning to have wall painting for improving its environment because it is an old city. Our church members and children participated in the painting project as volunteers. We could make good friendship with other people and groups through the project.

Odukieo church recognizes community is their missional place where God calls them. So, church members of *Odukieo church* are carrying out voluntary *pro bono publico* (for the public good) services.

Fourth, *Coffee and Church* is cooperating with Hanseo Central Hospital (HCH) for mental patients’ holistic mission. Four informants (Pastor Anh, Jung, Kwon, and Kang) talked about cooperation with HCH in the interviews. Pastor Anh said, “I have a great partnership with Dr. Ji, who is a president of HCH. Dr. Ji and his hospital are supporting Jesus Coffee Mission Agency. We are planning to launch a hospital church for hospital mission.” A hospital church was launched at a basement of HCH in March, 2016. Jung mentioned, “HCH trusts in *Coffee and Church*, so the hospital made a decision to plant a hospital church with *Coffee and Church* in the hospital.” He also stated, “*Coffee and Church* is sharing a missional vision with hospital leaders for helping mental patients.” As I mentioned before, *Coffee and Church* and HCH are providing barista class and part time working at *Jesus Coffee* for patients’ socio-economic transformation. Both organizations are practicing their missional vocations through their missional partnership to help socio-economic minorities.

Conclusion

Michael Moynagh points out that “A theological case for the mixed economy starts with believers’ unity in Christ. All are baptized into the one body.”⁵⁰¹ *Odukiewo church* and *Coffee and Church* are practicing ecclesiological unity through various collaborations with ecclesial groups in the body of Christ. Louise Nelstrop describes churches’ cooperation as ‘ecclesial reciprocity’ to define relationships between the traditional churches and the new forms of the church.⁵⁰² ‘Ecclesial reciprocity’ also means reciprocal collaborations between fresh expressions of churches to help each other or one another such as ‘*We are the church*’ that is a fresh expressions group.

ECP also engages into the public community for *pro bono publico* with non-ecclesial groups because the churches are not separated from our society. In order to develop ‘public good’, the church needs to form partnerships with other institutions by keeping public ecclesiology.

⁵⁰¹ *Evaluating Fresh Expressions: Explorations in emerging church*, 180.

⁵⁰² *Ibid.*, 196.

Chapter Seven-Missiological Insights from My Case Studies

Overview

In this chapter, I discuss missiological insights derived from my case studies. Mission and evangelism in the context of South Korea presents interesting challenges, some of which are particular to the Korean situation and some of which are more universal. My experiences in Korea reveal many aspects of ECP.

7-1. Reimagining Evangelism For the Public in the Models of ECP

My cases of ECP were launched to interact with people who do not trust the Korean churches in the public community for evangelism and church planting by carrying out socio-economic approaches. Ten informants (Pastor Choi, Jung-A, Jung-Sa, Jung-B, Kim-B, Choi-A, Pastor Anh, Jung, Lee, Kang, and Yu) contended that the Korean church is no longer attractive to the people because they do not trust the Korean churches. As noted before, churches' social (or public) trust is one of main challenges for evangelism. According to Joon-Sik Park, professor in the E. Stanley Jones Chair of World Evangelism at Methodist Theological School in Ohio (MTSO), "Since the 1960s, the focus of the Korean Protestant church has been rather exclusively growth-oriented."⁵⁰³ In other words, mainline and majority Korean Protestant denominations and churches had a strong emphasis on *kerygma* (proclamation of salvation) for personal conversion but little focus on *diakonia* (service) for public transformation. However, evangelism in ECP is not 'either-or' but 'both-and' with the goal of carrying out holistic evangelism. Hwa Yung demonstrates that Asian theology and missiology are necessary to overcome the weaknesses of

⁵⁰³ Joon-Sik Park, "Korean Protestant Christianity: A Missiological Reflection." *International Bulletin of Missionary Research* 36, no. 2 (2012): 61 among 59–64.

Western evangelical Christianity through holistic approaches in the Asian context.⁵⁰⁴ According to Hwa Yung, Asian Christians need to overcome Western dualism and individualism in the Asian contextual perspective.⁵⁰⁵ Some scholars critique that the fresh expressions movement in the Western (especially England) has too much emphasis on ‘commercialism.’⁵⁰⁶ However, ECP in the Korean context attempts to make balance between evangelism (spiritual) and business (socio-economic) that is based on *chung-young* (“bent neither one way or another without changing”) in the Korean context. As noted before, one of the main reasons why the models of ECP focus on ‘holistic evangelism’ is to build up ‘social capital’ (social trust and networks) with the community, and then ultimately to practice communal (or public) evangelism.

Six informants (Pastor Choi, Jung-Sa, Jung-A, Kim-B, Pastor Anh, and Yu) highlight ‘publicness’ for evangelism to reach out and participate in the public community. In particular, Jung-A said, “We obey God’s call for our public community by keeping publicness at a business place [*Odukio Bunsikjeom Church*].” Yu contended, “*Coffee and Church* is close to a model of the church from the Bible by interacting with the community [public ecclesiology] to practice its calling.” Both *Odukio* and *Coffee and Church* focus on their calling to carry out ‘publicness’ of the churches through both evangelistic and socio-economic engagements at their business places.

George R. Hunsberger also attempts to find relationships between the ‘missional church movement’ and ‘public theology’ in his article, *The Missional Voice and Posture of Public Theologizing*.⁵⁰⁷ He states that “The public theologizing made necessary by the Gospel and Our Culture Network (GOCN) agenda is underscored by the network’s discoveries as it has attended

⁵⁰⁴ Hwa Yung, *Mangoes or Bananas? The Quest for an Authentic Asian Christian Theology* (Oxford: Regnum, 1997).

⁵⁰⁵ Amos Yong, *The Future of Evangelical Theology: Soundings from the Asian American Diaspora* (Downers, IL: IVP, 2014), 53.

⁵⁰⁶ Martyn Percy, *Shaping the Church: the Promise of Implicit Theology* (New York, NY: Ashgate Publishing, 2010), 67-80.

⁵⁰⁷ George R. Hunsberger. “The Missional Voice and Posture of Public Theologizing,” *Missiology: An International Review*, Vol. XXXIV, no. 1 (January 2006), 15-28.

to the shifting social location of the church and the impact that has on the churches' character and witness."⁵⁰⁸ There are many public discourses in the diverse contexts such that various models of fresh expressions have emerged for each specific group such as children, women, foreigners, sports clubs, homeless people, single moms, for example. In my case studies, I examined social-economic realities to seek relationships between business and evangelism.

According to the book, *The Social Entrepreneur: the Business of Changing the World*, John Wesley was called a social entrepreneur because he urged us to engage in the community by working for other people's social-economic needs to practice 'interdependent love.'⁵⁰⁹ John Wesley's 'interdependent love' is not a private concept but a reciprocal (or communal) principle. In other words, Christianity is not a religion of isolation but it called forth a faith-community by carrying out the Great Commandment in the public sphere. For this reason, 'publicness' of the church is crucial to practice 'interdependent love' in the Trinity. Without listening, communicating, and making relationships with others, church planting and evangelism are difficult.

Joon-Sik Park highlights,

The Korean church must turn from an interest in its own numerical growth and institutional expansion, looking instead with single-minded focus on becoming a hospitable and transformative missional presence that is deeply involved in the struggles and aspirations of Korean society, as well as those of the rest of humanity.⁵¹⁰

We need to communicate with others for evangelism by showing our love. 'Institutional expansion' and 'extreme numerical growth' mindsets can impede churches' communications with the community. Korean missiologist Paul S. Chung, an associate professor of Mission and World Christianity at Luther Seminary in St. Paul, Minnesota, also contends that in order to

⁵⁰⁸ Ibid.

⁵⁰⁹ *The Social Entrepreneur*, 18-29.

⁵¹⁰ Joon-Sik Park, "Korean Protestant Christianity: A Missiological Reflection", 64.

practice God's mission (*Missio Dei*), we need to communicate "the Christian narrative of *viva vox evangelii* (living voice of Gospel) to all in the public sphere"⁵¹¹ by acting from a public theology. This communicational practice is a good approach to make social networks (relationships) and to restore publicness in the public community and the models of ECP have an opportunity to proclaim 'living voice of Gospel' through our relationships with people in their business places.

7-2. Nevius Principle (self-supporting) and a Bi-vocational Acceptance

Pastor Anh articulated the two reasons why *Coffee and Church* constantly wants to expand *Jesus Coffee* franchises:

- A) A franchise café church is a model of church planting, so we need to launch more café churches for evangelism.
- B) Expanding franchise café churches make more business profits to foster financial independence and self-support.

Coffee and Church's self-supporting mindset is quite similar to the Nevius principle. According to Dr. John L. Nevius, "Each Christian [or church planter] needs to support himself by his own work [self-supporting]."⁵¹² Nevius also emphasizes planting indigenous churches by earning 'their own resources.'⁵¹³ Stephen Neill contends that the Nevius principle had influenced the growth of the Korean Methodist Churches as well as the Korean Presbyterian Churches.⁵¹⁴ The Korean churches' evangelism and church planting have developed in light of the Nevius principle. However, many Korean denominations and churches have become institutionalized, and some church leaders

⁵¹¹ Paul S. Chung, *Public Theology in an Age of World Christianity: God's Mission as Word-Event*, 5.

⁵¹² Stephen Neill, *A History of Christian Missions* (London: Penguin Books, 1990), 291.

⁵¹³ Ibid.

⁵¹⁴ Ibid.

My cases also attempt to practice ‘self-supporting’ by following John L. Nevius in the Korean Church.

Choi-A who is a lay leader of *Odukieo church and a businessman* said,

Financial independence is crucial for church planters to carry out mission and evangelism but it is difficult for small churches... some church planters start business for financial independence but business is not easy for getting financial profits.

Kang who is a lay leader of *Coffee and Church* and a worker of *Jesus Coffee Mapo* also mentioned, “Business is not easy because there are a lot of competitions in market. So we need to study business to get business profits for serving people and doing mission.” Kang’s point interacts with Wesley’s sermon such as the “Use Money” where John Wesley said,

Having gained all you can, by honest wisdom and unwearied diligence, the second rule of Christian prudence is, " Save all you can." Do not throw the precious talent into the sea: Leave that folly to heathen philosophers. Do not throw it away in idle expenses, which is just the same as throwing it into the sea. Expend no part of it merely to gratify the desire of the flesh, the desire of the eye, or the pride of life.⁵¹⁵

According to the conclusion of the same sermon, Wesley also reflects on the missional significance of business and money: “It is therefore of the highest concern that all who fear God know how to employ this valuable talent; that they be instructed how it may answer these glorious ends, and in the highest degree.”⁵¹⁶ Choi-A also emphasized, “Although his model of ECP had a struggle to get financial profits, church planters need to do business effectively for self-support.”

Some church planters are dreaming of self-support through business but it is not easy to do both business and church planting together. Pastor Choi and Pastor Anh also stressed that church planters who are practicing ECP should study how to do business because in South Korea

⁵¹⁵ John Wesley, “The Use of Money.” Luke 16:9 (Sermon).

<http://www.umcmission.org/Find-Resources/John-Wesley-Sermons/Sermon-50-The-Use-of-Money>

⁵¹⁶ Ibid.

most models of ECP are launched by pastors who are not trained in the field of entrepreneurship.

Especially, Pastor Anh said,

Some traditional church leaders and pastors criticize a café church planting due to no high successful rates of church planting. Although I don't have exactly data, the successful rates of café church planting are much higher than the successful rates of traditional church planting. In my opinion, a café church can find a blue ocean by finding advantages and doing the best.

Interestingly enough, he used a business term, *blue ocean strategy* that means 'Uncontested market spaces.'⁵¹⁷ I asked Pastor Anh, "How can your church seek a blue ocean in both fields (ministry and business)?" Pastor Anh answered me,

In my case, first, a café church is easy to access [accessibility], so we can meet customers easily for evangelism... Second, a church and a café are supporting each other financially, so our café church achieves financial independence [self-supporting].

He highlighted that a café church has two distinguished advantages (accessibility and self-support), compared to traditional church planting. Among these advantages, he posited that 'financial interdependency' between the church and café is crucial for a café church's self-support. He also emphasized that ECP church planters and churches should develop a café church's advantages in both the coffee business and church ministry. In other words, a café church can generate socio-economic profits as well as spiritual contributions to promote holistic transformation [holistic evangelism].

Mission-shaped church also focuses on the significance of the 'three self' principles⁵¹⁸: self-propagating[or reproducing], self-financing [self-supporting], and self-governing like the Nevius principle. Fresh Expressions also published a booklet about *self-supporting ministry*⁵¹⁹ to

⁵¹⁷ W.C. Kim and Mauborgne, R. *Blue Ocean Strategy: How to Create Uncontested Market Space and Make the Competition Irrelevant* (Boston: Harvard Business School Press, 2005).

⁵¹⁸ *Mission-shaped Church*, 121-122.

⁵¹⁹ Kevin Colyer, *Self-Supporting Ministry* (London: Fresh Expressions, 2014).

bridge between ministers and workers because “church planters and pastors may be particularly vulnerable and constrained by limitations on the placing of full-time staff and external financial support.”⁵²⁰ Six informants (Pastor Choi, Jung-A, Jung-B, Pastor Anh, Lee, and Jung) who are pastors talked about a recent lack of full-time pastoral positions in South Korea because the Korean Church has declined since the 1990’s. Church planters need to consider the self-supporting approach due to a lack of ministerial positions and limited external financial support from the Korean Church.

Bi-vocational ministry is a hot issue at the Korean Church. And, without resolving this issue, ECP might become problematic in the future. My interviewees mention it urgently. This issue is related the role of pastors in church and society. Lee said, “Business as church planning [ECP] can be a socio-economic alternative church by building new jobs for pastor candidates because many pastors and pastor candidates cannot find jobs in South Korea.” According to Pastoral Sociology Research Center’s Research Survey (October, 2014) in South Korea⁵²¹: *Do you agree with Pastors’ bi-vocational ministry?*, 904 Korean pastors participated in this survey as respondents.⁵²² About 74% (Highly agreement: 21.5% and agreement: 52.4%) of total respondents agree with pastors’ bi-vocational ministry.⁵²³ According to his survey, the first major reason why they agree with bi-vocational ministry is to overcome pastors’ economic difficulties, so pastors can support themselves and their families financially.⁵²⁴ About eighty five percent of

⁵²⁰ *Mission-shaped Church*, 121.

⁵²¹ Pastoral Sociology Research Center, “[목회자의 이중직 불법에서 활성화까지] Pastor’s Bi-vocational ministry: from Illegal to Activity”: Seoul, South Korea: Pastoral Sociology Research Center, Pastoral and Theology, and GMN, October 17th, 2014.

Please see http://www.psik.co.kr/bbs/board.php?bo_table=tb14&wr_id=44

⁵²² *Ibid.*, 4.

⁵²³ *Ibid.*, 5.

⁵²⁴ *Ibid.*

respondents agree that church planting pastors need to get other jobs.⁵²⁵ Although many Korean denominations⁵²⁶ do not approve pastors' bi-vocational ministry, many Korean pastors want to accept this issue to help with pastors' and their families' economic suffering. In other words, many small or planted churches cannot provide full stipend for pastors' livelihood, so they want to get the second job for self-supporting. Jeayoung Jung is a professor of Religious Sociology of at The Graduate School of Practical Theology in South Korea. He categories three types of bi-vocational ministry: means of support (bread and butter), tent making, and missional type.⁵²⁷

Jaeyoung Jung states,

Some pastors do not want to choose 'bread and butter' type of bi-vocational ministry but they should do business or get other jobs for supporting themselves and families for livelihood [Involuntary choice]. However, in a type of 'tent making', pastors are willing to do both ministry and work (or business) to maintain their ministry [involuntary choice] without relying on church offering.⁵²⁸

A difference between the 'bread and butter' and 'tent making' types is the voluntary or involuntary choice for self-support. Jung also stresses that 'a missional type' focuses on work (or business) to reach out to the public to engage in the community.⁵²⁹ I asked Pastor Choi and Pastor Anh, "Why did you start ECP?" Pastor Choi answered, "Although 'Flowing shop' contributes our ministry through financial profits, we launched *Odukieo* to interact with the public community." Pastor Anh mentioned, "I started a café church to meet people for evangelism." *Odukieo* and *Coffee and Church* are a missional type of bivocational ministry in Jeayoung Jung's category, whether they are supported voluntarily or not. Their goal of church

⁵²⁵ Ibid., 7.

