From Traditional to Missional Church: Describing a Contextual Model of Change for Ingrown Korean Diaspora Church in North America

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Abstract

Korean missionaries and Korean diaspora churches are all around the world now. In fact, Korea is widely known as the second-largest missionary sending country in the world, and the country where the biggest church in the world is located. However, although Korean diaspora churches are located in strategic places for world mission, many are reaching out to only Koreans. Of course, they are engaging in various forms of mission. But mission is not their main pursuit. They tend to focus more on internal programs, and differentiate those programs from mission. Missional churches, on the other hand, have a different understanding. They think of the church as having one vocation: participation in the missio Dei—that is, the Triune God’s own mission. In other words, traditional churches have programs, some of which focus on mission; in contrast, missional churches focus mainly on mission and seek to bring all their programs to bear on that task. This study, in which the author commends the latter ecclesiological stance, explores how Korean diaspora churches in North America might be able to move from a traditional stance to a missional one.

Utilizing three transformation theories as a framework for analysis, and working from data from interviews with leaders from ten Korean churches in North America and North American-based Korean missional leaders, plus library research and the records and histories of the churches studied, this study concluded that the authoritarian model of pastoral leadership in first generation Korean diaspora churches in North America militates against the employment of any change process that does not focus first and foremost on senior pastors. Given the support of the senior pastor, the study further
recommends a strategy for change that is tailored to the culture of first generation North America Korean churches.
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CHAPTER 1

THE PROBLEM OF THE INGROWN KOREAN DIASPORA CHURCH

As a missionary of the Korean Methodist Church, from 2000 to 2005, I was in Singapore for the purpose of establishing a missionary training center in Singapore for cross cultural missionary candidates coming from the mono-cultural context of South Korea. While serving in this ministry with local pastors and Korean churches, I observed the potential of missional significance of the Korean churches in diaspora.

The dominant trend in Korean diaspora churches in Singapore is to follow the same conventional tradition of the Korean churches in Korea. Even though they are situated in a strategic position for world mission proclaiming Christ, initially to Asia and ultimately to the end of the earth as in Acts 1:8, these churches focus on the care of their existing Korean members rather than on local people or communities outside the church.

Regardless of where they are situated and what the surrounding cultural environments are, not only the Korean churches in Singapore but also most Korean churches in diaspora in the world teach the congregations conventional doctrines such as The Fivefold Gospel and Threefold Blessings\(^1\) emphasize ministries that focus on existing members, and provide individual-focused spiritual formation. In addition, even

\(^1\) The Fivefold Gospel is the gospel of regeneration (rebirth), the gospel of the fullness of the Holy Spirit, the gospel of divine healing, the gospel of blessing, and the gospel of the second coming of Christ. The Threefold Blessing is the practice and application of the Fivefold Gospel (3 John 1:2): the blessing of spiritual well-being is living spiritually rich by accepting Christ as Savior and believing in Him, the blessing of our general well-being is living a blessed life in which all things work together for good to those who love the Lord, the blessing to be healthy is to be free from sickness. We can enjoy this threefold blessing based on Matthew 6:33 when we seek first the kingdom of God and His righteousness. This is the core message by David Yonggi Cho, previous senior pastor at the Full Gospel Church, Seoul, Korea.
Korean churches in Korea plant the same kind of daughter churches in foreign countries as their mother churches in Korea. They focus on the blessing and well-being of their members' own lives on earth rather than on living sacrificial, others-focused and devotionally Christ-like lives with an external focus. In terms of Koreans’ real life in foreign countries, Korean churches are at the center of Korean communities; they serve as places for Koreans to get together in their safe and comfortable Korean culture; thus members escape the tensions of living in the uncomfortable cultural environments of foreign countries. Because most first generation Koreans are raised in a mono-cultural environment and are not exposed to other cultures, they are not familiar with how to engage other cultures. A concern for the Korean church in diaspora led to this dissertation with research focusing on the Korean churches in diaspora from Singapore and with research attempting to discover God’s plan for world mission through them.

Contemporary Koreans are one of the most extensively dispersed populations on the planet. Currently, about seven million Koreans live abroad in 176 countries (Overseas Korean Foundation 2009). The main reason for leaving Korea is for early education for children. Of these, many are Christian leaders, for everywhere Koreans go, Korean Christian leaders, pastors, or missionaries go too, often as trailblazers. Year after year, the rate of Koreans moving to foreign countries continues to increase. Table 1 depicts this trend. From one point of view, it might be called a trend of the times, a phenomenon of globalization. Many Korean Christians, however, see it as also a sign of God’s moving Koreans to participate in his mission, the missio Dei.

As Stephane Dufoix explains, the word ‘diaspora’ has been used as a proper noun since the Septuagint. In today’s usage, it has become “a global word” describing a
phenomenon taking place in the global world (Dufoix 2008, 108). The diaspora’s role as an important tool for the mission of God is increasing as well. Missiologist Andrew Walls says: “People from the non-Western world will be the principal agents of Christian mission right across the world. Even in the Western world, they will have a significant place, for it may be that in some areas of the West at least, Christianity will increasingly be associated with immigrants” (Walls 2006, 16).

A senior Korean missionary Min Young Jung, Associate Director at Wycliffe International, contends that the Korean diaspora is the strategic resource for world mission because its members have overcome a culturally enclosed and exclusive mindset, rigid way of thinking and the old traditions due to new circumstances (Jung 2004, 2). In practice, however, the Korean church has geographically moved, but it has in fact not fundamentally changed its Korean-centered focus. That is why it remains an ingrown diaspora church.

A popular saying among the Korean diaspora states “Two or three Chinese get together, they start a restaurant. Two or three Japanese get together, they start a business. Two or three Koreans get together, they start a church.” For the past century, the Korean diaspora has formed a strong church-centered community. According to the research by Kwang Chung Kim and Shin Kim concerning Korean immigrant church membership in the United States, seventy percent of Koreans in America are affiliated with Korean ethnic churches (Kim and Kim 2001, 75).
Table 1.1. Increase rate of overseas Koreans per year

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
<th>Increase/Decrease</th>
<th>Rate</th>
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<td>(+)45,118</td>
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<td>(+)301,387</td>
<td>4.76</td>
<td>1983</td>
<td>1,733,589</td>
<td>(+)48,209</td>
<td>2.9</td>
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<td>2003</td>
<td>6,336,951</td>
<td>(+)683,142</td>
<td>12.08</td>
<td>1982</td>
<td>1,685,380</td>
<td>(+)94,548</td>
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<td>(+)9,251</td>
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<td>1981</td>
<td>1,590,832</td>
<td>(+)119,916</td>
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<td>1980</td>
<td>1,341,709</td>
<td>(+)129,215</td>
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<td>1997</td>
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<td>1979</td>
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<td>1,253,139</td>
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<td>801,432</td>
<td>(+)72,962</td>
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<td>1987</td>
<td>2,045,169</td>
<td>(+)38,953</td>
<td>1.9</td>
<td>1972</td>
<td>728,470</td>
<td>(+)25,542</td>
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<td>(+)100,035</td>
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<td>702,928</td>
<td>(+)30,269</td>
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Source: Table from the Overseas Koreans Foundations, Overseas Koreans Status (Seoul, Korea: the Overseas Koreans Foundations, 2009).
The picture in Canada is, no doubt, similar. Sixty six percent are Protestant (Young-Sik Yoo 2009). In both countries, church involvement is a way of life for the Korean diaspora.

Moreover the Korean churches have met Korean immigrants’ unique social needs in order to ensure the survival of their organization (Stevens 2004, 121). The Korean diaspora church has served more social, educational, and national functions (Hurh and Kim 1990, 21) than missiological functions. As a result, the central focus of their activities is the Korean community rather than the broader community. Its ministers have not encouraged their church members to reach out to the broader, multicultural society in a globalized community. In other words, the Korean diaspora churches are sanctuary-oriented so that they are in danger of remaining ethnocentric because they think that their final destination of their calling as the people of God is the local church rather than the community or the world (Han 2004, 130).

Mission has been conceived as an activity or program of the church designed to bring more Koreans into a religious ethnic enclave and to maintain the community’s sense of “Koreanness.” It does this by socializing with fellow Koreans, nurturing Korean ethnic identity, and maintaining Korean culture for future generations. Mission is not its organizing principle or its essential nature, but is instead only an activity or program to attract more Koreans into the central social institution of the Korean community.

Hyung Keun Choi, Professor of Missiology at Seoul Theological Seminary, states that in Korean churches, mission has been degraded into a function or a task. The church has used missionary work as a means or a manageable process for efficient maximization of programs or projects (Choi 2005, 8-9). He argues that the Korean church must
understand mission not as a function or task but as an intrinsic attribute as described by the missional ecclesiology of Lesslie Newbigin (6).

Kook Il Han, Professor of Missiology at Presbyterian Theological Seminary and College, argues that mission belongs to the intrinsic nature of the church. It is not a task of various assignments of the church. Rather everything the church does must begin from a missional ethos. If anything the church does is not missional, then everything is for the sake of the church itself, no matter what it does. As a result, the church has already become a selfish organization (Han 2008, 1). The Korean diaspora church, therefore, has used mission as a means to attract more Koreans into the central social institution of the Korean community in diaspora. By providing a social and religious enclave where Koreans can feel at home, the Korean church has encouraged Koreans to isolate themselves from their working context and escape the tensions of living in the uncomfortable cultural environment of a foreign country. Gil Soo Han contends that as Koreans become citizens of international communities in an increasingly borderless world, diaspora churches are busy building bounded communities like those back home in Korea. On the one hand, this is good, for it “addresses the needs arising from their marginal place in society, their lack of English language ability, the pursuit of ethnic identity, and a longing for recognition” (2004, 115-118). On the other hand, however, this way of doing ministry has produced ingrown, inward, self-centered Korean diaspora churches in the name of “mission.”

Some Korean immigrant pastors and missiologists began to propose that the Korean diaspora church must recover its missionary identity wherever it is. Steve Sang-Cheol Moon, director of the Korea Research Institute for Missions (http://www.krim.org),
proposed that the Korean church must be transformed from a “church for mission (mission-doing church)” to a “missional church.” At the 30th Korea Missiology Forum on September 26, 2008, he emphasized that mission is not a work or activity of the church but the real nature of the church.

One of the big influencers, Sinyil Kim, senior pastor of the Korean Church of Dallas (Carrolton, TX) and a graduate of Asbury Theological Seminary, insists that the Korean diaspora church in North America must be transformed into a missional church. He has been asserting this challenge throughout his immigrant ministry in North America and in the church where he ministers now. His dissertation is titled Korean Immigrants and Their Mission: Exploring the Missional Identity of Korean Immigrant Churches in North America (2008).

Another proponent for transforming the Korean diaspora church into a missional church is Pastor Byung Ho Choi, senior pastor of the Bethany Presbyterian Church in Marietta, GA. He insists that the church’s mission field is its neighbors. At the Immigrant Church United Worship at Peachtree Presbyterian Church, Atlanta, GA on May 10, 2008, he told representatives of more than twenty different ethnic churches: “There are very few people who help the people from Asia and Africa to have worship although they are people like the ones in the mission field. We actually do not have to go overseas for mission because the mission fields are as near as our neighbors” (Park 2008, under “Sunkyojiga Baro Nae-ee-ut” Atlanta Imingyohoe Hanjari (“Mission field is my neighbor” Atlanta Immigrant Church Gathering). Choi says that immigrant churches in the United States must understand their neighbors as mission field, and the diaspora
churches must understand themselves as "being sent ones" in a mission field rather than as a religious enclave for ensuring ethnic identity, culture, and unique heritage.