⁵²⁶ According to a news article, "한국의 이중직목회자 현주소[An Phenomenon of Korean Bi-vocational Pastors]", CGV Today, February 24, 2016.<http://news.cgntv.net/100/102/118134.cgn>: Officially, the Korean Methodist Church and The Presbyterian Church of Korea only approve bi-vocational ministry among the protestant denominations in South Korea.

⁵²⁷ Pastoral Sociology Research Center, "[목회자의 이중직 불법에서 활성화까지] Pastor's Bi-vocational ministry: from Illegal to Activity", 15.

⁵²⁸ Ibid.

⁵²⁹ Ibid.

planting is to reach out and interact with the public community for achieving God's mission [*Missio Dei*].

7-3. Christian social enterprise in my cases

As noted in *Figure 1.3. Types of Socio-Economic Public Church Movement (SEPCM) at the Korean Church*,⁵³⁰ there are five types of SEPCM in the Korean context (organic church, local church, humanitarian, Christian social enterprise, and fresh expression movements). Among these movements, Sangkyoo Park, general secretary of the Cooperative Federation and Social Enterprise Department at the Korean Methodist Church, pointed out why the Christian social enterprise movement is growing in South Korea:

The Korean church needs to restore the church's publicness [or public trust] through socio-economic participation in the community. This is the reason why the Korean Methodist Church started 'a movement' that is to practice 'each church gets a social enterprise' in the interview.

The other example of SEPCM is a humanitarian (NGO) movement in South Korea. Haemin Lee wrote about a humanitarian movement in South Korea.⁵³¹ Haemin Lee attempts to understand a humanitarian (NGO) movement in South Korea through public theology and practicing publicness by quoting David Tracy (a public theologian). He posits,

Tracy highlights the significance of the correlation between scripture, tradition, experience, and reason in a mutually critical manner. In other words, to Tracy, the Christian faith needs to interact with the society and culture which it is set in a reciprocal way. As I later elucidated, Korean NGO missionaries through their humanitarian mission attempt to make their faith public [publicness] and relevant to what the global society

⁵³⁰ Please see page 12-13.

⁵³¹ Haemin Lee, *International Development and Public Religion: Changing Dynamics of Christian Mission in South Korea*. Ph.D. dissertation. Georgia, USA: Emory University, 2013 and Haemin Lee, *International Development and Public Religion: Changing Dynamics of Christian Mission in South Korea* (Eugene: OR: Wipf and Stock Publishers, 2016).

promotes including improving health and educational systems, advocating human rights, and challenging poverty [social-economic engagements].⁵³²

Public theology is one of the crucial motivations to start a humanitarian movement in the view of public ecclesiology.

In Category O. *Social enterprise*, only fourteen codes (Pastor Choi: two, Pastor Anh: nine, Jung: one, Kim: one, and Yu: one) are involved. Especially, most codes are generated by Pastor Anh's interviews. Pastor Anh said, "Jesus Coffee Mission Agency is preparing a social enterprise for practicing public goodness."⁵³³ He emphasizes that Jesus Coffee's *diakonia* ministry at Hanseo Central Hospital helps mental patients. Pastor Anh contended, "In order to serve mental patients more effectively, we need to transform Hanseo Central Hospital *Jesus Coffee* to a social enterprise" in the interview.

In 2007, the South Korean government made a 'Social Enterprise Promotion Law' to solve problems of socio-economic polarization and unemployment in South Korea.⁵³⁴ Junmo Lee, General Director of Christian Social Enterprise Supporting Center in South Korea, cites four types of Christian Social Enterprise in South Korea: A) recycling business type, B) cultural mission type (to interact with societies), C) ecological type (examples: organic farms and alternative energy business), and D) providing employment type.⁵³⁵ Among these types of 'social enterprise', *Odukio church*'s 'Flowing shop' is a recycling business type⁵³⁶ and *Odukio* also hired Jung-B as an employer, so it became a 'providing employment type.' However, the main

⁵³² Haemin Lee, *International Development and Public Religion: Changing Dynamics of Christian Mission in South Korea* (Eugene: OR: Wipf and Stock Publishers, 2016), 6.

⁵³³ Hanseo Central Hospital *Jesus Coffee* got a permission of 'social enterprise' from the Korean government in November, 2016 to help mental patients, their family, and socio-economic minorities in their community.

⁵³⁴ Christian Social Enterprise Promotion Center, *Social Enterprise Guide Book for the Church* [교회를 위한 사회적 기업 가이드북] (Seoul, South Korea: Manwoo and Jangkong, 2015), 28.

⁵³⁵ Ibid., 32-34.

⁵³⁶ A recycling business allows *Odukio church* to make a profit while helping the environment by recycling used goods.

goal of *Odukieo Bunsikjeom* is to communicate with the public community for mission and evangelism. Therefore, *Odukieo Bunsikjeom* church is a ‘cultural mission type.’ We can see diverse or convergent types of social enterprises (or BAM) in a model of ECP. *Coffee and Church* are also a ‘cultural mission type’ and a ‘providing employment type’ by hiring persons (Jung, Lee, and Kwon). Pastor Anh said, I will hire more employees in the future to give people opportunities to get a job. According to Pastor Anh, *Jesus Coffee* is providing ‘four insurances’ (National pension, Employment insurance, Health insurance, and Workers’ compensation insurance) for employees.

The Christian social enterprise movement has several similarities with ECP in South Korea. First, both the Christian social enterprise movement and ECP attempt to achieve socio-economic transformation. As mentioned above, the movements contribute to create jobs and help poor people for socio-economic development. Jung mentioned, “*Jesus Coffee* helps mental patients’ socio-economic improvement by giving educational programs and working opportunities.”

Second, both the Christian social enterprise movement and ECP belong to Socio-Economic Public Church Movement (SEPCM)⁵³⁷ by focusing on *Pro Bono Publico* (for the public good). Junmo Lee highlights that “Social enterprises do not employ people for selling breads but these enterprises want to sell breads for employing people.”⁵³⁸ Kim-A stated, “We continue to serve the public community and take care of the poor through socio-economic engagements at *Odukieo Bunsikjeom* (a business place).” Lee said, “In order to practice mission and evangelism for young adults in the community, the churches try to solve an unemployment

⁵³⁷ Please see Figure 1.3. *Types of Socio-Economic Public Church Movement (SEPCM) at the Korean Church.*

⁵³⁸ Christian Social Enterprise Promotion Center, *Social Enterprise Guide Book for the Church* [교회를 위한 사회적 기업 가이드북], 20.

problem.” Sangkyoo Park, General Secretary of Cooperative Federation and Social Enterprise Department at Korean Methodist Church, points out, “People do not practice ‘public good’ and they only rely on their thoughts and free wills in the postmodern era. For this reason, each different group is experiencing conflicts in their relationships.”⁵³⁹ However, he contends that Christian social enterprises contribute to develop ‘public good’ and ‘publicness’ by carrying out churches (or Christians)’ socio-economic responsibility in the community.⁵⁴⁰

Third, both the Christian social enterprise movement and ECP focus on ‘Business as Mission’ (BAM). Pastor Anh said, “A café church is a missional way to engage in secular culture for BAM.” Jung-Sa stated, “*Odukieo* is doing mission through small business.” They talked with me about their churches’ BAM. Sangkyoo Park introduced me to *Coffee Meal Plus* (a church café)⁵⁴¹ as a model of ‘Christian social enterprise’ in the interview. *Coffee Meal Plus* of Hyoseong Methodist Church was started in 2010 as a social enterprise to interact with their neighbors.⁵⁴² This church café is using business profits for poor neighbors and global mission by focusing BAM and social business.⁵⁴³

However, there is a major difference between the Christian social enterprise movement and ECP in South Korea. ECP is a model of ‘church planting’ but most Christian social enterprises are launched by the pre-existing churches in South Korea. After promulgation of a ‘Social Enterprise Promotion Law’ in 2007, 1,200 social enterprises have been established in South Korea.⁵⁴⁴ Among these social enterprises, there are one hundred Christian social

⁵³⁹ Ibid., 65.

⁵⁴⁰ Ibid., 65. I also talked me about this statement in the interview.

⁵⁴¹ Please see distinctions between café church and church café in page 26.

⁵⁴² Christian Social Enterprise Promotion Center, *Social Enterprise Guide Book for the Church* [교회를 위한 사회적 기업 가이드북], 53.

⁵⁴³ Ibid.

⁵⁴⁴ Ibid., 13.

enterprises in South Korea.⁵⁴⁵ According to ‘Social Enterprise Promotion Law’, people or institutions that want to establish a social enterprise need to get permission from the Korean government. Pastor Anh who is a church planter of ‘*Coffee and Church*’ and an employer of ‘*Jesus Coffee*’ said,

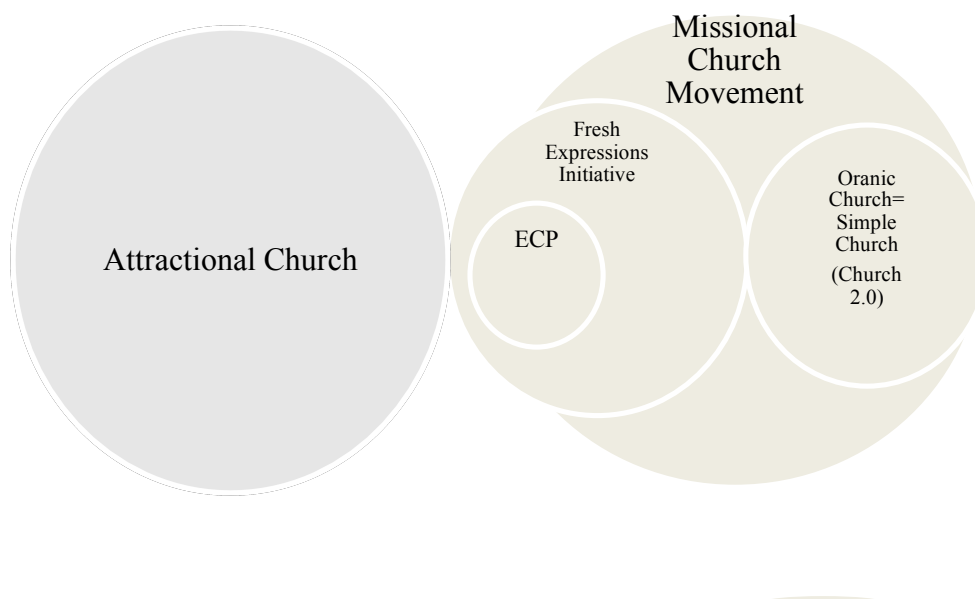
We are operating *Jesus Coffee* like a social enterprise. However, we cannot recognize *Jesus Coffee* as a social enterprise because we do not get a permission of social enterprise. I will attempt to get a social enterprise approval from the Korean government... if I get a social enterprise permission from the government, I will get little financial support in the basis of ‘Social Enterprise Promotion Law.’

The Korean government provides financial support for social enterprises but it is not easy for church planters to launch a new church and social enterprise simultaneously due to the difficult process of a social enterprise approval from the government in South Korea. For this reason, many church planters choose the ‘small business’ category to practice ECP instead of ‘social enterprises.’ They can open small businesses (such as restaurants, cafés, and so on) much easier than social enterprises. Pastor Choi who is a planter of *Odukio Bunsikjeom* church stated, “I don’t think we launch a social enterprise now because we are already practicing social entrepreneurship through small business. However, in the future, we will open a social enterprise for helping poor immigrants.” Pastor Anh said, “In order to establish social enterprises, people need to prepare for many preparatory requirements in South Korea.” *Odukio* church and *Coffee and Church* hope to start a Christian social enterprise in the future when they will be ready to launch it.

⁵⁴⁵ Ibid.

7-4. A taxonomy of various church planting approaches: Church 2.0, ECP, Fresh Expressions, Organic Church, Simple Church, and Missional Church in the Korean context

Figure 7. 1. A Taxonomy of 'Missional Church Movement' Church Planting Approaches



As noticed above in *Figure 7-1*, the churches that I studied are characterized by their missional motivation compared to the attractional church model. Under the missional church model, there are several approaches or subsets: fresh expressions, ECP, organic church, and Church 2.0 movements. These movements emphasize ‘reaching out (sending) to people or communities’ to achieve their missional vocations as opposed to the ‘attractional church.’ According to Michael Moynagh, Michael Frost and Alan Hirsh distinguish between incarnational

(or missional) church and attractional church.⁵⁴⁶ An attractional church emphasizes that “You [non-Christians] come to us”⁵⁴⁷ as an evangelistic strategy.

Kang stated, “Many Koreans like to meet people at a café, so customers visit our café church [an attractive business place for customers].” The models of ECP are easy to access and welcoming to customers (Christians and non-Christians) as the third places, so they (customers) come to their business places. The ECP church planting models attempt to reach out to the public community as incarnational churches; thus, they are missional church approaches. Jung-B emphasized, “*Odukieo* staff and church members try to practice public service [*diakonia*], so we established our business and church [ECP] to meet and help children, immigrants, and social minority by considering their lives [an incarnational mindset].”

The Fresh expressions initiative in South Korea is a subset of ‘missional church movement.’ I will explain the relationships between the missional church movement and fresh expressions initiative in more detail in the next section.

Figure 7. 2. A Taxonomy to Find Similarities and Differences between Fresh Expressions, ECP, Organic Church, Simple Church, and Church 2.0 Movement

		Organic Church (Simple Church) and Church 2.0	Fresh Expressions initiative	Entrepreneurial Church Planting (ECP)
Same Factors		-Missional -Open to ecclesial experiments - Decentralized -Overcoming sanctuary-centered church - Interact with the public communities		
Different Factors	Connections	-Non-denominational	-Connected to denominations	-Connection with denominations optional
	Leadership style	-Lay-centered	-Clergy-centered in South Korea (but Lay-centered in America)	-Clergy optional

⁵⁴⁶ *Church for Every Context*, xvi.

⁵⁴⁷ Ibid.

	Concerns and Characteristics	-How many churches (not many church members) -Focus on various areas (education, arts, music, business, and so on) to launch the church -Tentmaking	-Revitalizing denominations -Focus on various areas (education, arts, music, business, and so on) to launch the church -Tentmaking	-Revitalizing denominations -Interact with the community via business -Business/Market engagement (creation & Great Commission as theological underpinnings) -A subset of Fresh Expressions
--	-------------------------------------	---	--	--

A. Simple/Organic Church: Neil Cole highlights that “The term simple church began to gain popularity, because we valued a simple life of following our Lord and avoided many of the complexities of the conventional church.”⁵⁴⁸ Neil Cole is simultaneously using the terms of ‘simple church’ and ‘organic church’ as the same term for a grass-roots approach to their specific contexts and groups. According to Cole, Organic/simple churches are “best prepared to saturate a region because each church is informal, relational, and mobile.”⁵⁴⁹ This is similar to the Church 2.0, which is a small movement in South Korea. Pastor Choi belongs to Church 2.0. There are five core values of Church 2.0 for their ministry:

- a. Ministry for overcoming secular values and for restoring faith (Biblical value)
- b. Ministry for evangelistic divisions (decentralized jobs through spiritual gifts)
- c. Ministry for overcoming church authoritarianism [grassroots-centered] and democratic church management (democratic management)
- d. Ministry for overcoming each church’s privatization and for participating church renewal (church renewal)
- e. Ministry for achieving social action (social responsibility)⁵⁵⁰

⁵⁴⁸ Neil Cole, *Organic Church: Growing Faith Where Life Happens* (San Francisco, CA: Jossey-Bass A Wiley Imprint, 2005), 26.

⁵⁴⁹ Ibid., 27.

⁵⁵⁰ “교회 2.0 3년, '대형 교회'와 '스타 목사'를 넘어 꾸준한 '목회 실험'으로 목회자·신학생에게 '건강한 작은 교회' 모델 제시 [Church 2.0 after three year, beyond ‘mega church’ and ‘star pastor’: Introducing ‘healthy small church’ model]”, Newsnjoy, October 28, 2014. <http://www.newsnjoy.or.kr/news/articleView.html?idxno=197806>

The characteristics of Church 2.0 are quite similar to the organic/simple church. For example, Neil Cole contends. “Organic church can be a decentralized approach to a region, nation, or people group and is not heavily dependent upon trained clergy.”⁵⁵¹ The organic/simple church also focuses on grassroots (or lay people)-centered and decentralized leadership, small (or simple) church, health church by getting over institutional church, and non-denominational (or ecumenical) cooperation like *Church 2.0*. Thus, I think that Church 2.0 is a model of an ‘organic church movement’ in South Korea.