**Statement of the Problem**

To summarize, the spread of the Korean diaspora has made Koreans one of the most dispersed people groups in the world. An important corollary has been the worldwide spread of Korean Christianity. However, even though Korea is widely known as the "second-largest missionary sending country" in the world, critical voices have emerged with regard to the statistical success story of the Korean missionary movement (Kim 2005, 463; Moll 2006, 28; Moon 2008, 59) and the ethnocentric tendency of the Korean diaspora church (Han 2004, 129-130).

Likewise, research shows that too often the Korean diaspora church has been a church only for Koreans, in the same way that a Korean grocery store serves mainly Korean customers. The churches develop a variety of programs and means targeting Koreans, but rarely do they try to engage other cultures - either the dominant culture or other minority cultures. Moreover, for many Koreans, mission is about supporting missionaries and offering emergency relief when there has been a disaster. There is no sense that the whole church is called to mission, that reaching out to lost people is every disciple’s task. This understanding of ministry has resulted in a largely ingrown church focused on "our kind of people."

Missional ecclesiology challenges this view of the church. Instead, it calls for a "reaching-out, self-giving, and other-embracing" love-based ethos and attendant practices (Rynkiewich 2006, 6). It raises two important questions the Korean diaspora church
cannot afford to evade. First, how can we change the thinking and behavior of the Korean diaspora church from a church with mission programs to a church participating in God's mission? Second, is bringing about such a change a different task in a Korean church than in a church with another ethnic orientation? My thesis is that traditional Korean churches of the diaspora can change and become missional in their orientation and practice. However, the way of bringing about such change needs to be distinctly Korean.

Therefore, the purpose of this research is to describe a comprehensive, contextual model of change – one that fits ingrown Korean diaspora churches and is specially tailored to help them move from a centripetal mindset and programs to a missional ethos and practices.

Research Questions

1. What might a Korean diaspora church with a missional ethos and practices look like?
2. What are the chief cultural obstacles to paradigm change in a traditional Korean diaspora church?
3. What contextual factors need to be taken into account in planning for change in the Korean diaspora church?
4. What would a model of change for helping ingrown Korean diaspora churches become missional look like?

Review of Relevant Literature

*The Other Side of 1984: Questions for the Churches* by British missionary, Bishop Lesslie Newbigin is the foundational book that initiated the missional church
movement (Guder 1998, 3). In returning to England from India, Newbigin realized that Western culture was bound by the Enlightenment worldview. He pushed a hot button with his analysis that modern scientific explanations had replaced dogmatic explanations and privatized faith from public truth.

After publishing this book, Newbigin focused more on the issue of the missionary encounter of the gospel with modern Western culture in his book, *Foolishness to the Greeks*. “What would be involved,” he asked, “in a missionary encounter between the gospel and this whole way of perceiving, thinking, and living that we call ‘modern Western culture’?” (1986, 1). This book challenged Euro-American Christian leaders to recognize Western society as a mission field. As a result of reading this work, I began to realize that the Korean diaspora church has not attempted such a missionary encounter even though they are situated in the mission field. In addition, I realized that “mission field” must be defined not by geographical location but by a missionary encounter of the gospel with culture.

A movement that dealt with this issue emerged in England in the 1980s and was called the Gospel and Our Culture (GOC) conversation. The movement spread to the United States and became the Gospel and Our Culture Network (GOCN), reclaiming the North American context as a mission field (Van Gelder 2008, 2-3). The GOCN published a landmark book for the missional church movement titled *Missional Church: A Vision for the Sending of the Church in North America* (1998) edited by Darrel Guder. Following the publication of this book, the term “missional” began to be used more widely, and it provided the foundation for a new generation of missiologists in the United States in recognizing the North American context as a mission field. This book
established the groundwork for studying the missional ecclesiology of the Korean diaspora church.

A dissertation for understanding missionary ecclesiology is Michael Goheen’s *As the Father has Sent Me, I am Sending You: J.E. Lesslie Newbigin’s Missionary Ecclesiology*. In this text Goheen develops Newbigin’s missionary ecclesiology historically and systematically.


The most insightful resource to provide a good model for churches with a missional ethos is a lecture, Dr. Art McPhee’s course, Leadership of the Church for the Unchurched, delivered in spring semester 2009. In this lecture, McPhee developed practical steps on how to develop concrete strategies for ministries of the church rooted in a missional ethos and participation in the *missio Dei*. The lecture’s resources are very helpful for portraying a missional church model.

For the second and third questions, “What are the chief cultural obstacles to change in the Korean diaspora church?” and “What contextual factors need to be taken account in planning for change in the Korean diaspora church?” the following articles and books provide unique cultural and contextual characteristics that need to be given serious consideration for planning organizational transformation.
Since diaspora churches have emphasized their social functions more than religious or missiological functions and have seen their role as one of “providing fellowship, maintaining the Korean tradition, providing social services for church members and the Korean community as a whole, and providing social status and positions for Korean adult immigrants” (Min 1992, 1370), articles such as The Structure and Social Functions of Korean Immigrant Churches in the United States and Intergenerational Transmission of Religion and Culture: Korean Protestants in the U.S. by Pyong Gap Min as well as Religious Participation of Korean Immigrants in the United States by Won Moo Hurh and Kwang Chung Kim address these kinds of sociocultural factors.

The most insightful resource for this question is the dissertation of Sinyil Kim, “Korean Immigrants and Their Mission: Exploring the Missional Identity of Korean Immigrant Churches in North America” (2008). This dissertation delineates Koreans’ key cultural traits such as jeong (bondage), han (suffering), and uri (togetherness). Jeong is “a strong feeling of attachment to something or someone who is religiously derivative and is also unwittingly formed in the Koreans’ heart through their long-lasting contact experiences with the given object” (Woocheol Kim 2006:79-80). Han is “a critical wound of their hearts that is generated by psychosomatic . . . social, political, economic, and cultural oppression; han is entrenched in the victims’ hearts, and is expressed through such [feelings] as sadness, helplessness, hopelessness, resentment, and hatred” (Andrew Sung Park 1993:10). Uri is “the Koreans’ corporate identity of we-ness that is shaped in their heart through their common experiences of hardships, mishaps, joys and blessings in
And another trait in Korean culture is the "saving face and avoiding shame" culture. Smedes describes this culture very well,

Asian culture teaches individuals to worry about how others will react so that they can maintain face. Face includes the positive image, interpretations or social attributes that one claims for oneself or perceives others to have accorded one. If one does not fulfill expectations of the self, then one loses face....When one loses face, one feels tremendous shame. (1994, 38)

These traits that constitute "Koreanness" can be both obstacles and advantages for transformation in Korean diaspora churches. The key issue with these traits is how to use them for transformation in Korean churches in positive or negative ways.

_Hananimiee Bonaesin Ddangeseo_ [Church and Theology of Korean Diaspora in the World] (2008), edited by the Council on Overseas Korean Church for Education and Ministry, discusses the Korean diaspora church and theology dispersed in various countries. Introducing the diaspora church and theology in North America, it helps to see the characteristics, uniqueness, and theology of the Korean diaspora church in North America.

Another book studies the Korean diaspora from a humanistic socio-scientific perspective: _Korean Diaspora: Jaewoe Hanineui Eju, Jeokeung, Jeongchesung_ [The Korean diaspora: migration, adaptation, and identity of Koreans in foreign countries] (2008) by In Jin Youn, Professor of Sociology at Korea University in Korea. As a sociologist, Youn studied the concept, history, and significance of the diaspora and the migration, settlement, ethnic relationships and socioeconomic situation of the Korean diaspora in various countries. His book helps one to understand the sociocultural and economic background of the Korean diaspora in North America.

Regarding the fourth question, "What would a model of change for helping ingrown Korean diaspora churches become missional look like?" three especially useful books provide theories for organizational change and transformation. However, this dissertation analyzes them based on a new theory that derived from the Korean diaspora context through grounded theory.

Leading Change (1996) by John Kotter, leadership Professor at Harvard Business School, is a remarkably influential book on organizational transformation. The final goal of Kotter's model is to anchor a new culture in an organization's existing culture through a transformation process that moves a hierarchical and change-resistant organization into a change-producing, change-leading, and change-driving organization. The initial concern addressed by Kotter's model aligns with the same problem regarding missional ecclesiology: that an organization which is inwardly focused and resistant to the changing context produces arrogant people or leaders who dominate the organization through over-managing and under-leading the corporate culture. Although this book is written mainly for the business world, it helps readers understand the church from an organizational perspective in terms of leadership, structures and strategies for organizational change.

congregation-based change theory through experiments. This book was created under the influence of Christian writings by Bill Hybels and Rick Warren and business literatures such as Peter Senge’s *The Fifth Discipline* (1990) and John Kotter’s *Leading Change* (1996) (Herrington, Bonem, and Furr 2000, 5). The main structure of the Congregational Transformation Model (CTM) is very similar to Kotter’s model in *Leading Change*. The primary difference is that while Kotter’s model focuses more on business organizations, Herrington and others focus on Christian congregations. CTM came out of a decade of collaborating with each other and with dozens of churches in order to provide a thoughtful guide to both change processes and the underlying dynamics of healthy transformation. CTM helps one see experimental aspects of change theory as an application of Kotter’s model in congregational contexts.

Rick Rouse and Craig Van Gelder’s *A Field Guide for the Missional Congregation: Embarking on a Journey of Transformation* presents a change theory based on a missional understanding of the church. Its authors list Seven Transformational Keys (STK) for embarking on a journey of transformation. The foundational philosophy of STK is based on the same concept as this research. In this sense, this book helps me avoid the danger of deviating from the core values of missional ecclesiology. As the title indicates, the book provides practical help for a congregation that wants to begin a journey of missional transformation.
Theoretical Framework

Theoretical framework for the study is the grounded methodology. However, in generating a new theory for the Korean diaspora context, I study the four change theories in examining my case churches. Those theories are explained in chapter four.

Delimitations

1. This research focuses on the Korean diaspora church in North America, although there are many Korean diaspora churches in various countries in the world.
2. It describes a model of change for the Korean diaspora church in North America rather than describing a model for church growth through mission or evangelism.
3. It aims at describing a process of change from the traditionally ingrown Korean diaspora church in North America to a missional church rather than describing traits or characteristics of missional churches.
4. It focuses on a model of change for the first generation of the Korean diaspora church in North America although there are the first, second, and third generations of Korean Americans in the Korean diaspora church in North America.

Definition of Key Terms

Missional Ethos

Until recently, the word “missional,” though present in unabridged dictionaries, was seldom used. However in the last decade it has been revived for the specific purpose of describing churches that recognize their essential role as a missionary one – for example, they see themselves as existing for the purpose of participating in God’s mission to the world. This usage has caught on with Evangelical, Conciliar, and Catholic
Christians. It is even popular in the Emerging Church Movement. However, an unintended consequence of this acceptance has been that “missional” has gained such popularity as a buzzword that its specialized meaning often gets lost (Van Gelder 2008, vii). In this dissertation, the term is used exclusively to refer to “the very nature or essence of what it means to be church” (vii). According to David Bosch, “Mission was understood as being derived from the very nature of God” in the context of the doctrine of the Trinity (Bosch 1998, 390). God the Father sent his Son, God and the Son sent the Spirit, and the Son sent the Spirit and the church into the world. The characteristic of sending is part of the very nature of God the Father, and consequently being “missional” is part of the very nature of the church. The nature of the church defines the ethos, nature, and roles of the church.