B. Fresh Expressions: As noted in *Figure 7.2.* above, the Fresh Expressions initiative is different from the organic/simple church movement by requiring the new forms of church to remain connected to a mother church (denomination or the inherited church). The new contextual churches focus on a ‘mixed economy’ to revitalize their denomination. For example, *Odukio church* is participating in *We are the church* (a fresh expressions group of the Korean Methodist Church) to revitalize and cooperate with other Korean Methodist Churches and denomination.

C. ECP: Entrepreneurial Church Plants are a subset of Fresh Expressions. According to W. Jay Moon, “Entrepreneurial Church Planters then ask three questions”:

- a. “If large segments of the population (such as millenials) will not come to the existing churches, no matter how excellent the preaching, building, or programs, then what entrepreneurial approaches can be used to reach them?”
- b. The next question quickly follows, “Where are these unchurched people already gathering in the marketplace or what would type of businesses would draw them?”
- c. The resulting question follows, “How can entrepreneurs form communities of Christ followers in the marketplace through Christ honoring business ventures?”⁵⁵²

⁵⁵¹ Neil Cole, *Organic Church*, 27.

⁵⁵² W. Jay Moon presented “Entrepreneurial Church Planters then ask three questions” at the Great Commission Research Network's annual conference Oct 6-7, 2016 at Southwestern Baptist Theological Seminary at the Riley Center (Forth Worth, TX) as a guest speaker.

With these three questions, Jay Moon defines ECP as an “Entrepreneurial approach to form communities of Christian follower among unchurched people through business in the marketplace.”⁵⁵³ I totally agree with Jay Moon’s definition of ECP because the models of ECP deal with spiritual and socio-economic needs to engage the public through the marketplace (or business place) via entrepreneurial means. As noted before, various fresh expressions of church cover diverse social, economic (or business), educational, political, cultural, hobby, and ethnic groups to reach the unchurched and the dechurched for evangelism but ECP only attempts to “combine entrepreneurship and church planting in order to realize the synergy gained by joining forces.”⁵⁵⁴ Therefore, ECP is a subset of ‘Fresh Expressions’.

This taxonomy provides a framework to categorize various church planting approaches, and it situates the ECP approach within the existing body of literature.

Four informants (Pastor Choi, Pastor Anh, Jung, and Lee) talked about the concepts and practices of ‘Missional church.’ Especially, Pastor Choi stated, “*Odukieo church* attempts to become a missional church by focusing on ‘health church’... not ‘numerical growth.’” I asked him “what does ‘missional church’ mean for you? He answered, ““Missional church’ tried to reach out and engage in people and the public community to practice the kingdom of God” in the interview. *Odukieo church* emphasizes relationships between ‘missional church’ and ‘fresh expressions initiative’ by practicing public engagements in kingdom theology (or kingdom business).

After Paul Hyungkeun Choi who earned a Ph.D. degree in Intercultural Studies at Asbury Theological Seminary and is a professor of Missiology at Seoul Theological University

⁵⁵³ Ibid.

⁵⁵⁴ Ibid.

introduced the concept of ‘missional church’ first to the Korean churches in his article,⁵⁵⁵ *Missional Ecclesiology for the Korean Church* in 2000, many Korean missiologists, theologians, and pastors have presented the topics of ‘missional church’ through dissertations, articles, and academic presentations for the Korean churches. Paul Hyungkeun Choi criticizes that the Korean Church has too much emphasis on ‘personal conversion’ by quoting Lesslie Newbigin’s understanding of the Gospel and culture.⁵⁵⁶ He posits that ‘missional church’ can be an alternative model to make a balance in between public and personal realms in the Korean Church.⁵⁵⁷

Dong Kyu Choi who is a professor of Practical Theology at Seoul Theological University suggests the practice of ‘organic church’ and ‘missional church planting’ as an alternative church planting model in the understanding of ‘missional ecclesiology’ for the Korea Church.⁵⁵⁸

In addition, three different groups who connect ‘missional church movement’ to ‘Fresh Expressions initiative’ have emerged recently.

First, ‘Fresh Expressions Initiative in Seoul’ and ‘Urban Community Center and Missional Church Networks in South Korea’ (mainly Korean Presbyterian churches are included) are the first groups. Sukhaw Sung who is a cofounder of ‘Fresh Expressions initiative in Seoul’ and ‘Urban Community Center and Missional Church Networks in South Korea’ underline that

⁵⁵⁵ Paul Hyungkeun Choi. “[한국교회를 위한 선교적 교회론] Missional Ecclesiology for the Korean Church”, [한국선교] KMQ, Vol 3 (2000, Winter), 26-40.

Huchun Lee also mentions that Dr. Choi was the first person who introduced ‘missional church’ in South Korea in his article: Huchun Lee, “[한국에서 선교적 교회론의 접근방법들에 대한 선교학적 성찰] A Missiological Reflection on the Approaches of Missional Church in Korean Context”, [Mission and Theology] Vol. 30 (2013), p 54 among 49-74.

⁵⁵⁶ Ibid., 27.

⁵⁵⁷ Ibid.

⁵⁵⁸ Dong Kyu Choi. “[선교적 교회개척의 의미와 신학적 근거] The Meaning of Missional Church Planting and Its Theological Foundations”, [Mission and Theology] Vol. 28 (2011), p 275 among 263-290.

‘fresh expression initiative’ is an example of ‘missional church movement.’⁵⁵⁹ ‘Urban Community Research Center and Missional Church Networks in South Korea’ was reestablished in 2014⁵⁶⁰ by Sukhaw Sung’s leading and Sung also participated in launching ‘Fresh Expressions Initiative in South Korea’ (started from February, 2015) as a main cofounder. Sung contends that both missional church and mission-shaped church movement are different from traditional church growth movement because the movements emphasize ‘healthy church’ by engaging in public life.⁵⁶¹ Especially, Sung believes that ‘missional church’ is practicing the kingdom of God’ as a missional (sending) community in public, so its mission means participation of *Missio Dei* by serving community and society.⁵⁶²

In July 8th, 2013, sixty Korean missiologists, theologians, pastors, missionaries, and seminary students from various areas, denominations (Korean Presbyterian, Methodist, Evangelical Holiness Church, and so on) and church sizes (church planting churches, small churches, middle size churches, and mega-churches) participated in ‘a Missional Church Conference’⁵⁶³ (Title: *Missional Church in Korea: Discussion for Evaluations and Plans*) at Dongsoong Presbyterian Church in Seoul, South Korea.⁵⁶⁴ They recognized that the Korean churches needed to think how to apply ‘missional church’ to the Korean context and make it

⁵⁵⁹ Sukhwan (edited) Sung, *Missional Church's Today and Tomorrow* (선교적 교회의 오늘과 내일) (Seoul, South Korea :Yeyoung Communication, 2016), 6.

⁵⁶⁰ It was called by Urban Community Research Center Before reestablishing ‘Urban Community Center and Missional Church Networks in South Korea’.

⁵⁶¹ *Missional Church's Today and Tomorrow* (선교적 교회의 오늘과 내일) (Seoul, South Korea :Yeyoung Communication, 2016), 6.

⁵⁶² Ibid., 4-5.

⁵⁶³ Urban Community Research Center and Asian Research Institution of Language and Culture (ARILAC) in South Korea led the conference together.

⁵⁶⁴ “한국적 ‘선교적 교회’를 어떻게 실천할 것인가?: ‘한국의 선교적교회, 평가와 전망을 위한 토론회’를 마치고[*How to Practice ‘Missional Church’ in South Korea After Discussion for Evaluations and Plans?*], 목회와 신학 [Pastoral and Theology](August 2013), 126 among 126-129.

contextualize (or incarnate) in diverse public areas in an era of the church crisis.⁵⁶⁵ In order to sustain various churches and denominations' missional networks continually, participants presented following 'Missional Pronouncement' in this conference:

- A. We confess that the Triune God is doing mission...
- B. 'The missional church movement' is not a program or strategy for numerical church growth but a movement for church renewal.
- C. Our 'missional church' shares theological reflections with the Western Church who started the missional church first and then, we also respond to missional issues in Korea where God sent us for His missional commission and achievement.
- D. 'Missional church' needs to recognize 'the public community' first as its main mission field...
- E. ...Unification between North and South Korea is a main assignment of 'the missional church'
- F. We will support theological studies (in both domestic and abroad places) of 'missional church'...
- G. ...We respect the diverse and creative forms of 'missional church'...
- H. ...We hope that all churches who agree with 'the missional church movement' can make cooperation and networks together in the future.⁵⁶⁶

Second, the Korean Anglican Church is the second group in the 'missional church' and 'fresh expressions movement'. In April 24th, 2016, the Korean Anglican Church's Brendan Mission Research Center⁵⁶⁷ held a 'Fresh expressions conference' (Title: New Staring for the New Churches) at Seoul Cathedral Anglican Church of Korea. At that time, a hundred Anglican priests and church members also celebrated launching Brendan Research Center that focuses on 'missional churches' and 'fresh expressions of church' to help evangelism and church planting for the Korean Anglican Church.⁵⁶⁸ Recently, seven churches of 'fresh expressions' were planted at the Seoul Diocese.⁵⁶⁹ They also made a decision to study Anglican Church cases of Fresh

⁵⁶⁵ Ibid., 128-129.

⁵⁶⁶ Ibid., 129.

⁵⁶⁷ Please see Brendan Mission Research Center's facebook site: www.facebook.com/brendanresearch

⁵⁶⁸ This resource from Brendan Mission Research Center's facebook site
www.facebook.com/brendanresearch/posts/25141735188077

⁵⁶⁹ Ibid.

Expressions in England and then, they will help the Korean Anglican church planting by reflecting on these case studies.⁵⁷⁰

The third group is the churches who have Wesleyan traditions in South Korea. My cases belong to this group. The aforementioned *'We are the church'* was launched through Professor Sungbae Jang and Korean Methodist pastors who planted the new and diverse forms of the churches as a model of 'missional church' and 'fresh expressions' in May, 2016. In September 20th, 2016, the fresh expressions group held a book concert to introduce their new book, *'We are the Church'* that presents 'fresh expressions of the church' and eleven models of 'fresh expressions' at the Korea Methodist University in Seoul, South Korea. At that time, a hundred pastors and seminary students participated in the concert to hear the various voices of 'mission church' and ECP.⁵⁷¹ I had interviewed Dr. Sungbae Jang (a professor of the Korean Methodist Church), Joonsik Choi (a church planter of *Odukieo Bunsikjeom* church), and Sangkyoo Park (a general secretary of Cooperative Federation and Social Enterprise Department at Korean Methodist Church) who were cofounders of *'We are the church.'* Joonsik Choi and Sangkyoo Park knew about 'missional church' but they had never heard about 'fresh expressions initiative' before I had met them in between December, 2015-March 2016. When I introduced 'fresh expressions initiative' to them, they responded, "It is what I am practicing." They recognized that they needed to launch 'the fresh expressions initiative' (*We are the Church*) and published the book after I left South Korea. Dr. Sungbae Jang told me "We need to the new forms of church planting in the era of church crisis."

⁵⁷⁰ Ibid.

⁵⁷¹ "다양한 작은교회들의 목소리를 담다, '우리가 교회다' 북콘서트 [Contain various voices of the small churches, "*We are the church*" Book Concert], The Incheon Christian Newspaper, September 22, 2016. <http://www.iccnews.or.kr/archives/7164>

7-5. The Characteristics of ‘Missional Church’ and ‘Fresh Expressions’ Movements in South Korea

In this section, in order to describe how ‘missional church’ and ‘fresh expressions’ movement are developing in the Korean context, I will describe the characteristics of the movements. I derive four insights into ‘missional church’ and ‘fresh expressions’ movements in South Korea. First, these movements have been exponentially growing in recent times. In particular, as I noticed before, the fresh expressions movements (‘Fresh Expressions in Seoul’ in 2015, ‘Korean Anglican Church’s Brendan Mission Research Center’ in 2016, and ‘*We are the Church*’ in 2016) had been launched in the diverse Korean denominations since 2015.

The fresh expressions initiative is a model of missional church movements in South Korea. In particular, as I mentioned before, Sukhaw Sung (a cofounder of Fresh Expressions in Seoul) points out mission-shaped church and fresh expressions movement are an example of ‘missional church’ by practicing incarnational theology.⁵⁷²

‘Missional church’ and ‘fresh expressions’ movements connect to church planting initiatives as an alternative model in South Korea. As noted before, Dong Kyu Choi highlights that missional church planting is necessary for the Korean churches. There groups of ‘fresh expressions’ (Fresh Expressions in Seoul, *We are the church*, and Brendan Mission Research Center) tend to focus on the new forms of ‘church planting’ such as ECP and community-based church planting to reach out the public. Sukhwan Sung states, “I published *Missional Church’s Today and Tomorrow* to help people who are preparing for church planting.”⁵⁷³

⁵⁷² Sukhwan (edited) Sung, *Missional Church’s Today and Tomorrow* (선교적 교회의 오늘과 내일), 6.

⁵⁷³ Ibid., 14.

Second, despite a remaining lack of interdenominational cooperation and networks, the movements want to practice ecumenical and inter-denominational cooperation. According to ‘Missional Pronouncement’ at an interdenominational missional church Conference’ at Dongsoong Presbyterian Church in Seoul, South Korea in 2013, professors and pastors who are from different denominations agree that ‘the missional church movement’ needs to practice missional cooperation and network together.⁵⁷⁴

Third, these movements emphasize ‘indigenization’ by considering Korean socio-political, and economic conditions. These movements underscore the churches’ social (or public) participation. Korean churches learn ‘missional church and fresh expressions movements’ from the American Church and the Church of England but do not imitate American and English models directly. For example, according to ‘Missional Pronouncement’ in 2013, “Unification between North and South Korea should become a main issue of ‘the missional church.’”⁵⁷⁵ Sangkyoo Park, cofounder of *We are the church*, told me, “The Korean churches’ socio-economic engagements are necessary for the poor in South Korea, so missional churches should reach out [to] poor people to help in the Korean context.”

Fourth, the fresh expressions movement in South Korea implemented clergy-centered ministry. For instance, the book, *Missional Church’s Today and Tomorrow*, which introduces the missional church movement in America, fresh expressions of the church in the United Kingdom, and fresh expressions in South Korea, is written by pastors, theologians, and missiologists (all

⁵⁷⁴ “한국적 ‘선교적 교회’를 어떻게 실천할 것인가?: ‘한국의 선교적교회, 평가와 전망을 위한 토론회’를 마치고[*How to Practice ‘Missional Church’ in South Korea After Discussion for Evaluations and Plans?*], 목회와 신학 [Pastoral and Theology](August 2013), 129 among 126-129.

⁵⁷⁵ “한국적 ‘선교적 교회’를 어떻게 실천할 것인가?: ‘한국의 선교적교회, 평가와 전망을 위한 토론회’를 마치고[*How to Practice ‘Missional Church’ in South Korea After Discussion for Evaluations and Plans?*], 목회와 신학 [Pastoral and Theology] (August 2013), 129 among 126-129.

authors are clergy).⁵⁷⁶ In this book, all authors (Dongsub Oh, Namjung Lee, Changkeun Song, Youngwoo Lee, and Doyoung Lee), who have launched the new forms (a theater church, *diakonia* church, culture and arts church, village (or community) church) of church planting, are pastors. They started the churches as missional and alternative churches.⁵⁷⁷ I believe that the new forms of church planting are necessary for the Korean churches and church planters to interact with different groups who are not interested in Christianity in the various contexts.

7-6. Cultural capital for evangelism from my case studies

As noticed in Chapter four, the models of ECP provide ‘cultural capital’ to build bridges to potential Christians. *Odukieo* and *Coffee and Church* staff felt sorry for people who did not have cultural opportunities in their community. Jung-Sa contended,

Poor children and foreigners who live in Oido do not get cultural and educational chances. The church needs to help isolated people to get cultural and educational opportunities that are able to contribute to overcome their social-economic difficulties.

Pierre Bourdieu contends that ‘cultural capital’ and ‘social capital’ are connected to economic capital.⁵⁷⁸ According to Bourdieu, people who possess ‘cultural capital’ can acquire ‘economic capital’ through ‘educational investment.’⁵⁷⁹

Jung told me,

I was able to make connections and friendship with mental patients and hospital staff through barista education. Hospital doctors, nurses, and office staff are my great helpers for barista education and café business. They encouraged patients to enroll barista class for their future jobs. Patients also loved to take barista classes... Some of them came to

⁵⁷⁶ Sukhwan (edited) Sung, *Missional Church's Today and Tomorrow*.