The word “missional” is an adjective form of mission. As the function of an adjective is to describe a noun, the term “missional” is to describe God’s original nature of sending something or someone or to detail ways to accomplish His purpose in the world. Therefore, “missional” is not a program or activity of the church but the very nature and purpose of the church, the same as the intrinsic nature of the missional God based on John 20:21, “As the Father has sent me, I am sending you.”

“Ethos” is “the characteristic spirit of a culture, era, community, institution, etc., as manifested in its attitudes, aspirations, customs, etc.” according to the *Shorter Oxford English Dictionary* (Fifth Edition) on CD-ROM. It indicates that everything a group or society does comes from its ethos as the organizing principle. “Missional ethos” is the fundamental character of the triune and sending God as the essence of the church. When
a missional ethos characterizes, shapes, and creates all ministries of a church, it is a church with a missional ethos.

**Missional Church**

As Eddie Gibbs describes in his book *Churchmorph: How megatrends are reshaping Christian communities*, the missional church is “the church that does not think of mission as an activity relating exclusively, or even principally, to distant parts of the world. Mission begins at the threshold of the church. It relates to the very identity of the church, not to a prescribed activity. By its very nature, the church is both the product and the vehicle of God’s mission in the world. As such, it becomes the principal agent of the reign of God, providing “salt” and “light” in society” (Gibbs 2009, 35). Missional church in this dissertation means that the church understands itself as a missionary in its context.

**Traditional Church**

In contrast to missional churches, traditional churches understand mission as only one of the many ministries or programs of the church. When the church is ready, financially and in other ways, traditional churches go ahead and add mission programs to the array of church programs. Traditional Korean churches will have a mission department that oversees programs, events, and foreign mission support. Darrel Guder describes a traditional church like this:

(Traditional) Congregations still tend to view missions as one of several programs of the church. Evangelism, when present, is usually defined as member recruitment at the local level and as church planting at the regional level. The sending-receiving mentality is still strong as churches collect funds and send them off to genuine mission enterprises elsewhere.
Similar to Guder’s description, but harsher, is this description of the ethos of traditional churches. This description corresponds exactly with the reality in Korean diaspora churches in North America. Hendrick’s description, although perhaps overly negative, is, nevertheless, also not far off the mark. He describes them as “insular, community-neglecting enclaves of religious comfort and compatibility, guilty of shutting their eyes and hearts to the great social, racial, and urban crises of the day” (Hendrick 1996, 298). In this dissertation, I follow Guder and Hendrick’s representation of program-based, traditional churches in defining “traditional” Korean diaspora churches.

**Methodology**

The goal of this research is to generate a contextualized model for transforming the ingrown Korean diaspora church which views mission as a program to a church with a missional ethos. Grounded theory is the research methodology for this dissertation. Field research began in June 2009 with visits, attendance at worship services, and interviews of senior pastors, associate pastors, mission pastors, mission directors, church leaders, and people who are involved in missions departments of Korean diaspora churches in North America. Follow up included more questions through telephone interviews, email, and Skype. The collection of the data through interviews, discussions, and observations was analyzed and interpreted by comparing the data to the three transformation theories explained above. The conclusions provided the basis of a proposal for a contextualized model to transform the ingrown Korean diaspora church into a church with a missional ethos.
Steps for the research are as follows: (1) library research of the historical, theological, and missiological development of the concept of *missio Dei*, as well as the missional ecclesiology by several scholars and missiologists such as Lesslie Newbigin and David Bosch. This research provided the basis for comparison with the data from the field research; (2) empirical research of Korean diaspora churches in North America, qualitative research and data collection based on grounded theory through open-ended dialogues, observations, interviews, documents, and audiovisual materials. Important to the research was discovering concrete ways of missional transformation that can work among the Korean diaspora church in North America; (3) integrational research by generating, sorting, and reflecting on data from all observations, interviews, and library research; (4) concluding report of what this study found with proposal of theories formulated from the research, reports of some principles, implications, and suggestions for further research.

**Data Collection**

**Data Collection Procedure**

For collecting data, ten Korean diaspora churches in North America were studied using the procedures recommended by John W. Creswell. Seven of the churches are known among Korean pastors and missionaries in North America for being missional: Chodae Community Church (Norwood, NJ), Emmanuel Church in Philadelphia (Philadelphia, PA), The Korean Central Presbyterian Church (Vienna, VA), The Korean Church of Dallas (Carrollton, TX), Young Nak Korean Presbyterian Church of Toronto (Toronto, ON), Korean Church of Atlanta (Duluth, GA), Nahnum Church (Carrollton,
Three mission mobilizers for Korean diaspora churches in North America at Wycliffe Bible Translator were interviewed: Joseph Hong, John Oh, and Min-Young Jung. These mobilizers organize the GLocal Conference each February in Orlando, FL in order to help Korean diaspora churches in North America to be transformed into a missional church. These churches and missionaries were selected because they understand the problem and have sympathy for the need for missional transformation in Korean diaspora churches in North America.

Three other churches were selected because they are traditionally ingrown Korean diaspora churches. They do not declare that they are focusing on mission in their ministries. Rather, they are focusing on ministries or programs for church members: Light Korean Presbyterian Church (Toronto, Canada), Shining Star Community Church (Falls Church), and Korean Community Presbyterian Church (Duluth, GA). These churches provided data about how traditional churches think transformation can take place in traditional Korean diaspora churches, what they think the unique characteristics of Korean diaspora churches in North America are, and what they view as the barriers for change. The differences and common features between missio Dei-oriented churches and traditionally ingrown churches were analyzed.

As suggested by Miles and Huberman (185), four aspects were considered in the selection of the churches: the setting (where the research took place), the actors (who was observed or interviewed), the events (what the actors were doing when they were observed or interviewed), and the process (the evolving nature of events undertaken by the actors within the setting).
The seven *missio Dei*-oriented churches were selected according to the following criteria. First, they were recommended commonly by other Korean immigrant pastors and missionaries who have a concern about the need for missional transformation of the Korean diaspora church in North America. Second, these churches have a constant involvement in missions in various ways. Third, the vision statements of these churches declare that they strive to be a missional community in and for the community and the world. Fourth, these churches are doing various kinds of mission activity as traditional missionary churches while at the same time pursuing a goal of returning to an original missional identity. They are in transition from being a traditional to being a missional church. Their regional or denominational diversity were not considered.

The three traditionally ingrown churches' selection was based on the recommendations of the senior pastors at the mission-focused churches because they understand the foci of local neighboring churches and senior pastors. The most important consideration for selection of the three churches was whether the senior pastors at the three churches had a clear ministry philosophy, consistent ministries, and an obvious plan and vision.

**Types of Data**

Four types of data were recommended by Creswell (185-186). (1) Observations: Visits to all the churches and field notes on various behaviors and activities of individuals or church-wide events. Unstructured or semi-structured notes recorded activities at the research sites. (2) Interviews: face-to-face interviews with the senior pastors and leadership of each church in a semi-structured interview format, with open-ended
questions based on the interview guide. The semi-structured interview was more appropriate than the structured one because the guidelines could be modified for collecting more useful data within the interview itself. This method was also better because high-level bureaucrats and elite are accustomed to efficient use of their time (Bernard 2006, 212). (3) Documents: newsletters, weekly bulletins, publications about the churches, minutes of meetings, official reports, private documents such as email communications, and testimonies in personal journals or diaries (Creswell, 188). All the documents used during the interviews and discussions were kept for accurate data analysis. (4) Qualitative data: audio and visual material, photographs, and videotapes. All personal interviews and group discussions were recorded in audio format or video format for more accurate data analysis.

**Data Analysis**

Analysis of the data included three sets of coding: (1) open coding, (2) axial coding, and (3) selective coding.

First coding involved forming “initial categories of information about the phenomenon being studied from the initial data gathered” (Robson 2002, 194). These categories were drawn from the personal interviews with seven senior pastors and four missionaries in consultation with the three existing change theories. Data from personal interviews was subcategorized into more concrete steps, action plans, or ministries within each category.

The second coding involved “assembling the data in new ways after open coding” (194). The initial categories and subcategories that were done in the first coding were
reassembled in various new ways, describing a model of change, exploring the unique context of the Korean diaspora church in North America.

The third coding integrated the categories in the axial coding model with conditional propositions or hypotheses. The result of the process of data collection and analysis must be relevant to the unique context of the Korean diaspora church in North America (194).

**Significance of the Research**

For the last century in the history of the Korean diaspora in North America, Korean diaspora churches have served various functions for establishing Korean community. In addition to the increase of these churches and their function as a sociocultural institution, most of them are struggling for financial survival and therefore have revised the goals or structures of the church according to Korean immigrants’ own unique social needs (Stevens 2004, 121). They have been losing original missional identity as their situation has worsened. Moreover, some Korean churches are still being planted primarily to meet social or emotional needs or in response to conflicts within existing churches. The churches face an identity crisis as a participant in God’s mission.

In this situation, this dissertation can serve as a catalyst for Korean diaspora churches to calibrate their identities, callings, and roles in light of missional ecclesiology. Reflecting on the working and guidance of God, they must develop more ways to participate in his mission in the world. The aim of this research is to help these churches to embark on a journey of missional transformation toward fulfilling God’s vision, the *missio Dei* in accordance with 1 Timothy 2:4, “God wants all men to be saved and come to a knowledge of the truth.”
CHAPTER 2
CONTEXT OF KOREAN DIAPOERA IN NORTH AMERICA

The context of the Korean diaspora in North America includes historical, social, demographic, and religious perspectives. Studying the context is crucial for understanding the missional church because a missional church must perceive how God is working in the world and how God wants it to adapt to its surrounding context.

There are three sections in this chapter. The first section outlines a short history of the Korean diaspora around the world with a special focus on the Korean diaspora in North America from its beginning to the present. This demonstrates why Koreans emigrated from Korea, the situations which motivated their emigration from Korea, and how their motives changed over time. The second section examines the socio-demographic profiles of the Korean diaspora in North America. This research looks at factors such as age, education, income, and occupation, and the influences they had on immigration to North America over time. The third section will present the history of the Korean diaspora church in North America. It will describe the formation of the Korean diaspora church and how it has functioned in a changing social, cultural, and demographic context over time. It will also outline the changing motivations for joining the Korean diaspora church.

Global History of the Korean Diaspora

The history of Korean diaspora can be classified into four periods (Yoon 2008, 8-15). The first ranges from 1860 to 1910 and was the beginning of the Japanese Colonial Period. Most Koreans who migrated to China, Russia, and Hawaii were economic immigrants with an unstable socio-economic status. The second period ranges from 1910...
to 1945 which covered the height of the Japanese Colonial Period. There were two types of migration in this period: laborers who were deprived of property and employment who emigrated to Japan and Manchuria and political activists who emigrated to China, Russia, and the United States to develop the Korean Independence Movement. The third period was between 1945 (the year of Korean Independence from Japan) and 1962 (the year the Korean government established its Immigration Law). In this period, war-orphans, wives of American soldiers, and adopted children emigrated to Canada and the United States. These types of immigrants made up two-thirds of the total immigrant population in North America (Yoon 2008, 9). During this period, about 6,000 students came to North America dreaming of returning to Korea as highly educated graduates with degrees and honors. However, many of them did not finish their degrees and settled down in North America (Yoon 2008, 10). The fourth period ranged from 1962 to the present. The immigration policy of the Korean government aimed to reduce its population density and earn foreign income by encouraging immigration. At this time, many Koreans immigrated to North America with the purpose of attaining a higher social position through education offered in the United States (Yoon 2008, 10).