⁵⁷⁷ Ibid., 145-252.

⁵⁷⁸ Bourdieu, Pierre. *The Forms of Capital*. In John Richardson, Ed. *Handbook of Theory and Research for the Sociology of Education*, 241-258.

⁵⁷⁹ Ibid., 243.

work *Jesus Coffee* as intern employees and attended a *Coffee and Church* worship. *Jesus Coffee* can get credibility from hospital staff and patients through barista education.

Socio-economic and cultural minorities do not have adequate educational opportunities, so they cannot get jobs easily. In order to help minorities accumulate ‘economic capital’, *Odukiewo church* and *Coffee and Church* provide educational opportunities for mental patients and teenagers at a barista class and Jabez School. Jung-B said,

We enjoyed opening Korean and art classes for foreign brides who married Korean husbands. We become like sisters by meeting each other at the classes. Also, we frequently invited or were invited at each home to sustain friendship.

Jung-Sa also mentioned, “Parents who are living around *Odukiewo* want their children to attend Jabez school because they know that we try to give teenagers a vision [spiritual capital] through Christian education,” This process of *diakonia* is to provide ‘cultural capital’ for poor people and eventually, the models of ECP can acquire ‘social capital’ by meeting with mental patients, teenagers, foreign brides, and poor people in the process.

Pastor Anh said,

We are reinvesting our business profits for serving mental and senior patients except rental fee, labor costs, other business, and ministry expenditure. Customers, who come to *Jesus Coffee* frequently and have close relationships with us, know about our serving for the community, so they are willing to pay their costs at our business places... last year we sold candles at three *Jesus Coffee* franchises for making philanthropic funds. Many candles were sold by customers.”

Eventually, economic, cultural, and social capitals are interrelated. In other words, in my cases, church planters and business staff build social networks and trust [social capital] with non-Christians by providing cultural capital for evangelizing them in their market places.

7-7. The Negative Aspects and Challenges of ECP in the Korean Context

There are three negative aspects or challenges for ECP in my case studies: 1) a negative reaction from the traditional churches (or pastors), 2) a negative reaction from Christian mass media (a dilemma of ECP), and 3) a business challenge.

First, some traditional churches and denominational leaders have negative opinions about ECP. As noted before, Pastor Choi said, “Some District Superintendents (DS) in my denomination do not approve church planting without a church building [sanctuary].” According to Pastor Choi and Pastor Anh, many Korean church pastors still believe that “the church should be a holy place, not a market place” by following ecclesiology of the traditional view [a sanctuary-centered church]. I asked Pastor Anh, “What does a holy place mean?” He responded, “Church planters need to prepare for a holy place [a sanctuary-centered place] that contains a church podium and chairs for church members and this place cannot be used for business purposes.” I asked him again, “How can you get approval for a café church planting from your denomination?” He answered me, “Each district makes a different decision for church planting, my district leaders agreed with doing business and church planting [ECP] together.” In some church denominations and districts in South Korea, traditional and denominational negative opinions can be a barrier for ECP.

Second, there is a negative reaction about ECP from the Christian mass media. A Korean Christian mass media (Newnjoy) discussed a potential dilemma for café church planting.

According to Newnjoy’ article,

Either business is doing good or not. Café church planters have a dilemma because if a café church’s business is doing well and many customers come to a business place, a church planter won’t have enough time to communicate and evangelize customers for

business. [On] The other hand, if business is not doing well, a church planter will experience financial difficulties. So, eventually, he (or she) cannot survive.⁵⁸⁰

It is really difficult for café church planters to achieve a balance between business and evangelism. I asked Pastor Anh, “How do you think about ‘a dilemma of café church planting (or ECP)’? How can you get over this dilemma?” He answered me,

I agree that it is really difficult to make balance between evangelism and business. So, our each café church focuses on business or evangelism differently. For example, *Jesus Coffee* in Galwal-Dong is more focus on evangelism. So, I spend more time to make relationships [social capital] with customers for evangelism and to have discipleship training and worships. However, *Jesus Coffee* in Mapo is more focus on business to support mission and evangelism financially.

As noted before, Pastor Anh highlighted,

I know about some negative opinions about café church planting. However, I think that a café church is effective both for evangelism as well as for business because a church [from offering] and a café [from business profits] can help each other reciprocally [reciprocal financial help].

Pastor Anh thinks that church planters’ leadership is also crucial for café church planting. He mentioned, “Café church planters need to become missional leaders by carrying out missional calling and vocation. Church planters do not too much emphasis on business success but engage in God’s mission.”

Third, there is a business challenge in the ECP models. I asked Choi-A who is a lay leader of *Odukio* church, a salesman, and a Ph.D. student in Marketing, “As a Ph.D. student in Marketing, do you think that *Odukio Bunsikjeom* can achieve business success?” Choi-A responded to me without hesitation,

⁵⁸⁰ “카페 교회 1년 만에 문 닫은 까닭 [The reason why a café church was closed after one year],” Newsnjoy, February 6, 2015
<https://www.newsnjoy.or.kr/news/articleView.html?idxno=198419>

Frankly, I did not think that it was a good business place because previous business owner was bankrupted. So, I did not believe the Korean restaurant was suitable for business in the place. However, Pastor Choi wanted to launch *Bunsik* business to meet children and people who live in the community for an evangelistic [or missional] goal... I recognize *Odukieo* is successful as a missional place.

He also emphasized, “Pastor Choi is not a business man but he is a faithful pastor. At first, I disagreed that he should start the business, but later I agreed with him because he wanted to be more focused on evangelism at a business place.” I heard that an employer and employees were experiencing financial suffering. Jung-A said, “Our employees are missionaries for our customers, so we can endure our financial difficulties with our missionary mindset.” However, I thought that church planters needed to learn about business principles for self-supporting in the models of ECP.

According to John Wesley’s sermon, ‘The Danger of Riches’, which was preached near the end of his life, riches by fraud or dishonest means became “Mammon of unrighteousness.” However, as John Wesley said, “You render unto God the things that are God’s, not only by what you give to the poor, but also by that which you expend in providing things needful for yourself and your household”, God allows us to use materials (or money) for the poor, ourselves (self-supporting), and families. For this reason, I believe that church planters (whether pastors or lay persons) can engage in business [socio-economic activities] for the poor and self-supporting by following John Wesley’s teaching.

Conclusion

In my case studies, the models of ECP accept ‘public ecclesiology’ to implement cultural and socio-economic hermeneutics in their specific contexts by practicing love (*jeong*), service (*disakonia*), and fellowship (*koinonia*) at a Korean restaurant, thrift shop, alternative school, café,

and hospital. In other words, various missional and public discourses are taking place through ECP as well as SPCEM to achieve ‘publicness’(or *pro bono publico*) in South Korea. In my taxonomy, fresh expressions initiative is a subset of ‘missional church movement’ and then, ECP is a subset of the fresh expressions initiative to reach out the public community through the marketplace.

I also dealt with negative aspects and weaknesses of ECP that became evident in my case studies. Although there are some weaknesses of ECP, many Korean missiologists, theologians, and pastors believe that ECP as a model of Fresh expressions can be a great tool to interact with non-Christians for evangelism. For this reason, this fresh expressions movement has rapidly grown since 2015⁵⁸¹ and recently, many missional and church planting discourses have happened as alternative church planting movement.

⁵⁸¹ As I mentioned before, three fresh expressions groups (*Fresh Expressions in Seoul*, *We Are the Church*, and the Korean Anglican Church’s *Brendan Mission Research Center*) officially have been launched since 2015 in South Korea.

Conclusion

Missional and Evangelistic Implications and Contributions

My study has missional and evangelistic implications for South Korea, given the unique historical and cultural conditions in that country. What I found in Korea may well go beyond the specific situation in South Korea at the present time. The means and meaning of outreach to people who have no prior interest in Christianity may have broader implications. What is the real meaning of “Church”? What is the real meaning of “attending to the total need of the person”? I will note the design of my study first and then address the findings.

First, I focused on *evangelism and church planting in the public arena (res publica)*. In my study, evangelism and church planting occurred in *si-jang* (a market, open, or public space) through practicing *jeong* (love) that is based from a cultural point of view in Korea on Confucian collectivism. But the notion of Christian “*agape*” is not an unrelated concept. As noted in my cases of ECP, employers, employees, and church members carry the Kingdom of God theology to the public (*res publica*). Kingdom business is an effective approach to engage in people’s (especially unchurched and dechurched people) daily lives. ECP workers do evangelism by practicing the process of *kerygma* (proclamation), *koinonia* (fellowship), *diakonia* (service), and *mathēteusate* (make a disciple) in the marketplace. The Church is sent into the public arena for God’s mission (*Missio Dei*) because the Triune God wants to fulfill God’s love.

Sebastian Kim and Paul Chung emphasize public missiology. As Korean missiologists, they are well placed to take into account specific characteristics of the Korean context. My approach to these issues is similar to theirs in that Sebastian Kim and Paul Chung believe in the possibility of connecting public missiology to *minjung* theology. For example, Sebastian Kim argues *minjung* theology has similarities with public theology by reflecting on the Korean socio-

political and economic circumstances.⁵⁸² Paul Chung also emphasizes that public theology tries to help “*minjung* who are burdened by the sin of the powerful and the privileged in the world.”⁵⁸³ The models of ECP focus on helping and making relationships with the grassroots for evangelism through *diakonia* and *koinoina* in the marketplace. Although ECP emphasizes entrepreneurial approaches, it is not solely an emphasis on the socio-economic.⁵⁸⁴ Moreover, it urges Christians to share their social, economic, cultural, and spiritual capitals with people who live in the community. ECP does not pursue business for the sake of business alone; rather, for the sake of helping the unchurched and the needy as “total persons” in mind, body and spirit.

One of the distinguishing characteristics of ECP is to seek relationships between church planting and social capital in the broader community. ‘Social capital’ is a technical term from the social sciences (especially, business, economics, and sociology). Robert Putnam points out ‘social trust and networks’ (social capital) is a socio-economic resource by citing French social theorist Pierre Bourdieu, German economist Ekkehart Schlicht, and American sociologist James S. Coleman.⁵⁸⁵ People can create opportunities for jobs, cultural capital, public, and political engagements through social capital. In my study, employers, employees, and church members generate ‘social capital’ in social networks at a business place, and then this social capital develops into a spiritual opportunity for evangelizing people (especially *minjung*) at a café church, Korean inexpensive restaurant, or a thrift shop. I found interconnections between evangelistic and socio-economic narratives in ‘*Category V. Getting Social Capital through ECP.*’ In order to find relationships between church planting (or evangelism) and social capital, as

⁵⁸² Sabastian Kim highlights differences between public theology and liberation theology such as *minjung* theology in *Theology in the Public Sphere* (p.23), but he also argues the contributions of *minjung* theology to overcome inequality and injustice by engaging in Koreans’ public life (p.109).

⁵⁸³ Paul Chung, *Public Theology in an Age of World Christianity*, 185.

⁵⁸⁴ Sabastian Kim argues that public theology also tries to overcome monopoly in public. Please Sabastian Kim, *Theology in the Public Sphere*, 24.

⁵⁸⁵ Robert D. Putnam, *Bowling Alone*, 19-20. ‘

noted in Chapter three, I accepted and used the process of grounded theory in a qualitative study. Consequently, I conclude that social capital and church planting (or evangelism) are closely connected in ECP not only in theory but also in practice. According to case studies, church planters and staff have succeeded in building social capital with non-Christians through business, and then they evangelize and invite them to discipleship training, worship, and educational opportunities. They have used business to build trust and to give love. This in turn makes evangelism possible where previously it would have been impossible.

Sebastian Kim describes the reasons why Christianity becomes ‘Bible Christianity’ given the Korean culture and context.⁵⁸⁶ He emphasizes that

The distinctiveness of Korean Christianity as Bible Christianity is due to the fact that the Korean education system was heavily influenced by the Confucian traditional method of teaching and learning. Confucian learning was highly systematized and people of the ruling and middle classes were required to learn the Confucian texts by heart.⁵⁸⁷

So, early Korean Christians accepted the idea that the Bible was a sacred text since the notion of “sacred text” was familiar in Confucian traditions. They made a transition to Biblical texts and accepted and practiced the text in their public life.⁵⁸⁸

But recently conditions in Korea have changed. Korean Christianity has been growing by providing educational opportunities and studying the Bible. However, recently the Korean churches have developed a somewhat different character: public imagination provides a force and new ideas from peoples’ voices that are important for evangelism and church planting in a Korean secular society. In other words, without personal trust and a good reputation, people do not accept authority based on sacred texts alone. For this reason, ECP tries to form positive

⁵⁸⁶ Sebastian Kim, *Theology in the Public Sphere*, 37-38.

⁵⁸⁷ Ibid., 38.

⁵⁸⁸ Ibid., 39.

public attitudes through both spiritual and socio-economic engagement, building social capital with people who live in the broader community.

Second, I discussed reimagining ‘*ecclesiology*’ in my study. As mentioned in Chapter seven, many Korean churches stress ‘sanctuary-centered ecclesiology’ (Church building-centered ecclesiology) in terms of sustaining the church building’s holy isolation. However, the models of ECP reject isolation and strive to reach out, listen to, love, and serve un-churched and de-churched people who live in the community. This is focusing on ‘public ecclesiology.’ There are three aspects of ‘public ecclesiology’ in my understanding of ECP.

1) *Public ecclesiology is missional*: Missional ecclesiology emphasizes that God sends churches and peoples to the world for God’s mission (*Missio Dei*). The range is ‘missional’ and is wider than the range of ‘public.’ One must venture out far away from the safe, pure confines of the sanctuary. The examples of ECP undertakings in my study see themselves as “sent out” for the sake of their public communities as a whole (not just to serve a small select group). For this reason, ‘public ecclesiology’ is a subset of ‘missional ecclesiology.’ It is mission carried out for the nearby neighbors who have no connection with Church and who have many personal and spiritual needs. As noted before, my cases of ECP did not know how they could engage their public communities. However, they realized what people, who lived about their business places, needed for their holistic transformation in their contexts. In other words, ECP tried to seek how faith communities reach the public (especially social-economic) sphere and do mission and evangelism in the marketplace. Some people need human contact in their loneliness. Some need food. Some need job training. Some need help with language skills. Through love and friendship, trust is built. Gradually, with trust, spiritual needs can be addressed.

2) *Public ecclesiology is incarnational*: As noted in Chapter five, the models of ECP call for doing holistic evangelism in an incarnational mindset. The models push for interaction with un-churched and de-churched people who live in the community. Thus, they consider peoples' needs, lives, communicational skills, and cultures. This is an "en-bodied" effort. This is to incarnate God's love and concern for all human beings. They adopt business and socio-economic strategies to engage in people's lives, practicing incarnational love. Employers and employees are practicing the hermeneutics of Gospel in the public life. Lesslie Newbigin highlights that the local congregation needs to become 'the hermeneutic of the gospel.'⁵⁸⁹ It means that Christians need to engage in people's lives to proclaim the Gospel through their actions and their work. ECP attempts to build a local congregation using more than words and sacred texts. The Church is built by human bodies acting with God's mercy to show God's love.

3) *Public ecclesiology is relational*: The models of ECP concentrate on social networks among the elements of social capital. A ECP Church is a community-based church. As mentioned before, the public churches in my study depend upon personal bonding to build social capital. The churches develop *Uri mindset* (bonding social capital) through the practices of love (*jeong*), fellowship, discipleship, and worship as the faith community. Further, they try to accumulate social trust and build networks (bridging social capital) with non-ecclesial people by consciously avoiding the pull of privatization. The drive is for opening and reaching out. *Uri mindset* is based on communal and social collectivism to build strong relationships.

Third, I expect in the future *the possibility of global networks and cooperation*. Christian outreach will become less and less an effort by people from Western countries to carry mission to non-Western countries. Lesslie Newbigin argues that "Missions will no longer work

⁵⁸⁹ Lesslie Newbigin, *The Gospel in a Pluralist Society*, 222.

along the stream of expanding Western power.”⁵⁹⁰ Thus, there will be no one culture or country that dominates missions in our global world. There will be multi-cultural cooperation in the work of Christian outreach.