Immigration to North America declined after the Seoul Olympic Games in 1988, and Korean immigrants returned with increasing economic opportunities in Korea. Meanwhile, immigration increased again with the financial crisis of 1997. The type of immigration changed from family-based immigration to economic and education-based immigration (Yoon 2008, 10). The target countries for immigration also shifted from Asian countries such as China, Russia, or Japan to Western countries such as Canada, Australia, and the United States.
History of Korean Diaspora in the United States

The report entitled “Korean Population in the United States, 2000” by Eui-Young Yu, Peter Choe, and Sang Il Han showed four distinct periods for Korean immigration to the United States (Yu, Choe, and Han 2002, 2-3). The first period began in 1883 when the diplomatic relationship between the United States and Korea was established. It ended in 1902, with the first organized migration of Korean laborers to Hawaii. The second period ranged from 1903 to 1924 when the Japanese government banned Korean immigration to the United States to protect Japanese laborers in Hawaii. The third wave began during the Korean War in 1951 because of a rising number of marriages between American soldiers and Korean women, war-orphans, and adoptions. The fourth phase occurred after the Immigration Act of 1965, “which repealed the national origins quota system and gave priority to family reunification” (Ilpyung Kim 2004, 27). However, Korean immigration to the United States could be divided into the six periods as shown below.

Table 2.1. Korean immigration to the United States, 1903-2003

<table>
<thead>
<tr>
<th>Period</th>
<th>Years</th>
<th>Motive</th>
<th>People</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prelude</td>
<td>1883-1902</td>
<td>Political Relationships</td>
<td>Government Officers</td>
</tr>
<tr>
<td>First Wave</td>
<td>1903-1905</td>
<td>Hawaiian Plantations</td>
<td>Laborers, Farmers</td>
</tr>
<tr>
<td></td>
<td>1906-1923</td>
<td>Economic Reasons</td>
<td>Labors, workers</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Political Exile</td>
<td>Political activists</td>
</tr>
<tr>
<td></td>
<td>1924-1944</td>
<td>Only permitted students</td>
<td>Students</td>
</tr>
<tr>
<td>Second Wave</td>
<td>1945-1964</td>
<td>Freedom, higher social position,</td>
<td>War-orphans, brides,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>connection with U.S.</td>
<td>adopted children, and</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>students</td>
</tr>
<tr>
<td>Third Wave</td>
<td>1965-Present</td>
<td>Sociocultural Reasons</td>
<td>Higher educated, Middle-class,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Education, Economics, globalization)</td>
<td>Business Investors</td>
</tr>
</tbody>
</table>

Source: Data adapted Yoon 2008, 203.
The First Wave of Korean Diaspora to the United States: 1903-1924

The first official Korean immigration to the United States began with the arrival of Korean laborers for Hawaiian plantations. The first group of 121 Korean immigrants departed from the harbor of Jemulpo (In-Cheon) on December 22, 1902. The group was composed of twenty laborers recruited from the harbor of Jemulpo, fifty-one recruited from various regions of Korea, and fifty members from Naeri Methodist church, which was the mother church in Korea established in 1855 (Yun 2002, 39; Ilpyong. Kim 2004, 15-16). The person who challenged and motivated them to emigrate to the United States was a Methodist missionary, George Heber Jones (1867-1919), who was the senior pastor at Naeri Methodist church from 1892 to 1903 (Ryu 2006, 28).

At 3:30 a.m. on January 13, 1903, eighty-six out of 121 arrived at the harbor in Honolulu, Hawaii with forty-two men, sixteen women, and twenty-two children. Thirty-five failed the physical examination at the Immigration Office of Japan and the United States so they were sent back to Korea (Ilpyong. Kim 2004, 13; Ryu 2006, 29; Yun 2002, 40). Korean immigrants kept coming to Hawaii because of the need for labor on sugar plantations in Hawaii. Korean laborers increased to 4,929 in 1905 but deceased to 39 in 1907 (Ryu 2006, 31).

Emigration to Hawaii stopped in 1905 with the Japanese government’s ban on Korean emigration to the United States to protect Japanese laborers in Hawaii (Ryu 2006, 30; Yoon 2008, 9). The superficial reason given by the Korean government was a refusal to sell Korean laborers as slaves; their motivation was really due to pressure from the Japanese government (Ryu 2006, 30-31). Korean immigration stopped with 4,914 in
1905. This group was primarily made up of unmarried males. Later, about 1,000 picture brides came to Hawaii, and 115 came to California to marry these men (Yoon 2008, 206).

Table 2.2. Number of Korean immigrants in the United States

<table>
<thead>
<tr>
<th>Year</th>
<th>Total in the United States</th>
<th>Hawaii</th>
<th>Mainland</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Subtotal</td>
</tr>
<tr>
<td>1903</td>
<td>496</td>
<td>68</td>
<td>564</td>
</tr>
<tr>
<td>1904</td>
<td>1,723</td>
<td>184</td>
<td>1,907</td>
</tr>
<tr>
<td>1905</td>
<td>4,506</td>
<td>423</td>
<td>4,929</td>
</tr>
<tr>
<td>1906</td>
<td>103</td>
<td>24</td>
<td>127</td>
</tr>
<tr>
<td>1907</td>
<td>36</td>
<td>3</td>
<td>39</td>
</tr>
<tr>
<td>Total</td>
<td>6,864</td>
<td>702</td>
<td>7,566</td>
</tr>
</tbody>
</table>

*Source:* Table from Ryu 2006, 31.

Another group of Koreans also came to the United States during this period. With the colonization of Korea by Japan, 541 political refugees moved to the United States as students to develop the Korean Independent Movement from 1910 to 1924 (Yoon 2008, 207). The total population of Koreans in the United States by 1924 was 8,882.

At this time there were three types of Korean immigrants in the United States: laborers for Hawaiian plantations, picture brides, and political refugees. Laborers wanted to earn big money in a short period of time with a goal of returning home with honors. They considered themselves to be temporary sojourners in the United States (Yoon 2008, 206). With the arrival of picture brides, the bachelor-centered Korean community became a family-centered one in Hawaii, and some relocated to the mainland for better jobs (Yoon 2008, 206). Political refugees became the leaders in their communities for the Korean Independence Movement (Yoon 2008, 207). Koreans in the United States numbered about 6,500 on Hawaii and 3,000 on the mainland United States (Yoon 2008, 207).
The role of Korean churches among the Korean immigrant population was important. The life of the first group of Korean laborers was near slavery with very low wages (Yun 2002, 45). They worked from 5:30am to 4:30pm with a thirty-minute lunch break. Their life was so much harder than they expected. The laborers got together on Sundays to share their pains, encourage one another, and overcome their sufferings and hardships through their faith. The Korean community in Hawaii was organized and operated by Christians because the majority of them were already Christians (Choy 1979, 77).

Non-Immigrant Period for Asians in the United States: 1924-1944

The Immigration Act of 1924 banned all Asian immigrants except students who wanted to study at U.S. academic institutions (Ilpyong. Kim 2004, 20). There were 356 Korean students enrolled in educational institutions in the United States from 1924 to 1936 (Ilpyong. Kim 2004, 21-23). Students who returned to Korea with degrees from the U.S. and active involvement in the Korean Independence movement were appointed to leadership positions in government, education and economic institutions (Ilpyong. Kim 2004, 22). Some exemplary examples are Syngman Rhee, the first, second, and third president of Korea; Hual-Ran Kim (Helen Kim), the president of Ehwa Women’s University; Chi-Young Yun, a cabinet member during Syngman Rhee’s government; Il-Hyung Chung, a well-known politician who served as foreign minister; Lak-Chun Paik, the first president of Yon-Sei University, Minister of Education, and member of the Upper house of the Korean legislature. These people, and others like them, were a
motivation for Koreans to study in the U.S. with a dream that they would return home loaded with honors.

The Second Wave of Korean Diaspora in the United States: 1945-1964

The second wave began after Korean independence from Japan. The United States intervened in military affairs between South Korea and North Korea after World War II and has been actively involved in Korea's political, economic, cultural, and military issues since the beginning of the Korean War in 1950. Many U.S. soldiers were in their twenties and fell in love and married Korean women. However, Korean women who married American soldiers were discriminated against and oppressed by Korean society (Yoon 2008, 208). Korean society places a high value on a Korean nation with pure blood which has not been mixed with other nationalities. Intermarriage was considered impure and ignominious in the context of Korean society during that time period. This kind of prejudice still exists among older generations in Korean society, and so they oppose the intermarriage of their children. Although some Korean parents may celebrate the intermarriage of others, they would probably object to intermarriage among their own families. This is one reason Korea has such a low rate of intermarriage with other ethnic or racial groups (Yu, Choe, and Han 2002, 74). Women who married American soldiers moved to the United States to get away from the prejudice found in Korean society.

Another type of immigration in this period was adopted children or the so-called "war-orphans" who came out of the Korean War in 1950. Since the start of sending Korean war-orphans to the United States in 1954, the number of adopted Korean children in the U.S. increased to 103,095 by 2005 according to a report of the Ministry of Health,
Welfare and Family Affairs. Adopted children make up five percent of the total population of Korean immigrants in the U.S. (100,000/2,000,000; Yoon 2008, 208).

These two types of Korean immigrants in the U.S. are present in greatest numbers in American societies than other types of Korean immigrants. They are still not warmly welcomed by the Korean community in the United States because of the prejudice that still exists among Korean immigrants (Yoon 2008, 208).

The biggest group of Korean immigrants during this period was students. As mentioned earlier the people who were appointed as leaders in government, education, and politics were motivated by a desire for greater respect, honor, and important Korean positions that were possible if they obtained U. S. degrees. This type of Korean immigrant to the United States is still on the rise because these students today are welcomed, respected, and able to obtain important in Korean society. From 1945-1965 about 6,000 such students came to the U.S. (Yoon 2008, 208). However, a number of people have not finished their studies and have remained as immigrants in the United States. These three types of Korean immigrants became the pivotal base for the formation of the Korean community in the United States since 1965 when the United States abolished the national-origin quota based on race in the Immigration and Nationality Act of 1965 (Min 1984, 333; Yoon 2008, 209).

The Third Wave of Korean Diaspora in the United States: 1965-2000

After the Immigration and Nationality Act of 1965, Korean immigrant society greatly increased in number, employment types, and legal status in the United States.
Figure 2.1 shows how fast the number Korean immigrants has increased in the United States since 1965.

According to the research by Eui-Young Yu, Peter Choe, and Sang Il Han, only 107 Korean immigrants were admitted between 1948-1950 (Yu, Choe, and Han 2002, 73). As chart 2.1 shows, during the 1950's this number increased to 5,528 and then the number jumped to 34,513 between 1960 and 1969. The number of Korean immigrants in the 1970s grew to 267,568. These Koreans constituted 6 percent of the total immigrants admitted to the United States in that decade.

Figure 2.1. Annual trend of Korean immigration to U.S.: 1965-2001

Source: Chart from H. Kim 2005, Figure 1-1.

and ranked third in number after Mexicans and Filipinos (Yu, Choe, and Han 2002, 73). The peak of Korean immigrants was between 1980 and 1989 when 333,746 Koreans were admitted constituting 4.6 percent of the total immigrants and ranking fourth after Mexico, the Philippines, and China. The number declined after the peak of 35,849 in 1987. Between 1991 and 2000 the number of Korean immigrants admitted was 203,624.
After 1970, as Korean immigrants rapidly increased, the type of immigration changed as well. Unlike previous immigration, the third wave of Korean immigration to the United States was made up of experts and professionals, such as nurses and doctors, and was accompanied by their families who later became permanent residents (Ilpyong. Kim 2004, 30; Yoon 2008, 209). The type of immigration in this period was family-invitation-based immigration, and many of them became legal, permanent residents. This group of people formed a pillar that constitutes the current Korean diaspora in the United States (Yu, Choe, and Han 2002, 73).

The most generally recognized change among the Korean diaspora was the shift in employment. Some sociologists even pointed out the shift from white-collar professionals to blue-collar workers since 1970 (H. Kim 2005, 9; Yoon 2008, 213). Most of the Korean immigrants to the United States were middle-and upper-middle class segments of the Korean population during the late 1960s and early 1970s (H. Kim 2005, 9). For example, 68 % are reported to have had professional and technical jobs in South Korea (Koo and Yu 1981, 8).

In-Jin Yoon suggests three reasons for this phenomenon based on the situations in both Korea and the United States (Yoon 2008, 211-212). The first factor in Korea was high unemployment rates. Improved conditions in politics, the economy, urbanization, and expanded opportunities for education in Korea formed a class of middle-class professional, technical, and managerial workers in a short period of time in the late 1980s (Yoon 2008, 211; Yu, Choe, and Han 2002, 73-74). However, when compared to the number of highly qualified people, employment opportunities were extremely small. This created a 28 percent unemployment rate in Korea from 1965 to 1980. Immigration to the
United States was a good option for more job opportunities, advanced education, and promotion of social status back in Korea.

Second, Yoon suggests child education as an important reason for immigration to the United States. Middle-class parents who suffered trying to support their children’s education with the high cost of private lessons decided to immigrate to the United States for better education opportunities with cheaper tuition. The motivation for a child’s education is still very important among many Korean parents even today.

Immigration for a young child’s education created a new culture with a new neologism. “Goose family” is the term which was created to describe a family with a father who is working for the family in Korea and the children and wife who are in the United States to educate the children. The father of a goose family can only visit his family in the United States when he has a vacation from work. Another neologism is an “eagle family.” Unlike the father of a goose family who can only travel during holidays, the father of an eagle family can move freely between Korea and the United States because of finances and schedule flexibilities based on his job.

The desire for education among Korean parents continues to motivate immigration. Not only middle-class parents, but also parents who are tired of the cost of education want to immigrate to North America. Therefore, Korean immigration to the United States after 1965 can be characterized by middle-class, educated-professional, and family-based immigration.

Third, Yoon points out that the United States needed medical health personnel so they imported doctors and nurses from third world countries. In order to secure a place in the science and technology fields in the world, the United States began to accept
scientists and technical experts from third world countries. For example, about 3,000
doctors, 2,500 nurses, 800 pharmacists, and 100 dentists immigrated to the United States

A Shift of Korean Immigration to the United States in the Late 1970s

In 1973 professional and technical workers decreased to 50% and then to 35% of
immigrants in 1977 (H. Kim 2005, 9). “Some case studies suggest further decline in the
conducted in Seoul in the 1990s also indicates that lower-class rather than middle-class
Koreans showed stronger preference for immigration to the United States” (Yoon 1993 in
H. Kim 2005, 10).

Hyojoung Kim provides a reason for the decline in socio-economic status of new
immigrants in the mid-1970s: the change of immigration law in the United States in 1976
(H. Kim 2005, 10). Fundamentally, it limited professional immigration and increased
family reunification.

In-Jin Yoon suggests two reasons for this shift of the decline of the socio-
economic status of immigrants (Yoon 2008, 213-214). First, the Congress of the United
States began to limit foreign professional workers in order to protect local workers
following the oil crisis in 1973. The U.S. government not only limited occupational
immigration but also increased family-based immigration. Koreans began to immigrate
to the United States based on family invitation rather than employment visas. Family-
based Korean immigrants’ socio-economic backgrounds were lower than the people who
immigrated based on employment.
Yoon’s second reason for the shift was that, as Korean immigrants increased; Korea-Towns were created, making living in the United States easier than in the past. They were able to make money, find jobs, do business, and live without speaking English. As Korean communities got bigger, Koreans could build their own networks regardless of American society. This phenomenon allowed Koreans to live separately from American communities. As a result more Korean immigrants came from Korea with the dream that they can succeed regardless of their socio-economic background. Lower-class Koreans who thought that the richer get richer and the poor get poorer in Korea preferred to immigrate to the United States.

On the other hand, for the middle- and middle-upper class, immigration to the United States was not as attractive because immigrants did not want to exchange their improved socio-economic life in Korea for a tough life which included working long hours, enduring physical sufferings, and finding the need to do business with its ethnic people as clients. Therefore, immigration to the United States became more attractive to lower-class people than middle- and upper middle-class people in Korea.

Socio-Demographic Profiles of Korean Diaspora in North America

The socio-demographic characteristics of the Korean diaspora in North America are important in order to understand the context of Korean diaspora churches in terms of their tradition, culture, and society. Most of the data is from the 2000 Census along the following dimensions: age, sex, education, occupation, and income.
Age. Figure 2.2 shows the age distribution of Koreans in the United States. The sex ratio is the number of males per 100 females. More men than women are under the age of 19. The ratio of those 20-39 is very similar, but women out-number men from 40 years of age onward. The reason for this statistic is that the rate of working women in the United States is higher than in Korea, and women in the United States naturally are in a situation that requires them to work. The age groups with the highest numbers are 30-39 with 20-29 second, groups of those who came to the United States for higher education. Women in this age group are looking for various opportunities to work and stay in the United States. For this reason, more Korean women want to immigrate to the U.S. to
escape the traditional Confucian androcentric Korean society (Yoon 2006, 234). In his article, “Severe Underrepresentation of Women in Church Leadership in the Korean Immigrant Community in the United States,” Pyong Gap Min provides a glimpse of how Korean traditional societies look and how Korean women are viewed within traditional Korean communities in the United States. He presents the central factors for the underrepresentation of women in the Korean community in the United States: (1) the influence of Korean Confucian patriarchal traditions, (2) the conservative theological position of Korean churches, and (3) the practical need of Korean male immigrants to create high-status positions within their ethnic churches (Min 2008, 225). This article proves two facts about the Korean community. First, Korean immigrant churches have the same traditional Confucian structure as Korean churches in Korea. Second, women are considered inferior to men in Korean immigrant churches as a Korean community in the United States. In addition, Korean immigrant churches are linked to churches in Korea, are influenced by them, follow the same theological line, and adopt similar rules. Therefore, understanding the unique Korean cultures and traditions provides understanding of Korean diaspora churches in the United States.

**Education.** As mentioned above, most immigrants during the 1970s were college-educated professionals who wanted a better life in North America. Education has been one of the most important factors leading to immigration to North America. According to the U.S. Bureau of the Census in 1990, the rate of Koreans who have a bachelor degree was 34.5%, much higher than the rate of other Americans which is 20.3%. In addition, the U.S. Bureau of the Census in 2000 reported that 49.2% of Koreans hold the bachelor degree, ranking third after Indians at 63.2% and Chinese at 51.2% (Yoon 2006, 247).
Generally, Asians have higher academic backgrounds in the United States which is shown in table 2.3.

Table 2.3. The rate of bachelor degree holders by race and nation (%)

<table>
<thead>
<tr>
<th>Race/Nation</th>
<th>1990</th>
<th>2000</th>
</tr>
</thead>
<tbody>
<tr>
<td>White</td>
<td>22.0</td>
<td>28.4</td>
</tr>
<tr>
<td>Black</td>
<td>11.4</td>
<td>16.3</td>
</tr>
<tr>
<td>Hispanic</td>
<td>9.2</td>
<td>13.2</td>
</tr>
<tr>
<td>Asian/Pacific</td>
<td>26.6</td>
<td>-</td>
</tr>
<tr>
<td>Chinese</td>
<td>40.7</td>
<td>51.6</td>
</tr>
<tr>
<td>Philippines</td>
<td>39.2</td>
<td>42.0</td>
</tr>
<tr>
<td>Japanese</td>
<td>34.5</td>
<td>41.9</td>
</tr>
<tr>
<td>Indian</td>
<td>58.1</td>
<td>63.8</td>
</tr>
<tr>
<td>Korean</td>
<td>34.5</td>
<td>49.2</td>
</tr>
<tr>
<td>Vietnam</td>
<td>17.4</td>
<td>22.8</td>
</tr>
<tr>
<td>American in total</td>
<td>20.3</td>
<td>26.8</td>
</tr>
</tbody>
</table>

Source: Table from Yoon 2006, Table 6-9.

Income. Although Koreans have a higher rate of educational attainment, their family, household, and individual incomes are lower compared to other Asian groups, races, and the nation as a whole (Yu, Choe, and Han 2002, 82). As a result, Koreans disregard the strong correlation between their degree and economic prosperity (Yu, Choe, and Han 2002, 82). The average annual family income was $33,909 in 1990 which was lower than the average income of the total population of the United States, $35,225, and the average income of whites, $37,152. The average income of Korean families was lower and among other Asian groups the level of poverty was highest for Koreans (Yoon 2008, 249). It is evident that the Korean income and poverty level is almost the same as the Vietnamese when compared with educational attainment. Yu, Choe, and Han explained the three possible reasons for this discrepancy between education and income (Yu, Choe, and Han 2002, 83). First, there are many surviving, self-owned family
businesses compared to the high rate of self-owned family businesses among Koreans.

Second, although Koreans earned higher levels of education, they experience difficulty in getting local jobs due to their English limitations. This is different for U.S.-born, Korean Americans. The discrepancy between education and income is more apparent among first generation Korean immigrants rather than second and third generation Korean immigrants. Third, it is possible that self-owned family businesses underreported their income in consideration of the fact that "a high proportion of Koreans engage in self-owned, cash-based small businesses."