The Fresh Expressions movement underscores missional networks of diverse peoples pursuing diverse paths. There is cooperation and diversity in the focus on a ‘mixed economy.’ Although the fresh expressions initiative was started in England, it is growing in the global North such as Europe and North America to evangelize Western people who live in post-Christendom. Korea is part of this global “North” spread of Fresh Expressions initiatives. One may ask why the global “South” lags behind. The case of South Korea might shed some light on this failure up to now of the movement to take hold in the global South. In England, North America and Korea, there is a history of Christian practice. Shortcomings of this Christian practice have given rise to a Post-Christian mentality. There has been time for trust to be lost. Fresh Expressions projects aim to rebuilt trust that has been lost in Post-Christian settings. In the global South the Post-Christian era has yet to arrive. Alternative churches are needed where the traditional churches have started to fail and lose trust. In the global South, traditional churches are still pursuing traditional modes of evangelism. But in succeeding decades, even these churches may face a Post-Christian culture.

In spite of their different history from the Western Church, there has been enough experience of traditional church institutions to bring Korea into the Post-Christian era. Some Korean church planters and ecclesial groups are practicing the Fresh Expressions movement to generate social capital that has been lost. They engage the public community for evangelism and

⁵⁹⁰ Lesslie Newbigin, *The Open Secret*, 5.

church planting by practicing *jeong* that is culturally appropriate because of Korean Confucian collectivist culture.

The Fresh Expressions movement can contribute to evangelizing and church planting in non-Western countries, both in the global North and South. It is particularly called for in evangelizing Post-Christian areas, but it needs not be confined to such areas. People everywhere respond to personal attention and love. Universally, active service that demonstrates love will build trust. People need not be skeptical about Christianity in order to have a trusting relationship emerge from sincere loving contact. My presentation of the Korean examples of Fresh Expressions projects may serve to show Western readers how such community outreach can succeed in gradually bringing the unchurched into a Christian fellowship. The healing and helping of the “total person” is at the heart of Gospel.

Appendix A. Description about categories

A. Evangelism and church planting in South Korea

Sixty nine codes (or concepts) are included in this category. There are three subcategories in this category: 1) *General evangelism and church planting in South Korea* (10 codes), 2) *Difficulties of evangelism and church planting in South Korean* (51 codes), and 3) *Informants' former experience for evangelism and church planting* (8 codes). Informants mainly described the reasons why evangelism and church planting are difficult in the Korean context.

B. Pastors' getting a job

Most of the employees are pastors and pastor's wives, so they mentioned the main reason why Korean pastors have economic difficulties. There are three subcategories in this category (total 14 codes): 1) *Bivocational issue* (4 codes), 2) *Difficulty of pastors' livelihood* (3 codes), and 3) *Lack of church positions for pastors* (7 codes). They think that there are not many pastoral positions at the traditional churches, so socio-economic alternative plans are necessary for unemployed pastors in South Korea.

C. Evangelism for the Next Generation

The most codes that are included in this category come from the interviews at *Odukio church* because they thought that God gave a calling and vision to them for the new generation at *Odukio church* ministry. Especially, Pastor Choi worries that the average of regular children and teenagers' church attendance has rapidly declined at the Korean churches. According to third subcategory: *Practicing evangelism for the next generation*, *Odukio church* staffs think that *Odukio* is a missional base for meeting and evangelizing children and the young generation. Kim-A said, "Children loved to come and play at *Odukio Bunsikjeom* because *Odukio* staff

loved and played with them” in the interview. Choi-A also told me, “The calling of *Odukieo church* is ministry for the next generation.” Pastor Choi mentioned, “*Odukieo church* is dreaming of a missional base for the next generation.” Jabez School is an alternative school to teach teenagers in faith, and ‘*Firestorm camp*’ is an important ministry for proclaiming the Gospel to the next generation. Jung-B, Jung-Sa, and Jung-A emphasized that *Odukieo church* members were preparing ‘*Firestorm camp*’ for the young generation. Pastor Choi said, “Jabez school is an alternative school for the next generation.” Building social capital with the young generation for evangelism is one of crucial missional callings for *Odukieo church*. I deal with this issue in Chapter four.

D. Context and Contextualization

In this category, there are three subcategories. First, informants talked about ‘the context in South Korea.’ The traditional church planting and evangelism are really difficult in the Korean context, so they believe that the new forms of church planting are necessary. Pastor Choi said, “The new forms of church planting are essential in the context because traditional church planting is no longer effective in South Korea” in the interview.

Second, informants introduced their communal and specific church planting contexts. Especially, there are many poor people, broken families, and isolated immigrants in Oido, so both spiritual and socio-economic engagements (holistic mission) are essential in this context. Choi-A stated, “there are many single parents, poor people, and mixed marriage families around *Odukieo church*.”

Interviewees from *Coffee and Church* described the contextual circumstances of the franchises (Garwol-dong, Mapo, and Hanseo Central Hospital). The headquarters of *Jesus Coffee* and Mapo *Jesus Coffee* were established in Seoul, in the urban context. Jesus Coffee at Hanseo

Central Hospital was launched to evangelize and re-socialize mental patients. They were convinced that ‘coffee’ is a great cultural mediator in the context where people are not interested in Christianity. I observed that *Jesus Coffee* staff talked ‘coffee’ and ‘faith’ with customers and patients through my participant-observation in the urban context. Jung who is working at *Jesus Coffee* Hanseo hospital said, “Coffee business is a good tool to make a connection with people who live in cities.”

Third, informants in both case studies emphasized that ECP was suitable to interact with people who live in the specific context by contextualizing their culture. They chose and started their business and model of ECP by considering the context and peoples’ life. For example, *Odukio* staffs opened a thrift shop (Flowing shop) to meet immigrants’ needs.

E. The Traditional View Concerning ECP [soteriology, ecclesiology, and evangelism]

According to categorizing and analyzing data, there are two different polarized traditional churches’ opinions toward ECP. Some traditional churches, denominations and church leaders think ‘the church’ is necessarily ‘a sanctuary’ (a church building), so some denominational districts do not allow ‘church planting’ without ‘a church building.’ Pastor Choi said, “Only [a] few District Superintendents (DS) permit church planting without a building at the Korean Methodist Church” in the interview. However, the models of ECP are practicing their church planting in the market place.

F. BAM and ECP (Fresh Expressions)

This is the second major category. The emerging ECP is a main phenomenon as a model of BAM and fresh expressions initiative in my analysis. There are two subcategories (*General BAM and ECP in South Korea* and *Practicing BAM and ECP in the context*) in this category. The most codes (one hundred six codes) are included in the second category: Practicing BAM

and ECP in the context among one hundred forty four codes. Informants point out that both business and evangelism are practicing together to reach out to people who live in their community. Pastor Anh told me, “A café church could have a great brand by practicing both ministry (or evangelism) and business.” Jung-B mentioned, “We could get opportunities to spread the Gospel in a business place” in the interview. Jung-Sa emphasized, “Pastor Choi replanted *Odukieo* church to meet people as a new form of church planting” and she also said, “God wanted us to seed the Gospel in Oido through *Odukieo Bunsikjeom* and a thrift shop (Flowing ship).” Jung stated, “*Coffee and Church* is a valuable church in the community” in the interview. Lee also said, “A café church is a missional strategy to engage in secular culture.”

Some of the pastors and church planters believe that ECP is a good example to transform a paradigm from traditional church planting to fresh expression church planting. Pastor Choi said, “the Korean churches need to focus on fresh expressions church planting, not traditional church to reach out the public community.” As mentioned in Chapter one,⁵⁹¹ Pastor Choi participated in a ‘*We also are the church*’ movement, which is a type of ‘fresh expressions initiative’ in South Korea as one of the cofounders. He did not know that his church planting was a model of ECP and fresh expressions before he talked with me. However, he realized that he and his Korean Methodist colleagues were engaging in ‘fresh expressions initiative’ and they launched a ‘We are the church’ meeting in May, 2016 after I left South Korea.

G. Biographical background

This is the fourth major category among twenty three categories. Interviewees could feel free to share their personal biographical stories with me through my open question. There are three different subcategories (stories of employer, employees, and church members) from each

⁵⁹¹ Please see p.4.

different group. I was able to find and analyze how ECP church planting was started and why staffs and church members could be joined at their churches through interviewees' biographical discourses and narratives. For examples, Yu, who is a lay leader at Coffee and Church, was a de-churched person. She was a Christian but she did not attend a church worship for a long time because she was working on Sunday and was disappointed by church leaders. First of all, she came to Jesus Coffee as a customer and Pastor Anh established a relationship with her and invited her to a small group meeting. And then, she continued to attend church services and finally became a church member. I recognized that some church members were the de-churched while I heard about interviewees' biographical stories in the interviews and had participant-observation in my research fields.

H. Employee

There are three subcategories (Multi-roles & abilities, Social capital in employees, and Compensation for employees) in this category. In both cases, employees are practicing multi-roles to do both business and church ministry. If you look at Figure 1.5. The Lists of Interviewees in Chapter one, you will recognize that employees take on several roles at the churches of fresh expressions.

Second, we can find that employers and church planters hire employees through their or other employees' social capital. For example, Jung-B, an employee and children pastor at *Odukio* church, went to a same seminary with Pastor Choi. They had maintained a close relationship each other before Jung-B was hired at *Odukio* church.

Lee, a part time worker and a youth pastor at other church, is also a close friend of Jung (an employee and a children pastor at Coffee and church). So Jung recommended Lee to Pastor Anh for hiring at Jesus Coffee.

Third, employers and some employees talked about employees' compensation (salary, insurance, housing, and so on).

I. General Business

There are two subcategories (General business in South Korea and General business in a model of ECP) in this category. Nine informants (Pastor Choi, Jung-B, Choi-A, Choi-B, Pastor Ahn, Kwon, Kang, Ko, and Yu) from *Odukio* church mentioned the first subcategory (twenty nine codes): General business in South Korea. Five interviewees (Pastor Ahn, Kwon, Kang, Ko, and Yu) from Coffee and Church talked about 'general coffee business' in South Korea. The most codes (twenty five codes) in this category are involved in the interviews from Coffee and Church.

Second, five informants (Kim-A, Jung, Lee, Kwon, and Kang) mentioned that they use good ingredients to maintain good quality for customers. *Odukio Bunsikjeom* does not get much financial (business) profit because *Odukio* staff are selling low price Korean food. Pastor Choi said, "We could not pay entire monthly payment for renting business places through only financial profits of *Bunsikjeom* business, so a thrift store (business) helped us pay for the places." He also mentioned further,

We deposited five million Won (about five thousand Dollars) and should pay monthly five hundred fifty thousand Won (about five hundred fifty Dollars) for renting *Odukio Bunsikjeom*. We also deposited five million Won and should pay monthly three hundred thousand Won (about three hundred Dollars) for renting 'Flowing shop.'

However, according to Pastor Choi, Jung-B, and Kim-B, "Although *Odukio Bunsikjeom* is selling cheap Korean foods, they are using good ingredients." Pastor Anh, Jung, Kang, and

Kwon also highlighted, “Jesus Coffee’s Americano is also cheaper than other cafes’ but they are using great coffee beans and ingredients.”

Pastor Choi mentioned, “‘Flowing shop’ of *Odukio* church gets much financial profit because high quality goods are donated freely by many other Christians and churches.” Pastor Choi and Jung-B who are in charge of ‘Flowing shop’ emphasized Flowing shop’s financial contribution through business profits. I did not observe their financial statements but they indicated that their business is profitable.

J. Cooperation (Mixed Economy)⁵⁹²

There are four subcategories (*Cooperation with other churches*, *Cooperation with denomination*, *Cooperation with non-ecclesial institutions*, and *Inter-denominational cooperation*) in this category. The new forms of church (or Fresh Expressions of the church) do not neglect cooperation with the traditional churches and other diverse churches but they are practicing reciprocal collaboration.⁵⁹³ I observed that many church leaders visited *Odukio* church and Coffee and Church to learn their church planting and evangelistic strategies. Pastors and staffs at both churches were willing to share their missional and evangelistic experiences with other church leaders. Coffee and Church also has a close cooperation with an American military church in South Korea through Korean wives who married American soldiers.

Second, Pastor Choi has cooperation with the Korean Methodist Church. Specially, some seminary students from the Korean Methodist University visited *Odukio* church to study a model of ECP with their professors’ recommendation. Jung-B presented *Odukio* ministry to Korean Methodist missionaries as a model of BAM. Coffee and Church is connecting to the Korean Evangelical Holiness Church.

⁵⁹² I address this category in Chapter six.

⁵⁹³ *Church for Every Context*, 65.

Third, both *Odukiewo* church and Coffee and church have great partnerships with non-ecclesial institutions. *Odukiewo* church has a partnership with Byuksan Construction Cooperation (a construction company) that supported *Odukiewo* and provided a space for the Jabez school. Coffee and Church is operating Jesus Coffee Mission Agency (JCMA) and Jesus Coffee with Hanseo Central Hospital. They planted a church in May, 2016 at Hanseo Central Hospital for hospital staff and patients through their cooperation.

Fourth, both *Odukiewo* church and Coffee and church are practicing inter-denominational and ecumenical cooperation with other churches. Pastor Choi goes to the Korea Presbyterian churches and leads church planting or educational seminars for church leaders. He is also participating in ‘Church 2.0 meeting’, which is a non-denominational small church meeting. Pastors, who are from different denominations, gather together to share their church planting and ministry experiences with church leaders. ‘Fire storm camp’ is also open to churches from other denominations. I observed their preparatory meeting for the camp. There were pastors and voluntary staff who were from different denominations (Methodist, Presbyterian, Non-denomination, and so on).

Pastor Anh and *Coffee and Church* have good cooperation with churches from other denominations. Coffee and Church opens their business place for other denominational church meetings.

This category is really significant to answer a research question (number three): How has ECP affected attitudes toward the local churches, denominations, and other non-religious institutions in the community? Therefore, I deal with this category in more detail in Chapter six by comparing and applying my theoretical frame.

K. The Church as a Multi-purpose Place

Usually, a model of ECP can be a multi-purpose place for business and ministry together. It is able to become a ‘second place’ as a working place and it also can be the ‘third place’ to make social networks with others.⁵⁹⁴ However, Milbank critiques Fresh Expressions movement because “the universal Church is located ‘in one place, within one circumscribed boundary and in one sacred, consecrated building.’”⁵⁹⁵ However, the early churches in the Acts of the Apostles did not require specific buildings and Christians used to get together at home (the first place) or in the marketplace (the second or the third place). In my cases, both *Odukio* church and *Coffee and Church* use their spaces as diverse purpose places. According to Jung-B’s interview, “*Odukio* becomes a multi-purpose place as a counseling center for children, a church for church members and others, and a business place for customers.” Pastor Anh also mentioned, “The church and a café share a building to reduce rental fee.” Coffee and Church functions as both a café and a worship space.

L. Supporting from church members and others

There are two subcategories (*Supporting from church members* and *Supporting from others*) in this category. The most codes (or concepts) are included in the first subcategory: *Supporting from church members*. Six Interviewees (Jung-B, Jung-A, Kim-A, Choi-A, Choi-B, and Kim-B) from *Odukio* Church said that church members help in church ministry. They also volunteer for ‘Firestorm Camp’ to minister to the younger generation.

⁵⁹⁴ Ray Oldenburg (in his book *The Great Good Place: Café, Coffee Shops, Bookstores, Bars, Hair Salons, and Other Hangouts at the Heart of a Community* (3rd edition). New York: Marlowe & Company, 1999) notes that ‘the third places’ are separated from the first place (home) and the second place (work) such as cafes, coffee shops, bookstores, bars, hair salons, and other hangouts in the public community. It is a crucial to make social capital (social trust and network) with other people in the informal environments.

⁵⁹⁵ Report of an Anglican-Methodist Working Party, *Fresh Expressions in the Mission of the Church* (London, UK, 2012), 134.

M. Leadership

Eleven informants (Pastor Choi, Jung-B, Jung-Sa, Jung-A, Kim-A, Choi-A, Choi-B, Kim-B, Pastor Anh, Jung, Kwon, and Yu) mentioned leadership. First, the most codes points out '*Pastor's leadership*' in this category. Pastor Choi and Pastor Anh are ordained pastors. Jung-B became a senior pastor of *Odukieo* Church in May, 2016. Lee is ordained and serving other church as a part time pastor. Jung-B and Jung are serving *Odukieo* and *Coffee and Church* as children pastors and employees. These pastors attempt to meet church members, customers, and non-Christians who live in their community with an incarnational mindset.

Second, just a few codes focus on '*Lay leaders' leadership*'. Especially, one of the interviewees from *Coffee and Church* emphasized 'a leadership committee of *Coffee and Church*' to make their significant decisions.

N. Practicing Theology in the Context

This is the third major category among twenty three categories. Informants mentioned what they or their churches were doing and practicing theology for people in their interviews. There are eleven subcategories in this category: *Jeong* [love, *koinonia*, hospitality], Kingdom of God (Kingdom business), Incarnation ministry, Missional church, Activities in the public community (public theology), Holistic mission, Wesley and theology, Healthy church, Discipleship, *Diakonia*, and Others.

I describe ten subcategories except the last subcategory (Others) and apply these theological and missiological concepts and practices to my theoretical frame through comparisons in Chapter four, five, six, and seven.

O. Social Enterprise

Both *Odukieo Church* and *Coffee and Church* are planning to submit an application for getting permission of ‘social enterprise’ from the Korean government in 2016. Of course, both churches are operating and managing like social enterprises. However, in South Korea, in order to establish ‘social enterprises’, people need to get an official permission from the government. Pastor Choi and Pastor Anh want to launch ‘Christian social enterprise’ to help socio-economic minorities such as immigrants and mental patients.

P. Ecclesiology

This category is very crucial for me because I could understand how informants thought about their churches and what the churches were doing by focusing on their ecclesiology. There are three subcategories in this category: *Missional ecclesiology*, *Community based-church (public ecclesiology)*, *Universal church*. The models of ECP carry out holy and universal church as a subset of Fresh Expressions because they believe that each faith-based church is one body. Jung-Sa said, “When our church members and employees do public evangelism, we do not encourage people to come only my church but to come our (*uri*) or other Church [universal church]. I explain this category in more detail in Chapter four.

Q. Providing ‘cultural capital’ for people

Both *Odukieo Church* and *Coffee and Church* try to provide ‘*cultural capital*’ for people who do not get enough cultural and educational opportunities in their community. There are two subcategories (Cultural opportunities and Educational opportunities) in this category. I deal with ‘cultural capital’ in more detail in Chapter five.

R. Helping church members from pastors or churches

There are two subcategories (*Helping from pastors* and *Helping from churches or other church members*) in this category. According to the interviews, Pastor Choi and Pastor Anh helped their church members by giving spiritual guidance. Most of the church members at Coffee and Church were unchurched and de-churched persons. They started to attend the church as customers and decided to settle down in the church through Pastor Anh's discipleship training.

There are many single parent families at *Odukieo* church. These church members help each other like a family at the church. For example, I observed that church members shared food with each other and Jung-A and Jung-B led tutoring for children because their parents were too busy to take care of their kids. Choi-A and Kim-B said, "Our poor church members financially and spiritually help each other like a family." Choi-A mentioned further, "I see... Social security is not working well in Oido, so it is important for church members to help each other and one another."

S. Serving people who need help

Both *Odukieo* church and Coffee and Church are serving people who live outside the church. According to the subcategories, they are practicing 'three different kinds of help': Socio-economic help, Spiritual help, and Cultural and relational help. I describe these three contributions for people who live in the community in more detail in Chapter five.

T. Worship-centered church

There are two subcategories (*Sunday worship* and *Weekdays worship*) in this category. The most codes in this category were from interviewees of Coffee and Church. Jesus coffee is totally closed on Sunday to focus on their worship.

Informants mentioned more about ‘weekday worships’ than about ‘Sunday worship’ in this category. I deal with why they emphasize ‘weekday worships’ in more detail in Chapter four.

U. Franchises and Multi-ECP

All of the codes (or concepts), which are included in this category, are from interviewees of Coffee and Church because Jesus Coffee Mission Agency (JCMA) established three franchise Café churches as a model of multi-ECP. I address an issue of ‘multi-ECP’ in more details in Chapter four.

V. Getting social capital through ECP

This is the most important category (two hundreds and seven codes) among twenty three categories. Moreover, this is one of the most significant categories to find out relationships between evangelism and social capital through ECP. This category will be a key to answer my research question (number two) by comparing and interacting with my theoretical frame in Chapter five. There are five subcategories (Making social capital for evangelism, Making social capital with social minority people, Making social capital with general customers, Making social capital with church members, and Making social capital with the young generation) in this category. Robert Putnam contends that the churches must be one of the most crucial places where people can build social capital in America as faith communities.⁵⁹⁶ He highlights the working places are also a main place to make connections with others in his book (Chapter five).⁵⁹⁷ However, working-related organizations can form a monopoly cartel in peoples’ relationships (especially between employers and employees) when they only have the goals of accumulating business profits in the places.⁵⁹⁸

⁵⁹⁶ Robert Putnam, *Bowling Alone*, 66.

⁵⁹⁷ Ibid., 80-92.

⁵⁹⁸ Ibid., 80.

Fifteen interviews (Pastor Choi, Jung-B, Jung-Sa, Jung-A, Kim-A, Choi-A, Choi-B, Kim-B, Pastor Anh, Jung, Lee, Kwon, Kang, Kim, Ko, and Yu) talked about the first subcategory: *Making social capital for evangelism*. For instance, Pastor Anh said, “We continued to make relationships and engage in people’s life through business for evangelism.” Jung-B also stated, “We opened *Bunsikjeom* (restaurant business) to make relationships with the community for evangelism” in the interview

Nine interviewees (Pastor Choi, Jung-B, Jung-Sa, Jung-A, Kim-A, Choi-A, Pastor Ahn, Jung, Kim, and Ko) dealt with the second sub-category: *Making social capital with social minority people*. For example, Pastor Choi mentioned, “business (a thrift store) makes relationships with people who are from Vietnam, Thailand, China, and other Asian countries.” Jung said, “We build intimate relationships with mental patients who are attending barista class.”

Fourteen interviewees (Pastor Choi, Jung-B, Jung-Sa, Jung-A, Kim-A, Choi-A, Choi-B, Kim-B, Pastor Anh, Jung, Lee, Kwon, Kang, Ko, and Yu) talked about the third sub-category: *Making social capital with general customers*. Choi-A told me, “Our church makes a contact point to meet people through business.” Yu said, “Many traditional churches do not use their sanctuaries at weekdays but Coffee and Church has relationships with people everyday at a business place.” Interviewees emphasized the churches’ ministry on weekdays. Jung-Sa mentioned, “Christians need to provide positive influences on weekdays for the community and non-Christians. I thought that *Bunsikjeom* church could become a great tool to interact with non-Christians at weekdays.” Pastor Anh stated, “Non-Christians do not like to come to sanctuaries on Sunday. However, nobody dislikes drinking a cup of coffee at a café on weekdays.” Kwon stressed, “The best advantage of a café church is that we can meet many people anytime.”

Seven interviewees (Kim-A, Kim-B, Pastor Anh, Jung, Lee, Kang, Kim, Yu) mentioned about the fourth sub-category: *Making social capital with church members*. For example, Kim said, “I came to Coffee and Church through Silvia’s invitation. Pastor Anh met Silvia [a customer] first at Jesus Coffee.”

Eight interviewees (Pastor Choi, Jung-B, Jung-Sa, Jung-A, Kim-A, Choi-A, Kim-B, and Lee) addressed the fifth sub-category: *Making social capital with the young generation*. Jung-B mentioned, “We are maintaining relationships with children and teenagers through BAM.” Jung-Sa also said, “We try to make a contact point [through business] with children.”

W. Accessibility

One of the most crucial advantages from ECP is ‘*accessibility*’. I will deal with this category in Chapter five again.

BIBLIOGRAPHY

- Abelove, Henry. *The Evangelist of Desire: John Wesley and the Methodists*. Stanford, CA: Stanford University Press, 1990.
- Abraham, William. *The Logic of Evangelism*. Grand Rapid, MI: Eerdmans Publishing Company, 1989.
- Achbishop's Council on Mission and Public Affairs, *Mission-Shaped Church: Planting and Fresh Expressions in a Changing Context*. NY, New York: Searbury Books, 2009.
- Berger, P. L. and R.W. Hefner. 2003. Spiritual capital in comparative perspective. Paper prepared for the *Spiritual Capital Planning Meeting*, downloaded metanexus.net/archive/spiritualcapitalresearchprogram/pdf/Berger.pdf 12/2/2015.
- Berger, P.L. and Gordon Redding (ed.), *The Hidden Form of Capital: Spiritual Influences in Societal Progress*. New York: Anthem Press, 2011.
- Bevans, Stephen B. and Roger P. Schroeder, *Constants in Context: A Theology of Mission for Today*. Maryknoll, NT: Orbis, 2004.
- Bonhoeffer, Dietrich. *Letter and Papers from Prison*. New York, NY: Touchstone, 1997.
- Bosch, David J. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll, NY: Orbis Book, 1991.
- _____. "How My Mind Changed: Mission and the Alternative Community," *Journal of Theology for South Africa* No 41 (December 1982): 6-10.
- _____. "The Church as The Alternative Community" *Journal of Theology for South Africa* No 13 (December 1975).
- Bourdieu, Pierre. *The Forms of Capital*. In John Richardson, Ed. *Handbook of Theory and Research for the Sociology of Education*. New York: Greenwood Press, 1986 241-258.
- Bradshaw, Bruce. *Bridging the Gap: Evangelism, Development, and Shalom*. Eugene, Oregon: Wipf & Stock, 2007.
- Burns, Stephen. *Worship and Ministry: Shaped toward God*. Eugene, Oregon: Wipf & Stock, 2012.
- Carter, Ken. "Where We Actually Live and Gather: Networks and 'Third Places'," The Florida Conference of United Methodist Church (October 6, 2016). <http://www.flumc.org/blogdetail/2369243>
- _____. "Attractional Church, Missional Church and the End of the Home Field Advantage",

- Fresh Expressions US (Jan 25, 2016).
<http://freshexpressionsus.org/2016/01/25/attractional-church-missional-church-end-home-field-advantage/>
- Casanova, Jose. *Public Religions in the Modern World*. Chicago: The University of Chicago Press, 1994.
- Cho, Young-Ju, Brent Mallinchrodt, and Soo-Syeong Yune. "Collectivism and Individualism as Bicultural Values: South Korean Undergraduates' Adjustment to College." *Asian Journal of Counselling* (2010 Vol. 17 Nos. 1& 2, 81-104).
- Cho, Sang-don. *Canaan People: Lost of the Way in Modern Peoples' Spirituality* [가나안성도 길을 잃은 현대인의 영성] (Seoul, South Korea: *the Center for the Study of Ministry and Society and Chunggeoram Academy*, 2013)
http://www.psyk.co.kr/bbs/board.php?bo_table=tb03&wr_id=6&page=2&cate_id=2040
- Choi, Dong Kyu "[선교적 교회개척의 의미와 신학적 근거] The Meaning of Missional Church Planting and Its Theological Foundations", [Mission and Theology] Vol. 28 (2011), 263-290.
- Choi, Joonsik. *Odukio Story* (오떡이여이야기). Seoul, South Korea: Dudrim, 2015.
- Choi, Sang-Chin and Soo-Hyang Choi, "*We-ness: A Korean Discourse of Collectivism*," in *Psychology of the Korean People: Collectivism and Individualism*. Seoul: Dong-A Publishing & Printing Co., 1994.
- Choi, Paul Hyungkeun. "[한국교회를 위한 선교적 교회론] Missional Ecclesiology for the Korean Church", [한국선교] KMQ, Vol 3 (2000, Winter).
- Christian Social Enterprise Promotion Center, *Social Enterprise Guide Book for the Church. 교회를 위한 사회적 기업 가이드북* (Seoul, South Korea: Manwoo and Jangkong, 2015).
- Chung, Byung Joon "A Reflection on the Growth and Decline of the Korean Protestant Church", *International Review of Mission* Vol. 103 (2014), 319-333.
- Chung, Paul S. *Public Theology in an Age of World Christianity: God's Mission as Word-Event*. New York, NY: Palgrave MacMillan, 2010.
- Chung, Paul S. "Asian Contextual Theology of Minjung and Beyond," in Paul S. Church, Veli-Matti Karkkainen, and Kyung-Jae Kim (eds.), *Asian Contextual Theology for the Third Millennium: Theology of Minjung in Fourth-Eye Formation*. Eugene, Oregon: Pickwick Publications, 2007.
- Church Growth Institution, *Study of Supyeng-Idong (horizontal movement) Christians at the*

- Korean Church* [교회성장연구소 한국 교회 교인 수평이동 연구]. Seoul, South Korea: Korean Church Growth Institution, 2004.
- Claar Victor V., & Robin J. Klay. *Economics in Christian Perspective: Theory, Policy, and Life Choice*. Downer Grove, IL: IVP Academic, 2007.
- Cocksworth, Christopher. *Holding Together*. London: Canterbury Press.
- Cole, Neil. *Organic Church: Growing Faith Where Life Happens*. San Francisco, CA: Jossey-Bass A Wiley Imprint, 2005.
- Collins, Travis. *Fresh Expressions of Church*. Franklin, TN: Seedb, 2015.
- _____. *From the Steeple to the Street: Innovating Mission and Ministry through Fresh Expressions of Church*, Franklin, TN: Seedbed, 2016.
- Colyer, Kevin. *Self-Supporting Ministry*. London: Fresh Expressions, 2014.
- Corbett, Steve and Brian Fikkert, *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor . . . and Yourself*. Chicago, IL: Moody Publishers, 2012.
- Crane, Julia G. and Michael V. Angrosino, *Field Projects in Anthropology (Second edit.)*. Heights, IL: Waveland Press, Inc, 1984.
- Cray, Graham, Ian Mobsby and Aaron Kennedy (Edited). *Fresh Expressions of Church and the Kingdom of God*. London, England: Canterbury Press Norwich, 2012.
- Davies, Rupert E. *The Works of John Wesley Volume 9: The Methodist Societies - History, Nature, and Design*. Nashville: Abingdon Press, 1989.
- Davison, Andrew and Alison Milbank. *For the parish : a critique of Fresh Expressions*. London, UK: SCM Press, 2010.
- D’Intino, Robert S. *Chapter seven. Legal Issues in Social Enterprise Structure* in Thomas S. Lyons (Ed.). *Social Entrepreneurship: How Businesses Can Transform Society (Vol. I)*. Santa Barbara, CA: Praeger, 2013.
- Eldred, Ken. *God is at Work: Transformation People and Nations Through Business*. Ventura, California: Regal Books, 2005.
- _____. “Spiritual capital: How the Church Uniquely Equipped to Break the Poverty Cycle” in *Mission Frontiers* (July-August 2011), 11.
- Ensley, Francis Gerald. *John Wesley Evangelist*. Nashville, TN: Methodist Evangelistic Materials, 1908.