**Occupation/Work.** Most Korean immigrants moved to the United States with the American Dream that they would make a lot of money and succeed by economic and social standards. These hopeful Korean immigrants keep coming to the U.S. They soon realize that it is more difficult to raise their social and economic standing in the United States than it is in Korea. Language difficulties, unfamiliarity with American culture, and prejudice and discrimination they feel from Americans hinder them from

Table 2.4. Income and poverty level by ethnicity and race, 1990

<table>
<thead>
<tr>
<th>Ethnicity/Race</th>
<th>1990</th>
<th>2000</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Family Income</td>
<td>Poverty (%)b</td>
</tr>
<tr>
<td>White</td>
<td>37,152</td>
<td>7.0</td>
</tr>
<tr>
<td>Black</td>
<td>22,429</td>
<td>26.3</td>
</tr>
<tr>
<td>Hispanic</td>
<td>25,064</td>
<td>22.3</td>
</tr>
<tr>
<td>Asian/Pacific</td>
<td>41,521</td>
<td>11.6</td>
</tr>
<tr>
<td>Chinese</td>
<td>41,316</td>
<td>11.6</td>
</tr>
<tr>
<td>Philippines</td>
<td>46,698</td>
<td>5.2</td>
</tr>
<tr>
<td>Japanese</td>
<td>51,550</td>
<td>3.4</td>
</tr>
<tr>
<td>Indian</td>
<td>49,309</td>
<td>7.2</td>
</tr>
<tr>
<td>Korean</td>
<td>33,909</td>
<td>14.7</td>
</tr>
<tr>
<td>Vietnamese</td>
<td>30,550</td>
<td>23.8</td>
</tr>
<tr>
<td>Total in</td>
<td>35,225</td>
<td>10.0</td>
</tr>
<tr>
<td>Americans</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Source:* Table from Yoon 2008, Table 6-11.
Table 2.5. Asian Occupation Distribution

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Total</th>
<th>Chinese</th>
<th>Japanese</th>
<th>Philippine</th>
<th>Korean</th>
<th>Vietnamese</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Management</td>
<td>13</td>
<td>15</td>
<td>20</td>
<td>10</td>
<td>15</td>
<td>5</td>
</tr>
<tr>
<td>Professionals</td>
<td>12</td>
<td>24</td>
<td>20</td>
<td>12</td>
<td>16</td>
<td>13</td>
</tr>
<tr>
<td>Technician</td>
<td>15</td>
<td>18</td>
<td>17</td>
<td>15</td>
<td>29</td>
<td>18</td>
</tr>
<tr>
<td>Officer</td>
<td>10</td>
<td>19</td>
<td>9</td>
<td>16</td>
<td>10</td>
<td>12</td>
</tr>
<tr>
<td>Service</td>
<td>4</td>
<td>&lt;1</td>
<td>4</td>
<td>2</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Fishery/forestry/Agriculture</td>
<td>19</td>
<td>8</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>19</td>
</tr>
<tr>
<td>Production</td>
<td>19</td>
<td>8</td>
<td>12</td>
<td>12</td>
<td>12</td>
<td>19</td>
</tr>
<tr>
<td>Driving, Operation</td>
<td>20</td>
<td>9</td>
<td>8</td>
<td>15</td>
<td>12</td>
<td>22</td>
</tr>
<tr>
<td>Female</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Management</td>
<td>11</td>
<td>15</td>
<td>14</td>
<td>10</td>
<td>9</td>
<td>7</td>
</tr>
<tr>
<td>Professionals</td>
<td>17</td>
<td>17</td>
<td>19</td>
<td>20</td>
<td>11</td>
<td>9</td>
</tr>
<tr>
<td>Technician</td>
<td>16</td>
<td>17</td>
<td>16</td>
<td>16</td>
<td>25</td>
<td>17</td>
</tr>
<tr>
<td>Officer</td>
<td>28</td>
<td>21</td>
<td>28</td>
<td>25</td>
<td>14</td>
<td>18</td>
</tr>
<tr>
<td>Service</td>
<td>17</td>
<td>14</td>
<td>14</td>
<td>17</td>
<td>20</td>
<td>19</td>
</tr>
<tr>
<td>Fishery/forestry/Agriculture</td>
<td>1</td>
<td>&lt;1</td>
<td>1</td>
<td>1</td>
<td>&lt;1</td>
<td>&lt;1</td>
</tr>
<tr>
<td>Production</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>6</td>
<td>10</td>
</tr>
<tr>
<td>Driving, Operation</td>
<td>8</td>
<td>13</td>
<td>5</td>
<td>7</td>
<td>14</td>
<td>20</td>
</tr>
</tbody>
</table>

Source: Table from Yoon 2006, Table 6-10.

entering mainstream society even with their career backgrounds and educational experiences (Yoon 2008, 251; Yu, Choe, and Han 2002, 82). They need to find jobs that target Koreans or obtain work with family members to save labor costs. As a result of these needs, they have turned to independent family businesses. In order to make more money, they must work more hours or have family members take turns instead of hiring employees. Although it is harsh work, running their own business is a practical choice for many Koreans. “Oftentimes, husbands and wives work together to operate the family-owned business without enjoying vacations or weekends. Their children also help during the after-school hours” (Yu, Choe, and Han 2002, 82). Yu, Choe, and Han present the most important reason for many Koreans’ turning to small business. They report, “Owning a business gives psychological satisfaction for being one’s own boss, in Korea
referred to as a *sajangnim* (President)” (82), a big reason why many immigrants choose entrepreneurship when they are not welcomed and respected in American mainstream society.

**History of Korean Diaspora Church in North America**

The history of the Korean diaspora church correlates with the history of Korean immigration in North America. One of the reasons for this phenomenon is that the very person who challenged and motivated Koreans to immigrate to Hawaii was a Methodist missionary. Fifty-one out of those 121 Korean immigrants who departed from the pier of Jemulpo were members of the Naeri Methodist church where George Heber Jones served as the senior pastor from 1892 to 1903. American missionaries encouraged Koreans to take an opportunity to acquire advanced knowledge and skills and better their living standard by making money in the United States (Hyung Kim 1977, 49).

Hyung-chan Kim divided the history of the Korean church in North America into four major periods: (1) beginning and growth (1903-1918), (2) conflicts and divisions (1919-1945), (3) status quo (1946-1967), and (4) revival (1968-1976) (Hyung Kim 1977, 50).

The first period of the history of Korean diaspora church in North America started on November 10, 1903. Jung-Su Ahn and Byung-Kil Woo, representatives of the first Korean immigrant group, started the first worship service at a private house under the name of the Korean Methodist Mission (Ryu 2006, 40). This was the inaugural service of the first Korean diaspora church, not only in the United States, but also globally.
Currently, this church is the Christ United Methodist Church located at 1639 Keeaumoku St, Honolulu, HI.

As the first name, the Korean Methodist Mission, shows, the church members traveled around the other islands in Hawaii to share the gospel of Jesus Christ and plant churches in the other islands (Ryu 2006, 42). On April 1, 1905, the name, the Korean Methodist Mission, was changed to the Korean Methodist Church with a vision that members would educate and train Christians as leaders in order to send them to other islands to plant churches. Korean churches in Hawaii numbered 14 with 403 Christians by 1904. This growth came after the establishment of the church on November 10, 1903 (Ryu 2006, 52). According to a report in 1906, there were thirty mission centers and twenty worship stations (Yun 2002, 54). The converts grew to 2,800 out of the total Korean population of less than 8,000, and the number of churches increased to thirty-nine throughout the Hawaiian Islands (Hyung Kim 1977, 50). There were 452 Korean Christians and seven churches in the mainland of the United States (Yun 2002, 61).

Hyung-chan Kim provides four reasons for this phenomenal growth of Christianity (Hyung Kim 1977, 50-51). First, social networking had not yet been established among the Korean immigrant society so the church provided a place for Korean immigrants to get rid of their stress from a harsh days work on the sugarcane and pineapple plantations and socialize with other Korean immigrants. Second, “Christianity may have been used as a means of gaining sympathy from white Americans” (Hyung-Chan Kim 1977, 50-51). Third, the church offered the only opportunity to engage in social relationships with other Koreans outside of their work camps and family groups, even if they had family in the States. Fourth, there seems to have been a certain degree of group pressure on non-
Christians, particularly after large numbers of Koreans were converted. Thus, even parents who were not Christians sent their children to church.

Ilpyong Kim describes the role of the Korean churches at that time; “Korean churches functioned as a place where Korean laborers could get together to exchange information, and also pray and worship to overcome the suffering and hardship of working at the sugar plantations” (Ilpyong Kim 2004, 16). He added another role for Korean churches during this period: “to unite the Korean immigrants in their national identity and raise funds to support the national independence movement and the Korean provisional government in Shanghai, China” (Ilpyong Kim 2004, 17). Samuel Yun described the role of Korean churches as “the emotional prop of humans” and the “cornerstone” of the Korean community in Hawaii (Yun 2002, 62).

The second period of the Korean diaspora church in North America was characterized by “disputes over policy on church administration, church financial business, and operation of the Korean boarding school” (Hyung Kim 1977, 53). It was Syngman Rhee who commented that this second period of history was marked by disputes and division. After he was appointed principal of the Central Institute, he was successful in expanding and developing the Institute with “near revolutionary education

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2 He was a Methodist, a young reformer who was well known in Korea. He became the principal of the Central Institute which played an important role in the education of Korean children. He had received the highest American education with an M.A. from Harvard and a Ph.D from Princeton, and had served as general secretary of the Seoul YMCA before coming to Hawaii (Choe 2004, 44). He became the first, second, and third president from 1948 to 1960 in South Korea. He was an activist for the Korean Independence Movement and an active Methodist Christian. So Rev. William H. Fry, the superintendent of the Methodist Mission at that time, extolled Rhee as “a real man of God” (Choe 2004, 44).
by admitting girls into his school,” receiving high praise from the Methodist Mission and others (Choe 2004, 44).

In 1915, the church community began to divide due to a political separation between Syngman Rhee and Young-Man Park (Choe 2004, 44). A dispute over monetary issues at the Korean National Association (KNA), a semi-government organization, ended with Rhee’s victory. Rhee took over the presidency of the KNA. As a result, the strong solidarity that Koreans had been so proud of was torn asunder.

The tension between Rhee, the Hawaii Methodist Mission and some Korean Methodist Christians increased. Rhee wanted to educate and train Koreans to become dedicated workers for Korean independence, becoming future leaders for Korea through church and school. On the other hand, William H. Fry, the superintendent, was opposed to the use of the church and school as training centers for political leaders and as centers of political activity for the Korean Independence movement against the Japanese (Hyung Kim 1977, 54). Rhee did not want to take orders from Fry and asked him to hand over leadership to the Koreans. He asserted that Koreans must have complete ownership of the church and school because they were to be supported by Koreans. In the end, Rhee and about seventy or eighty followers left the Methodist Church and started the Korean Christian Church in 1916. The Korean Christian Church not only carried out various religious activities, but also actively supported Korean independence. “The members of the Korean Christian Church were an indispensable part of the Korean national independence movement abroad. Ideologically, they advocated as strongly as they could that Koreans were ready to exercise self-government and independence” (Hyung Kim 1977, 54). The rapid growth of the Korean churches in this period was caused by political
discord, and unfortunately Korean Christians were not cared for and trained spiritually. Hyung-chan Kim wrote, “There were in the Korean Christian churches no persons trained in the Christian ministry until 1919” (Hyung Kim 1977, 54). There was no well-educated, trained, and experienced pastor who could give good spiritual care to the growing immigrant church.

These “ordained pastors,” handpicked for their political and personal loyalty to Rhee, soon began to turn churches into clubhouses for political lectures. Church services officiated by them usually began with a lecture on a political topic and ended with an announcement of political activities in connection with the Tongji-hoe or the Comrade Society, a political organization which, according to Kim Won-Yong, was established by Rhee on July 7, 1921. (Hyung Kim 1977, 55-56)

Korean churches in the United States had achieved a noticeable growth, but there was great division due to personal conflicts or disagreements on small issues rather than theological positions. From the beginning, the reason for the division was result of political disorder. The reasons have changed over time, but in most cases not from spiritual matters. Unfortunately, the Korean diaspora church had a bad start for church expansion in the Kingdom of God. Saying that church division might be a way of church growth is not biblical or appropriate.