- Freeman, Caren. *Making and Faking Kinship: Marriage and Labor Migration between China and South Korea*. Ithaca, NY: Cornell University Press, 2011.
- Frost, Michael and Alan Hirsch. *The Shaping of Thing to Come: Innovation and Mission for the 21st-Centuray Church*. Peabody, MA: Hendrickson Publishers, 2003.
- Fruit Sharing Foundation and Christian Ethics Movement of Korea (ed), “Christian Social Entrepreneur Academy Presentation (사회적기업 백서)”. Seoul, South Korea: Fruit sharing Foundation and Christian Ethics Movement of Korea, 2010.
- Fukuyama, Francis. *Trust: the social virtues and the Creation of prosperity*. New York: The Free Press, 1995.
- Giddens, Anthony. *Sociology 5th ed*. Malden, MA: Polity Press, 2006.
- Glaser, Barney G. and Anselm Strauss. *The Discovery of Grounded Theory*. Chicago: Aldine, 1967.
- Granovetter, Mark. *Getting a Job: A Study of Contacts and Careers Second Ed*. Chicago: The University of Chicago Press, 1995.
- Gray, Graham. *Communities of the Kingdom in Fresh Expressions of Church and the Kingdom of God*. London: Canterbury Press, 2012.
- Grayson, James H. “Dynamic Complementarity: Korean Confucianism and Christianity,” in *Religious and the Transformations of Capitalism: Comparative Approaches* ed. Richard H. Roberts. London: Routledge, 1995.
- Green, Richard. *John Wesley Evangelist*. London: The Religious Tract Society, 1905.
- Guder (editor), Darrell L. *Missional Church: A Vision for the Sending of the Church in North America*. Grand Rapids, MI: Eerdmans Publishing, 1998.
- Gustafson, David M. “A Church History of Bivo Tentmaking from the beginning until now”, EFCA Today Spring 2016
<https://www.efcatoday.org/story/church-history-bivo> EFCA Today Spring 2016
- Gyeonggi Research Institute, *What do you want Gyeonggi Province Government to do for you in 2015?* Gyeonggi: Gyeonggi Research Institute, 2015.
- Han, Kookil “Evangelism and public responsibility,” *Korea Presbyterian Journal of Theology (Jang-Sin Non-Dan)* 8 (2009), 139-179.
- Han, Young-Ae. *From Brokenness to Wholeness: A Theological Analysis of Korean Women’s*

- Han and a Contextualized Healing Methodology*. Ph.D. Dissertation, Claremont School of Theology, 1991.
- Hanson, Jake. *Crossing the Divide: John Wesley, the Fearless Evangelism*. Uhrichsville, Ohio: Shiloh Run Press, 2016.
- Hong, Riwha, *Shame in the Korean Uri Culture: An Interpretation of Self Psychology and Korean Indigenous Psychology*. Madison, New Jersey: the Graduate Division of Religion, Drew University Doctoral dissertation, 2008.
- Hunter III, George G. *To Spread the Power: Church Growth in the Wesleyan Spirit*. Nashville, TN: Abingdon Press, 1987.
- Hunsberger, George R. "The Missional Voice and Posture of Public Theologizing," *Missiology: An International Review*, Vol.XXXIV, no. 1 (January 2006), 15-28.
- Im, Sungbin (ed.). *Public Theology* (공공신학). Seoul, South Korea: Yeyoung Communication, 2009.
- Jacobsen, Eneida. "Models of Public Theology," *International Journal of Public Theology* 6 (2012), 7-22.
- Jang, Sungbae (Ed.). *We Are the Church* (우리가 교회다). Ilsan, South Korea: Saerowoonkil, 2016.
- Jennings, Jr. , Theodore W. *Good News to the Poor: John Wesley's Evangelical Economics*. Nashville, TN: Abingdon Press, 1990.
- Jones, Nicola A. *Gender and the Political Opportunities of Democratization in South Korea*. New York: Palgrave Mackmillan, 2006.
- Jones, Scott J. *The Evangelistic Love of God and Neighbor: A Theology of Witness and discipleship*. Nashville, TN: Abingdon Press.
- Jung, Paul S. *Public Theology in an Age of World Christianity: God's Mission as Word-Event*. Hampshire, England : Palgrave Macmillan, 2010.
- Kim, Myung Young. *Reformed Pneumatology and Pentecostal Pneumatology* in Wallace M. Alston, Michael Welker ed., *Reformed Theology: Identity and Ecumenicity, Volume 1*. Grand Rapid, Michigan: Wm. B. Eedmans Publishing Co., 2003.
- Kim, Jooyee. P'umassi: Patterns of Interpersonal Relationships in a Korean Village. Evanston, IL: Northwestern University Ph.D dissertation, 1981.
- Kim, Sebastian C.H. "The Problem of Poverty in Post-War Korean Christianity: 'Kibock Sinang or Minjung' Theology? ", *Transformation*, Vol. 24, No.1(January 2007), 43-50.

- _____. *Theology in the Public Sphere: Public Theology as a Catalyst for Open Debate*. London, England: SCM Press, 2011.
- _____, “Mission’s public engagement: The conversation of missiology and public theology.” *Missiology an International Review* 45 (1) January 2017, 5-24.
- Kim, Sebastian C.H. and Katie Day (Ed.), *A Companion to Public Theology*. Leiden, Netherlands: Koninklijke, 2017.
- Kim, W.C. and Mauborgne, R. *Blue Ocean Strategy: How to Create Uncontested Market Space and Make the Competition Irrelevant*. Boston: Harvard Business School Press, 2005.
- Kim, Woochel. “Korean *Jeong* and its relationships to Christian mission.” PH.D dissertation, Asbury Theological Seminary, Wilmore, KY, 2006.
- Klewes, Joachim and Wreschniok, Robert eds. *Reputation Capital: Building and Maintaining Trust in the 21st Century*. New York: Springer, 2010.
- Knight, Carolyn Leslie. *In Search of Persons of Peace: Inspirational Stories of How Ordinary People Influence Multitudes for Christ*. Greenwood, IN: One Mission Society, 2015.
- Lausanne Committee for World Evangelization and the World Evangelical Fellowship. “*Evangelism and Social Responsibility: An Evangelical Commitment*” (Grand Rapid, MI: Lausanne Committee, Jun 19-25 1982), Lausanne Occasional Paper 21. <https://www.lausanne.org/content/lop/lop-21>
- Lausanne Committee 2004 for World Evangelization, *Business as Mission: Lausanne Occasional Paper NO. 59*. Pattaya, Thailand: the Lausanne Committee for World Evangelization 2004.
- Lean, Mary. *Bread, Bricks, and Belief: Communities in Charge of Their Future*. West Hartford: Kumarian Press, 1995.
- Lee, Haemin. *International Development and Public Religion: Changing Dynamics of Christian Mission in South Korea*. Ph.D. dissertation. Georgia, USA: Emory University, 2013
- _____. *International Development and Public Religion: Changing Dynamics of Christian Mission in South Korea*. Eugene: OR: Wipf and Stock Publishers, 2016.
- Leedy, Paul D and Jeanne Ellis Ormrod. *Practical Research: Planning and Design (8th Edition)*. Upper Saddle River, New Jersey: Pearson Education, Inc., 2005.
- Logan, James. “The Evangelical Imperative: A Wesleyan Perspective,” in *Theology and Evangelism in the Wesleyan Heritage*, ed. James Logan. Nashville: Kingswood Books, 1994.

- Long, D. Stephen. *John Wesley's Moral Theology: The Quest for God and Goodness*. Nashville, TN: Kingswood Books, 2005.
- Lupton, Robert D. *Toxic Charity: How Churches and Charities Hurt Those They Help, and How to Reverse it*. New York: HarperCollins Publisher, 2011.
- Maddox, Randy L. *Responsible Grace: John Wesley's Practical Theology*. Nashville: Kingswood Books, 1994.
- _____. "John Wesley on Holistic Health and Healing," *Methodist History* 46 (2007); 4-33.
- _____. *Reclaiming Holistic Salvation: A Continuing Wesleyan Agenda* in Nathan Crawford, Jonathan Dodrill, and David Wilson (Ed.), *Holy Imagination: Thinking About Social Holiness*. Lexington, KY: Emeth Press, 2015, 41-54.
- Marty, Martin E. *The Public Church: Mainline, Evangelical, and Catholic*. New York: The Crossroad Publishing Company, 1981.
- _____. "Reinhold H. Niebuhr: Public Theology and the American Experience," *Journal of Religion* 54, no. 4 (October 1974), 332-59.
- Malloch, Theodore. *Spiritual Enterprise: Doing Virtuous Business*, New York: Encounter Books, 2008.
- McCurdy, David W., James P. Spradley, and Dianna J. Shandy, *The Cultural Experience: Ethnography in Complex Society (Second Edit.)*. Long Grove, IL: Waveland Press INC., 2005.
- McGavra, Donald A. and edited by C. Peter Wagner. *Understanding Church Growth. 3rd Edition*. Grand Rapids, MI: Eerdmans, 1990.
- S.B. Merriam. *Case Study Research in Education: A Qualitative Approach*. San Francisco: Jossey-Bass, 1988.
- _____. *Qualitative Research: A Guide to Design and Implementation*. San Francisco: John Wiley & Sons, Inc, 2009.
- Morris, Le David. *John Wesley-Evangelist: Bringing the Church to a Changing-World*. Humboldt, TN: Heavenly Herald Book, 2014.
- Moynagh, Michael and Philip Harrold. *Church for Every Context: An Introduction to Theology and Practice*. London: SCM, 2012.

Murray, Stuart. *Church After Christendom*. Colorado Springs, Co: Paternoster Press, 2004.

_____. *Planting Churches in the 21st century*. Scottdale, Pennsylvania: Herald Press, 2010.

Nandan, Raghu. *Unleashing Your Entrepreneurial Potential*. Los Angeles, CA: Sage Publication, 2009.

Neill, Stephen. *A History of Christian Missions*. London: Penguin Books, 1990.

Nelstrop, Louise and Martyn Percy (Edited). *Evaluating Fresh Expressions: Exploration in Emerging Church*. London: Canterbury Press, 2008.

Newbigin, Lesslie. *Truth to Tell: The Gospel as Public Truth*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1991.

_____. *The Gospel in a Pluralist Society*. Grand Rapid, MI: William B. Eerdmans Publishing Company, 1989.

_____. *The Open Secret: An Introduction to the Theology of Mission*. Grand Rapid: William B. Eerdmans Publishing Company, 1995.

_____. "Evangelism in the Context of Secularization." In *Missionary Theologian: A Reader*, ed. Paul Weston, 229-236. London: SPCK, 2006.

_____. 'What is "a local church truly united"?' , *Ecumenical Review* 29, 1977, 115-28.

Myers, Bryant L. *Walking with Poor: Principles and Practices of Transformational Development* (Maryknoll, New York: Orbis Books, 1999).

Okesson, Gregg a. *Public Theology for Global Development: A Case Study Dealing with "Health" in Africa*, *The Asbury Journal* 67 (2012).

Oldenburg, Ray. *The Great Good Place: Cafes, Coffee Shops, Bookstores, Bars, Hair Salons, and Other Hangouts at the Heart of a Community* (3rd edition). New York:Marlowe & Company, 1999.

Outler, Albert. *Evangelism in the Wesleyan Spirit*.Nashville: Tidings, 1971.

Paeth, Scott R. *Exodus Church and Civil Society: Public Theology and Social Theory in the Work of Jürgen Moltmann*. Burlington, VT: Ashgate Publishing Company, 2008.

_____. "Jürgen Moltmann's Public Theology", *The Journal of Political Theology* 6.2 (2005), 215-234.

Park, Andrew Sung. *Racial Conflict and Healing: An Asian-American Theological Perspective*. Maryknoll, NY: Oribis Books, 1996.

Park, Do Woong. "Toward An Asian Ecclesiology Based on the Asian Liberation Theology and Minjung Theology", Drew University PH.D Dissertation, Madison, New Jersey, 2008.

Park, Joon-Sik. "Korean Protestant Christianity: A Missiological Reflection." *International Bulletin of Missionary Research* 36, no. 2 (2012): 59–64.

Pastoral Sociology Research Center, "[목회자의 이중직 불법에서 활성화까지] Pastor's Bi-vocational ministry: from Illegal to Activity": Seoul, South Korea: Pastoral Sociology Research Center, Pastoral and Theology, and GMN, October 17th, 2014.
Please see http://www.psik.co.kr/bbs/board.php?bo_table=tb14&wr_id=44

Pastoral and Theology, "한국적 '선교적 교회'를 어떻게 실천할 것인가?: '한국의 선교적교회, 평가와 전망을 위한 토론회'를 마치고[How to Practice 'Missional Church' in South Korea After Discussion for Evaluations and Plans?], 목회와 신학 [Pastoral and Theology](August 2013), 126-129.

Peath, Scott R., E. Harold Breitenberg Jr., and Hak Joon Lee, *Shaping Public Theology: Selections from the Writings of Max L. Stackhouse*. Grand Rapid, MI: William B. Eedmans Publishing Company, 2014.

Percy, Martyn *Shaping the Church: the Promise of Implicit Theology*. New York, NY: Ashgate Publishing, 2010.

Pohl, Christine D. "Practicing Hospitality in the Face of 'Complicated Wickedness': The Keynote Address: The Wesleyan Theological Society's Annual Meeting (March, 2006)," Wesleyan Theological Journal No 41 (Spring 2007): 7-31.

Price, Martine. *Social Enterprise: What it is and Why it matters Revised 2nd Ed.* Wales, Great Britain: Biddles Ltd, Norfolk, 2009.

Report of an Anglican-Methodist Working Party, *Fresh Expressions in the Mission of the Church*. London, UK: Church House Publishing. 2012.

Putnam, Robert. *Making Democracy Work: Civic traditions in modern Italy*. Princeton, NJ: Princeton University Press, 1993.

_____. *Bowling Alone: the Collapse and Revival of American Community*. New York: Simon and Schuster, 2000.

Robinson, Peter. *New Platforms for Outreach: Developing a Wider View of Evangelism* in Andrew Davey (ed.), *Crossover City: Resources for Urban Mission and Transformation*. New York: Mowbray, a Continuum imprint, 2010.

- Roberts, H. Richard (ed.). *Religion and The Transformation of Capitalism: Comparative Approaches*. London: Routledge, 1995.
- Russell, Mark L. *The Missional Entrepreneur: Principles and Practices for Business as Mission*. Birmingham, AL: New Hope Publishers, 2010.
- Ryu, Sungmin. “한국 종교 인구 분포비율의 변화와 그 특징[*The Change and Distinctive Features of Religious Population Pyramid in Korea – Concentrating to an Analysis into the National Census 1985, 1995, and 2005* J”]. Seoul, South Korea: Religious Research 56 [Jongkyu Yonku], 2009. 25-66.
- Sider, Ronald J. *Rich Christians in an Age of Hunger: Moving from Affluence to Generosity*. Nashville, TN: Tomas Nelson, 2005.
- Smidt, Corwin (ed.), *Religious as Social Capital: Producing the Common Good*. Waco, TX: Baylor University Press, 2003.
- Smit, Dirk. “Notions of the Public and Doing Theology”, *International Journal of Public Theology* 1:1 (2007), 431-54.
- Song, Jee-eun Regina. *Building an Empire One Cup at Time: Cultural Meeting and Power of Starbucks*. Ph.D. Dissertation, University of California, Davis, 2012
- Steffen, Tom and Mike Barnett (ed.), *Business as Mission from Impoverished to Empowered*. Pasadena, California: William Carey Library, 2006.
- Strauss, Anselm and Juliet Corbin, *Basics of Qualitative Research: Grounded Theory Procedures and Techniques*. Newbury Park, CA: Sage Publications, Inc., 1990.
- Sung, Sukhwan (edited), *Missional Church's Today and Tomorrow [선교적 교회의 오늘과 내일]*. Seoul, South Korea: Yeyoung Communication, 2016.
- The Christian Ethics Movement of Korea (CEMK), *CEMK's 2008 Social Trust Rate Survey for the Korean Church*. Seoul, South Korea: CEMK, 2008.
-
- _____, *CEMK's 2010 Social Trust Rate Survey for the Korean Church*. Seoul, South Korea: CEMK, 2010.
-
- _____, *CEMK's 2017 Social Trust Rate Survey for the Korean Church*. Seoul, South Korea: CEMK, 2017.
- The Lausanne Committee for World Evangelization. *Christian Witness to Nominal Christians among Roman Catholics* (Pattaya, Thailand, 16-27 June 1980)
<http://www.lausanne.org/content/lop/lop-10#1>

- The National Council of Churches in Korea (NCCCK), 한국교회와 교회세습 (담임목사직 세습) [The Korean Church and Patrimony (Senior pastors' patrimony to their children)], Seoul, South Korea, 2013.
- The Office of Faith, Work, and Economics, *The Social Entrepreneur: The Business of Changing the World*. Franklin, TN: Seedbed, 2015.
- Tracy, David. *The Analogical Imagination: Christian Theology and The Culture of Pluralism*. New York: Crossroad, 1981.
- Unruh, Heidi Rolland and Ronald J., *Sider, Saving Souls, Serving Society: Understanding the Faith Factor in Church-Based Social Ministry*. New York: Oxford University Press October, 2005.
- Urban Community Research Institution (UCRI) and Missional Church Networks (MCN), *Missional Churches' Today and Tomorrow* [선교적 교회의 오늘과 내일]. Seoul, South Korea: Jeyoung, 2016.
- Yamamori, Tetsunao and Kenneth A. Eldred ed., *On Kingdom Business: Transforming Missions Through Entrepreneurial Strategies*. Wheaton, IL: Crossway Books, 2003.
- Yang, Heeson. 가나안성도 교회밖 신앙 [Canaan People, Faith at Outside the Church], Seoul, South Korea, Poiema, 2014.
- Yang, Jang-ae and Kyoung-ho. Vulnerability, Resilience and Well-being of Intermarriage: An Ethnographic Approach to Korean Women. *Journal of International Women's Studies*, 10(2), 46-63, 2008.
Available at: <http://vc.bridgew.edu/jiws/vol10/iss2/5>
- Yong, Amos. *The Future of Evangelical Theology: Soundings from the Asian American Diaspora*. Downers, IL: IVP, 2014.
- Yung, Hwa. *Mangoes or Bananas? The Quest for an Authentic Asian Christian Theology*. Oxford:Regnuin, 1997.
- Van Gelder, Craig and Dwight J. Zscheile, *The Missional Church in Perspective: Mapping Trends and Shaping the Conversation*. Grand Rapids, MI: Baker Academic, 2011.
- Warner, Kacey. "Towards a Wesleyan evangelism." *Methodist History* 40, no. 4 (July 1, 2002): 230-245.
- Weber, Max. *The Protestant Ethic and the Spirit of Capitalism*, Norton Critical Editions, 2009.
- Weens Jr., Lovett. H *John Wesley's Message Today*. Nashville, TN: AbingdonPress, 1991.