In the third period, between 1946 and 1967, the history of the Korean diaspora church in North America was characterized by “efforts on the part of the first generation to maintain the status quo and by an attitude of indifference and rebellion on the part of the second generation and third generation” (Hyung Kim 1977, 58). As seen from the first period, the first generation church mostly focused on Korean national independence from Japan. The first generation of Korean Christians had fought and lived throughout their lives with political causes. For example, although Korean laborers earned small
salaries, they sent money to support the Korean independence movement. As such, support for Korean independence was a major part of the first generation of Korean Christians at that time.

However, for the second and third generations, “the political independence of Korea was more an ideological rhetoric than a political imperative” (Hyung Kim 1977, 58). After the national independence of Korea from Japan on August 15, 1945, the issue no longer attracted the second and third generation Korean immigrants. Although the second generation Korean immigrants came to church with their parents, they felt different from the first generation that spoke Korean only and forced them to learn and keep the Korean culture. An interesting phenomenon which took place among the second generation of Korean immigrants was that when they graduated from high school, they graduated from church as well. They had to follow their parents before they got their driver’s license, but they could go where they wanted to go with their own driver’s license. The second generation Korean immigrants knew both Korean and American cultures while the third generation was no longer interested in Korean culture. Therefore, the second generation is valued among Korean diaspora churches because they are the people who can build bridges between the first generation and the third generation. Currently many contemporary Korean diaspora churches invest in building up the second generation as pastors and missionaries for the future of the Korean diaspora church around the world.

Ilpyong Kim evaluates the post-independence years of the Korean churches; “the Korean churches lost their purpose and many forms of factionalism developed around minor issues of the Korean immigrant community” (Ilpyong. Kim 2004, 17). Political
factionalism was the first reason for the division of the Korean diaspora church in the United States. However, another fact worthy of close attention is that Christians initiated, led, and had a powerful impact on the Korean community as a whole in the United States.

The fourth period, between 1968 and 1976, began with the official opening of immigration to the United States in 1965 when the number of Korean immigrants and Korean churches increased tremendously (Yun 2002, 134). The Korean communities with both second and third generations grew in size and spread all over the United States. So the population of Koreans in the United States increased from 7,030 in 1950, to 69,150 in 1970, to 357,393 in 1980, to 798,849 in 1990, and to 1,076,849 in 2000 (Yoon 2008, 210). However, the statistics from the Overseas Korean Foundation reports the total population of Koreans in the United States at 2,102,283 (http://www.korean.net). This difference shows that there might be Koreans from other countries such as China, Japan, Mongolia, etc. and unofficial Korean residents who are not registered or reported in the United States. These unofficial Koreans are not a small portion of the population. This is a key characteristic of Koreans in North America.

The average number of Korean immigrants who came to the United States was 6,903 between 1960 and 1969, 26,757 between 1970 and 1979, 33,889 between 1980 and 1989, and 18,779 between 1990 and 1999 (Figure 2.1.). The number of churches also increased tremendously.

According to research by Won Moo Hurh and Kwang Chung Kim, about seventy percent of the Korean population in the United States shows that church participation is a way of life among Koreans in the United States (Hurh and Kim 1990, 19).
Looking at the church by denominations, they are 40.2% Presbyterian, 17.5% Baptist, 13.3% Methodist, 7.7% Independent and Interdenominational, 7.1% Full Gospel, 6.9% Holiness, 1.0% Christian, and 8.3% undefined churches. The big percentage of Presbyterians exhibits characteristic of Korean Christianity, not only in North America but also in Korea. “New immigrants arrived in the United States with their own religious preferences, and not surprisingly, they looked for the church of their choice or tried to establish their own denominational church. This seemed to be a major cause for the proliferation of churches” (Hyung Kim 1977, 59). There is a trend among Koreans that unpopular denominational churches might have less clear and unproven philosophies or theologies. However, “disputes over individual interests and honors rather than theological concerns have been predominant reasons for divisions within the church since its inception in the Korean American community” (Hyung Kim 1977, 59).
Figure 2.3. Korean church distribution by denominations

Source: Graph from Christianity Today on January 6, 2010
Summary

Initially, the immigration of the Korean diaspora to the United States began mostly for economic and political reasons. The second period of immigration was caused by changes in national policy that took place as a result of a special national situation. The third period of immigration grew out of personal reasons such as the desire for prosperity, a better life, and a better education for their children.

As the reasons for immigration changed over time, the socio-demographic backgrounds of the Korean diaspora changed as well. The backgrounds of the members of the Korean diaspora church changed from lower-class to middle and upper class and back to lower-class in a socioeconomic sense. This change is an important consideration in the context of the Korean diaspora church in order to understand their growth. This study of the context of the Korean diaspora church in North America provides the factors needed in describing a contextual change process.
CHAPTER 3
TRADITIONAL CHURCH VERSUS MISSIONAL CHURCH

Studying the traditional understanding of the church in the context of the Korean diaspora in North America provides the basis for understanding the missional church proposed as the direction toward which the traditional church is to move. A traditional understanding of the church demands a perspective of applied and engaged ecclesiology: focusing on how pastors and Christians in diaspora practically understand the church, develop and apply their concept in their own diaspora context rather than theological articulated ecclesiology. As George R. Hunsberger points out a blind spot in defining the church, “simple references to biblical phrases or creedal definitions may mask what is really operating in our day-to-day notions, which have much more to do with our actions and choices” (Hunsberger 1996, 337). There is not a small gap between a model we live out as a church and a model when we “mouth formal statements” (Hunsberger 1996, 337).

Past studies of the Korean diaspora/ethnic/immigrant church have been done mostly by sociologists and historians who were/are teaching at colleges or universities in North America. Those studies mostly dealt with sociocultural aspects of the Korean diaspora church in the Korean community such as its demographics and social functions in various parts of North America. As Van Gelder points out insights from the social sciences helps us in “understanding leadership and organization in the church” (Van Gelder 2007a, 125). Looking at the fact that few works about the Korean diaspora church in North America are written from an ecclesiological perspective, such a study can help pastors and scholars in the diaspora to understand better the current status of the North American Korean church and provide an opportunity for them to seriously consider why
the church needs to exist, why God put the church in the world, and what the ultimate goal of the church for the Kingdom of God is, especially in North America.

**Past Studies of a Traditional Church in the Korean Diaspora Context**

As shown, it is clear that the Korean diaspora church has functioned as “a social center and a means of cultural identification; served an educational function by teaching American-born Koreans the Korean language, history, and culture; and kept Korean nationalism alive” (Hurh and Kim 1990, 21). Also, Pyong Gap Min analyzed the four major functions of the Korean diaspora church in the Korean community: “(1) providing fellowship for Korean immigrants; (2) maintaining the Korean cultural tradition; (3) providing social services for church members and the Korean community as a whole; and (4) providing social status and social positions for adult immigrants” (Min 1992, 1371-1372). Ilsoo Kim pointed out that “the church functions as “a pseudo-extended family” and as “a broker between its congregation and the bureaucratic institutions of the larger society” (1981, 191). And, as one of the main characteristics of the ethnic churches, the Korean diaspora churches encourage the people emotionally and psychologically and provide helping hands for new immigrants to settle down in a new strange foreign land.

One of the Korean Christian newspapers, *Christianity Today*, did research on the cause for the growth of the Korean diaspora church in North America (Woo 2008). The number one cause is the loneliness of immigrant life (23.3%), second is the central role of the church among Korean community (18.8%), third is enthusiasm for prayer (16.6%), fourth is the leadership of the pastor (10.2%), fifth is church planting (9.3%), sixth is active evangelism (2.9%), seventh is active world mission (2.2%), and other (16.7%).
However, the research about motives for attending the ethnic church found that the religious motive was the first reason and the second reason was the social or psychological motives for attending church (Hurh and Kim 1990, 21).

Traditional Understanding of Church

Evangelism

As such the Korean diaspora churches have served sociocultural functions among the Korean community. The Korean churches consider these various social functions such as helping new immigrants find their houses and schools for their children, buying a car, introducing jobs or businesses, and so on as tools for evangelism that bring more people into the church rather than serving their needs out of their Christian identity (Oh 2008, 412). They think that bringing more people in the church is their job and making disciples is the pastor’s job. This is the reason for a popular saying among Korean pastors that “twenty percent work for eighty percent of the church members.” They think that pastors and Christian leaders are professionally trained for the church’s ministry so they have to do most of the work of ministry. Korean Christians commonly, but fallaciously, think that if they just bring people to church, the people will become Christians because the pastors will convert them. Evangelism for them is bringing people to the church. However, Korean Christians must acknowledge that many people come to church for reasons other than religious or spiritual, so-called “church goers” especially in the Korean diaspora context (Hurh and Kim 1990, 20). They need to know that bringing people into the church is not enough for them to become faithful disciples of Jesus. In this sense, for many Korean diaspora Christians, evangelism has been just one of many programs or
projects of the church in order to attract more people into the church. This is one reason that Korean diaspora churches are seeking new programs, systems, or campaigns in order to attract more people into their churches. Guder summarizes this situation well, that “congregations still tend to view evangelism as usually defined as member recruitment at the local level and as church planting at the regional level” (Guder 1998, 6).

**Mission**

Traditional Christians and pastors have a concept of “functional Christianity” (Guder 1998, 6). They think that mission is the work or duty of the mission department of the church to send money to overseas missionaries, some relief supplies to mission fields in case of emergency, and manage the mission offerings for foreign mission. “Mission was understood as ingathering, church extension, and, to a lesser degree, similar work overseas” (Hendrick 1996, 299). Like the Western churches, they “understood themselves as sending churches, and they assumed the destination of their sending to be the pagan reaches of the world that needed both the gospel and ‘the benefits of Western civilization’” (Guder 1998, 6). Figure 3-1, from a lecture by Art McPhee, illustrates the “church with a mission” ethos of traditional churches, including most Korean churches in diaspora.
Most Korean churches, not only in North America but also in Korea, make huge efforts to do something great for world mission. According to the research by Mission News, the number of overseas missionaries from Korea went over 20,000 missionaries in 169 countries (Kim 2010); world mission is the ultimate goal for most Korean churches in order to complete the Great Commission.

The Korean churches should be well pleased with its sending record. On the other hand, however, there is a tendency among Korean churches to think that they have to do something great for world mission so that they can be satisfied with what they have done rather than being what God wants them to be. They seem satisfied with defining themselves by doing rather than being. As the second and third generation pastors who...
were educated and trained at seminaries in North America began to minister in Korean diaspora churches, the paradigm of the Korean diaspora church has begun to change, but most Korean diaspora churches still hold to the old paradigm.

**Church Growth Tradition**

Many Korean churches do not have their own church building (Min 1992, 1378). So the first long-term project of most of the Korean churches has been to have their own church building because they want to have worship services at 11 a.m. like they do in Korea and enough afternoon time and space for other activities. However, having their own church building is difficult unless the church grows numerically, financially, and physically. As a result, many Korean churches invest a lot of time, money, and effort into buying a church building as their first priority. This leads them to focus on church growth. An immigrant’s life is very similar. When a new immigrant comes to the United States, the first priority task is to buy a house with the money they have saved for several or dozens of years. The new immigrants work hard, long hours without vacation or family time in order to make and save money for the project.