Wesley, John. "The Use of Money." Luke 16:9 (Sermon). In *Sermons of John Wesley*, 1872 Edition. Edited by Thomas Jackson. Online text edited by Jennette Descalzo with corrections by George Lyons and further formatting by Ryan Danker for the Wesley Center for Applied Theology at Northwest Nazarene University, Nampa, ID.
<http://www.umcmmission.org/Find-Resources/John-Wesley-Sermons/Sermon-50-The-Use-of-Money>

_____. (ed. Karen Johnson). *Sermon 7: The Way of the Kingdom of God* (1872). Wesley Center Online: <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-7-the-way-to-the-kingdom/>

_____. (ed. Kristina Hedstrom). *Sermon 51: The Good Steward* (1872). Wesley Center Online: <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-51-the-good-steward/>

_____. (ed. Ralph E. Neil,). *Sermon 87: The Danger Of Riches* (1872). Wesley Center Online: <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-87-the-danger-of-riches/>

_____. (ed. James Todd Crafts,). *Sermon 108: On Riches* (1872). Wesley Center Online: <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-108-on-riches/>

_____. (ed. Andrew Zirschky,). *Sermon 112: The Rich Man And Lazarus* (1872). Wesley Center Online: <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-112-the-rich-man-and-lazarus/>

_____. (ed. Jennette Descalzo,). *Sermon 126: On The Danger Of Increasing Riches* (1872). Wesley Center Online: <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-126-on-the-danger-of-increasing-riches/>

_____. "Of the Church." In *Sermons of John Wesley*, 1872 Edition Edited by Thomas Jackson. Online text edited by Keanan Williams with corrections by George Lyons for the Wesley Center for Applied Theology. (The text for John Wesley's sermons originally came from the Christian Classics Ethereal Library)
<http://www.umcmmission.org/Find-Resources/John-Wesley-Sermons/Sermon-74-Of-the-Church>

_____. *Primitive Physic: or an Easy and Natural Method of Curing Most Disease*. 9th Edition; London: Printed by W. Strahan, 1761.

_____. *Thoughts Upon Slavery* (from United Methodist Church internet site)
<http://www.umcmmission.org/Find-Resources/John-Wesley-Sermons/The-Wesleys-and-Their-Times/Thoughts-Upon-Slavery>

_____. *The Present Scarcity of Provisions* (1773) in *The Works of John Wesley A.M*

Vol.XI. London: Published by John Mason, 14, City-Road, 1830.

Wielenga, Bastiann. "Liberation Theology in Asia," in Christopher Rowland (ed.), *The Cambridge Companion to Liberation Theology*. London: Cambridge University Press, 1999.

Wier, Andy "The faith sector, the state and the market: Entrepreneurship within new forms of Christian social action." *People, Place and Policy* (September 2, 2015), 110-122.

Wood, Skevington. *The Burning Heart, John Wesley: Evangelist*. Lexington KY: Emeth Press, 2007.

World Health Organization (WHO), *Investing in Mental Health*. Geneva, Switzerland: WHO, 2003.

Wright, David. *How God Makes the World a Better Place: A Wesleyan Primer on Faith, Work, and Economic Transformation*. Grand Rapids, MI: Christian's Library Press, 2012.

Internet Articles

무너진 한국교회, 다시 세우자 사회적 신뢰도 추락 [Rebuild up the Korean Church that is declined by raising social trust], "Igoodnews, February 26, 2012.
<http://m.igoodnews.net/news/articleView.html?idxno=33927>

"개신교 역사상 한국 교회 가장 타락 [The Korean Protestant Church is the most corrupt in history of the Protestant Church], "The hankyoreh, February 25, 2011.
<http://www.hani.co.kr/arti/society/religious/465343.htm>

한국복음주의윤학회, 한국교회와 신앙의 공공성 주제로 논문발표 [Korean Evangelical Academic Association of Christian Ethics presents the topic of "the Korean Church and publicness"], Reform Journal, November 27, 2014
http://reformedjr.com/xenews/board01_02/4530

"'카페 교회'를 아십니까?: 개척 준비하는 목사들의 관심 급증...젊은이들과의 접촉점, 자비량 목회 꿈꿔 [Do you know 'Café Church'? : Church Planters are interested in...the contact point of the young generation, and dreaming for self-supporting]," Newsnjoy, February 3, 2015.
<http://www.newsnjoy.or.kr/news/articleView.html?idxno=198388>

"떡볶이 '문화아이콘'으로 세계화 [Dukbokki's Globalization as a Cultural Icon], "The Food & Beverage News, March 12, 2010
<http://www.thinkfood.co.kr/news/articleView.html?idxno=37542>

"한국교회의 공공성 붕괴 현실과 우리의 대안 [A Collapse of the Korean Church's

- publicness and our alternativeness*],” Thought of Christianity (*Kidokkyo Sasang*), January, 2013
http://www.clsk.org/bbs/board.php?bo_table=gisang_special&wr_id=749&main_visual_page=gisang
- “복음주의 운동가 양희송, '가나안 성도'를 말하다[2014 and Evangelical activist Yang Heesong, Talks about ‘Canaan People’]”, Newsnjoy, December 5, 2014.
<http://www.newsnjoy.or.kr/news/articleView.html?idxno=198007>
- “교회 세습은 사유화의 정점이다 [Churches (or Pastors) Patrimony is the acme of church privatization],” Dang Dang News, January 30, 2010
<http://www.dangdangnews.com/news/articleView.html?idxno=18436>
- “한국교회의 사유화와 공공성 [Privatization and Publicness of The Korean Church],” Newsnjoy, July 10, 2012
<http://www.newsnjoy.or.kr/news/articleView.html?idxno=191474>
- “한목협, '한국교회 사유화'를 진단한다 [The Korean National Association of Korean Pastors, Diagnose ‘Privatization of the Korean Church’],” Newsnjoy, October 18, 2011
<http://newsnjoy.or.kr/news/articleView.html?idxno=36055>
- “‘빙하기’ 한국교회, 다음세대 위기는 서구보다 ‘훨씬 심각’[‘Ice Age’ the Korean Church, the Crisis of the Next Generation ..Worse Than the Western Church]”, Christian daily, January, 15, 2015.
<http://www.christiandaily.co.kr/news/미래목회-미래목회포럼-다음세대-김대동-홍민기-목사-박상진-교수-52776.html>
- “한국교회 소통 부재 사회적 고립 교회 카페로 교류기능 회복해야[Dr. Sukhwan Sung, The Korean Church is isolated from the community due to lack of communication.. it needs to restore social interaction through ‘café churches’],” Kookmin Ilbo (newspaper). July 5, 2011
<http://news.kmib.co.kr/article/view.asp?arcid=0005126633&code=23111117&sid1=mis>
- “가나안 교인을 아십니까?[Do you Know who Canaan people are?],” Christian Ilbo (newspaper). May 9, 2013 <http://kr.christianitydaily.com/articles/72247/20130509>
- “더불어숲동산교회:이도영목사[Together Forest Dongsan Church: Pastor Doyoung Lee]” Shinangsegye. February, 2016. <http://shinangsegye.org/더불어숲동산교회-이도영-목사>
- “세계화 위해 140 억원 투자 떡볶이의 과거, 현재, 미래 [Investing for Globalization of the *Dukbokki* business (Past, Present, and Tomorrow)]”, Korea daily (Jungang Ilbo), March 15, 2009
http://www.koreadaily.com/news/read.asp?art_id=806382

“한국인이 가장 좋아하는 명절음식 1 위는 [What is Koreans’ First Favorite Special Day and Street Food”, Data News, January 15, 2014.
<http://www.datanews.co.kr/news/article.html?no=57150>

“한국의 이중직목회자 현주소 [An Phenomenon of Korean Bi-vocational Pastors]”, CGV Today, February 24, 2016.
<http://news.cgntv.net/100/102/118134.cgn>

“교회 2.0 3 년, '대형 교회'와 '스타 목사'를 넘어 꾸준한 '목회 실험'으로 목회자·신학생에게 '건강한 작은 교회' 모델 제시 [Church 2.0 after three year, beyond ‘mega church’ and ‘star pastor’: Introducing ‘healthy small church’ model]”, Newsnjoy, October 28, 2014.
<http://www.newsnjoy.or.kr/news/articleView.html?idxno=197806>

“다양한 작은교회들의 목소리를 담다, ‘우리가 교회다’ 북콘서트[Contain various voices of the small churches, “*We are the church*” Book Concert],” The Incheon Christian Newspaper, September 22, 2016.
<http://www.iccnews.or.kr/archives/7164>

“카페 교회 1 년 만에 문 닫은 까닭 [The reason why a café church was closed after one year],” Newsnjoy, February 6, 2015
<https://www.newsnjoy.or.kr/news/articleView.html?idxno=198419>

“워크아웃 건설사들의 명과 암 [*Workout: Construction companies’ black and white*],” Newspim, May 7, 2015.
<http://www.newspim.com/news/view/20150506000392>

“Aging to challenge South Korea’s economic transformation”, CNBC, October 29, 2013.
<http://www.cnn.com/2013/10/29/>

“*Six Symptoms of a Dysfunctional Church*,” Thomas S. Rainer Growing Healthy Church. Together, July 2, 2014
<http://thomrainer.com/2014/07/six-symptoms-dysfunctional-church/>

“The Rise of Café Churches in South Korea: How corruption scandals are driving young Christians away from megachurches-and conservative politics”, The Atlantic, May 8, 2017.
<https://www.theatlantic.com/international/archive/2017/05/south-korea-christians-election/525606/>

“Towards A Multicultural Korean?”, Asia Century Institute, June 27, 2016.
<http://asiancenturyinstitute.com/migration/1181-towards-a-multicultural-korea>

Secondary Resources about Odukieo Church

“오떡이어 분식집:세상에 하나뿐인 이상한 가게를 가다 [Odukieo Bunsikjeom: Only One, a Strange Restaurant in the World],” Dangdang News, July 23, 2012
<http://www.dangdangnews.com/news/articleView.html?idxno=19397>

“분식점이 사역 거점이 된 별난목회 이야기 [Bunsikjeom Becomes a Mission Station, a Strange Story],” Dangdang News, October 16, 2012
<http://www.dangdangnews.com/news/articleView.html?idxno=19880>

“한 손엔 복음, 한 손엔 떡볶이 들고 세상으로! [One hand holds the Gospel and the Other hand brings Dukkobokki toward the World],” Christian Times, June 26, 2013
<http://www.kmctimes.com/news/articleView.html?idxno=35874>

“오떡이어 [Odukieo],” Weekly Christianity, September 15, 2013
<https://www.evernote.com/shard/s216/sh/66d6e187-c915-4168-8f97-06260b09bca4/a86ab9d7cc6207b3226ad62112405ed0>

“오떡이어 교회 [Odukieo Church],” Kukmin News, November 24, 2013
<http://news.kukinews.com/article/view.asp?page=1&gCode=kmi&arcid=0007783703&cp=nv>

“떡볶이에 복음을 버무리다 (오떡이어) [Dukkobokki and the Gospel: Odukieo],” Light & Salt, (January, 2014), 80-83.
<https://www.evernote.com/shard/s216/sh/156cbb12-f9a4-4ec6-bf19-6fbd32d2abf3/a924f96b0f695bc03470080ba8fae267>

“현장과 문화에 스며든 교회 분식집 [Bunsikjeom Church in the context and culture],” Korean Methodist University Newspaper, June 1, 2004
<https://enews.mtu.ac.kr/eletter141.html>

“목사가 떡볶이 팔아도 되나?...아이들이 확신 심어줬죠 [Can a Pastor Sell Dukkobokki?... Children make me convince],” News Mission, May 20, 2015
<http://me2.do/xm8Pik9D>

“떡볶이로 전하는 오병이어 복음 [Proclaim the Gospel through Dukkobokki], CGN Today, November 1, 2012
<http://news.cgntv.net/#/100/105/41991.cgn>

“분식점교회 5 떡 2 어 이야기 최준식목사 [Bunsikjeom Church, Odukieo Story: Pastor Joonsik Choi],” 2013 PEDKOREA
http://youtu.be/dYPtpuL_514

“오떡이어 분식집 최준식 목사 보기 [Odukieo Bunsikjeom Church Pastor Joonsik Choi],” CBS

2013 [The Lord, Send me]

https://www.youtube.com/watch?v=5965oah_zBU&feature=youtube_gdata_player

“사랑의 기적 : 오떡이어 최준식 목사 보기[Miracle of Love: Odukio Pastor Joonsik Choi]”,
C Chanel Episode 25

https://www.youtube.com/watch?v=MQkQRC1uT4c&feature=youtube_gdata_player

“CBS 새롭게하소서 최준식 목사 편 보기[CBS make me new: Pastor Joohnsik Choi]”, CBS
https://www.youtube.com/watch?v=Yt_np-rhTqc&feature=youtube_gdata_player

“파이어스톰미션 최준식 목사 보기[Firestorm Camp: Joonsik Choi]”, CBS 2014 [The Lord,
Send me]

https://www.youtube.com/watch?v=il_ObROfwxY&feature=youtube_gdata_player

Secondary Resources about *Coffee and Church*

“회전을 낮추는 게 목표인 이상한 카페 [A Strange Café, Which has the Goal to Make Low
Rate of Customer Turnover],” Newsnjoy, July 3, 2016
<http://m.newsnjoy.or.kr/news/articleView.html?idxno=204402>

“커피와교회, 평일에는 카페 주일에는 교회[Coffee and Church, as a Café in Weekdays and
as a Church on Sudays],” CBS, November 17, 2015
<http://www.nocutnews.co.kr/news/4505508>

“커피향 가득한 ‘카페 교회’로 오세요[Come ‘a Café Church’, Which is Full of Coffee Smell],”
Korean Evangelical Holiness Newspaper, January 12, 20012
<http://www.kehcnews.co.kr/news/articleView.html?idxno=12803>

“우리 교회의 이름은 ‘지저스커피’입니다 [The Name of the Church is ‘Jesus
Coffee’],” Christian Today, September 16, 2015
<http://www.christiantoday.co.kr/articles/285790/20150916>

“커피와교회 ‘안민호’ 바리스타 목사님[Coffee and Church, ‘Minho Anh’, a Barista Pastor],”
Sisa Korea, January 21, 2014
<http://m.sisakorea.kr/a.html?uid=21796>

“커피와 교회 [Coffee and Church]”, Christian Herald, January 22, 2013
http://evanholy.com/sub1/sub4.php?mode=read&read_no=7295

Internet Researches

- 1) The Christian Ethics Movement of Korea (CEMK)
<http://cemk.org/2008/en/introduce.htm>
- 2) Statistics Korea, Population and Housing Census 1985, 1995, 2005.
<http://kostat.go.kr/portal/korea/index.action>
- 3) Fresh Expressions in U.K.
<http://www.freshexpressions.org.uk>
- 4) Fresh Expressions in US
<https://www.facebook.com/FExpressionsUS/>
- 5) Fresh Expressions in Seoul
<https://www.facebook.com/FreshExpressionsKorea>
- 6) We are the church (Korean Methodist Church Fresh Expressions group)
<https://www.facebook.com/watc21/>
- 7) Urban Community Research Institution (UCRI)
<http://cafe.naver.com/ccl21>
- 8) The Florida Conference of United Methodist Church
<http://www.flumc.org>
- 9) KOSTA website
<http://kostaworld.org>
- 10) Brendan Mission Research Center (Korean Anglican Church Fresh Expressions group)
www.facebook.com/brendanresearch
- 11) Coffee and Church
<https://www.facebook.com/coffeeandchurch>