The naturally ingrown inward-focused mindset appears in the same way in the Korean diaspora churches. Until they bury their own church building, they rarely do any new ministries that cost a lot of money, unless those are related to church growth. Many Korean Christians and pastors think that they can do better and greater ministries once they have their own church building. So, they tend to try to achieve a maximum of efficiency at a minimum of effort for the growth of the church. This has built the understanding of the church as “something you go to,” “an institution as embodied by
officers and staff or to a set of programs offered according to a certain schedule of days and times,” or “the Sunday morning eleven o’clock worship service” (Hunsberger 1996, 337).

**Dualistic**

Having this churchy mindset, Korean diaspora Christians have come to live a sanctuary-bound Christian life, with the dualism that considers the church as a sacred place and the world as a secular place. As R. Paul Stevens discusses in his book, *Doing God’s Business*, “the separation of God and business has resulted in a double life: God on Sunday, work on Monday. People of faith often have been enthusiastic theists on Sunday and practical atheists on Monday” (Stevens 2006, 2). Likewise, many Korean Christians easily regard a Christian who spends much time in a church as a faithful Christian because they think that he or she spends most of his or her time in a sacred place for God. The Korean church also has a tendency to place high value on “the volunteer time - teaching Sunday School, being an elder, serving on church committees or leading a small group” (Stevens 2006, 2). If someone really wants to be a committed and faithful Christian, the church encourages him or her to go to seminary to be a pastor or missionary. Therefore the Korean church has a hierarchical structure. Stevens excellently describes a hierarchy of holiness in the Korean church.

Missionaries and pastors are at the top, and then people in the “helping professions” – medicine and law, followed by homemakers or the trades, the latter being physically dirty but morally clean. Then, farther down, there is business, which is physically clean but, in most people’s minds, morally questionable. And somewhere near the bottom on the scale of holiness there are stock brokers and politicians. This heretical hierarchy is often reinforced by the real situations in which people find themselves in the business world. (2006, 2)
This hierarchical structure of the Korean church has been produced by the perception of dualism that “leads to other such divisions in thinking: the division between the clergy (spiritual) and the laity (profane); the church (spiritual) and the world (profane); between spirituality and sexuality; between so-called religious practices (prayer, worship) and so-called profane ones (work, art, eating)” (Frost and Hirsch 2003, 227). Traditional churches like the Korean diaspora churches made their churches as religious enclaves, “refuges from the world, and conservators of tradition and doctrine” (Hendrick 1996, 301) only for the people who belong to them and isolated from their daily secular contexts (Minatrea 2004, 5). Roxburgh said that “this stagnant pool represents the way of doing church that has resulted in a private, spiritual enclave that is actually closed off from the fast, running waters of missional life” (Roxburgh 2009, 56). Hendrick describes these congregations as “insular, world-neglecting enclaves of religious comfort and compatibility, guilty of shutting their eyes and hearts to the great social, racial, and urban crises of the day” (Hendrick 1996, 299). He adds, “Theologically congregations are charged with forgetting God’s mission, with ignoring the fact that God was at work in the world and that God loved the world, not just the church” (Hendrick 1996, 299-300).

**Spiritual Vending Machine**

In this way, the Korean diaspora church has grown inward, focusing on growth and expansion of the church to provide better and various services to attract more Koreans into the church, identifying member recruitment with church growth and expansion with the expansion of the Kingdom of God. This kind of church is described as
“a vendor of religious services and goods” (Hunsberger 1996, 337-338; Kimball 2003, 93-94; Roxburgh 2009, 56; Barrett 2006, 180). From this perception of the church, church members are considered as customers for religious services and goods, and members also look for a wide range of services such as favorite preaching style, certain type of praises, childcare services, and so on. Once they find one they like, “they [enjoy] being with their group on a spiritual journey and [seek] to add others along the way – especially those who were comfortable in the church environment” (Minatrea 2004, 5-6). These churches’ focus is not on serving the world out of their identity but on the church itself, not about how to engage in the world but how to make their worship and various services more comfortable and convenient to attract more people. Snyder describes it well by comparing church people with kingdom people.

Church people think about how to get the church into the church; Kingdom people think about how to get the church into the world. Church people worry that the world might change the church; Kingdom people work to see the church change the world. Church people settle for the status quo and their own kind of people. (1983, 11)

Kimball calls this kind of church the “Consumer Church” that sees itself as “a dispenser of religious goods and services. People come to church to be fed, to have their needs met through quality programs, and to have the professionals teach their children about God” (Kimball 2003, 95). This inward focus leads them to bring new programs or systems into the church to achieve a maximum of efficiency at a minimum of effort for the growth of the church.
Capitalistic Scorecard

According to the study of church affiliation in Korea and the U.S. by Hurh and Kim, about half of respondents (52.6%) were already affiliated with Christian churches in Korea (Hurh and Kim 1990, 24). Most pastors of the Korean diaspora church in North America were educated at the seminary in Korea and ministered in churches in Korea. Therefore, it is inevitable that although Korean diaspora churches are located in North America, they are very similar to Korean churches in Korea in terms of theology, practices, and ministries. Nowadays, the second and third generation pastors who are educated and trained at seminary in North America have a different philosophy and different approach to ministries. However, those churches that are composed of mostly first-generation Korean immigrants are very similar to the ones in Korea. In addition, pastors of Korean diaspora churches in North America learn, adapt, and apply new programs from the churches that have significantly grown in a short period in Korea.

An interesting story is told that a leading Korean diaspora church in California learned a new program from a leading Korean church in Korea. The leading Korean church in Korea learned from a leading American church located a few miles away from the leading Korean diaspora church in California. In this way, many Korean churches in Korea and North America adopt or adapt new programs from leading American churches. They are chasing after successful churches for the purpose of church growth. They study programs and systems that made other churches grow tremendously in a short period of time, so they adopt or adapt those new programs and systems in their own church without a serious comparison of the context where new programs or systems worked out successfully and the context where their church is located. They seem to confuse the
universality of mission – which the gospel is to be proclaimed to all the peoples of the world – with the universality of church growth program or system.

These kinds of happenings are not unfamiliar in church-related conferences or seminars. This organizational approach to church ministries attempts to apply the business-management approach of one excellent system to all other organizations in order to do the same functions successfully. This approach measures the success of the church with the scorecard formulated by capitalistic standard, which could be called a capitalistic scorecard, a term borrowed from Reggie McNeal. The church is not supposed to be a cookie cutter but a farmstead. David E. Fitch contends that a reason for this phenomenon is that the church has allowed “capitalism to determine the way we do functions in the church” (Fitch 2005, 13). McNeal proposes changing the scorecard for the church from internal to external, from program development to people development, from church-based to kingdom-based leadership (McNeal 2009, ix).

Structure

From a structural view, as Van Gelder categorized in his book, The Ministry of the Missional Church, traditional Korean diaspora churches in North America come under the category of Corporate Church, which “exists as an organization with a purposive intent to accomplish something on behalf of God in the world, with his role being legitimated on a voluntary basis” (Van Gelder 2007a, 73). As the structure of the Corporate Church has the assembly structures at three levels – a national assembly, regional judicatories, and local congregations– the Korean diaspora church in North America has the same structure because most Korean pastors who were educated and
trained follow the way the Korean churches function in Korea. “A congregation becomes a retail outlet or franchise of the denominational brand. Staff at all levels becomes sales and service representatives. The denomination is the corporate headquarters in charge of everything from research and development to mass media imaging” (Hunsberger 1996, 338). Van Gelder delineates well the inherent logic of a denomination:

The inherent logic of a denomination is that it is organized to do something, normally with a focus on doing something on behalf of God in the world. It has an organizational self-understanding related to a purposive intent, which means it must do something in order to justify its existence. It is essentially functional or instrumental in its identity and purpose. This follows the logic of organizational sociology where organizations, once formed, seek to accomplish some goal…denominations and their congregations were formed around a functional and organizational rationale for their existence. (2007, 77)

**Traditional Ecclesiology**

As figure 2.3 Distribution by Denominations shows, 40.2% of Korean diaspora churches are Presbyterian churches, and the big, leading, and influential model churches among Korean diaspora churches are also Presbyterian churches. Presbyterian theology prevails among Korean Christians, and the Reformed understanding of the church is also predominant in Korean diaspora churches in North America. Two reasons are given for this phenomenon. First, half of the Korean Christians in North America are post-immigration Christians who became Christians after immigrating to North America (Hurh and Kim 1990, 24). They have no Christian denominational background and chose churches based on the physical, visible, practical capacity of a church as a place where they can get help or benefit rather than for its doctrinal position. Second, church growth focus is very strong among Korean diaspora churches, most of which are in a harsh situation financially, physically, and emotionally, so that many churches try to copy
ministries from big, leading, influential churches. Therefore, a look at the Reformed ecclesiology and major trends of successful and influential American churches from a capitalistic perspective is necessary.

**Reformed Ecclesiology**

A leading figure of the Protestant Reformed ecclesiology is John Calvin (1509 – 1564) who represents the Reformed view of the church (Karkkainen 2002, 54). Calvin agreed with Martin Luther that the marks of the true church were the preaching of the Word of God and the right administration of the sacraments (Karkkainen 2002, 50). Contrary to Luther, Calvin added a specific form of ecclesiastical order as a mark of the true church. Then these same marks of the true church are a traditional understanding of the Korean diaspora church in North America based on Calvin’s Protestant Reformed ecclesiology. Therefore, “the church was defined in terms of what happens inside its four walls, not in terms of its calling in the world...the church is a place where the gospel *is taught* purely and the sacraments *are administered* rightly. It is a place where something is done, not a living organism doing something” (Bosch 1998, 249). One reason why Korean diaspora pastors rather easily start a church is that they think they can preach the Word of God, administer the sacraments, and lead the church based on a specific form of ecclesiastical order. They think they are qualified officially as a senior pastor of a church in terms of making a church work. This understanding of the church led Korean diaspora pastors to think that to preach the Word of God, lead the sacraments, and manage the bylaws and regulations fulfills their job requirement. Basically, many Korean diaspora pastors have this kind of narrow understanding of their role as pastor of a church.
John Han Hum Oak explains the medieval age context in which the Reformed ecclesiology was born. First, the Reformed ecclesiology in the medieval age was built up in the context of the Holy Roman Empire where everything was surrounded by Christian culture (Oak 2000, 80). Second, “religious reformers and many scholars of the seventeenth century thought that the Great Commission (Matthew 28:19-20) was limited to the Apostles and the Great Commission ended with the death of the Apostles. The Great Commission had not given influence on the churches that the Apostles built” (Pier 1970, 11). Therefore, during that period, there was no urgency for evangelization and mission, and pastors thought that they just needed to do the right preaching of the gospel, the right administration of the sacraments, and the exercise of church discipline. These were the situations when John Calvin developed his Reformed ecclesiology.

However, having this understanding of the church is not appropriate for the Korean diaspora church in North America because the medieval context is totally different from the present context where the Korean diaspora churches are located. The current context is more similar to the one where the early church was situated, where it was surrounded by hostile environments like a missional field. In other words, Christendom ecclesiology is not enough to help the Korean diaspora church in a post-Christendom era to carry out the original, authentic, and true nature and mission of the church as God originally intended. Therefore, there is the need for missional ecclesiology corresponding to changing contemporary contexts and fulfilling the calling of God by participating in the mission of God in the midst of the world.
Missional Understanding of Church

Ecclesiological Renaissance

Missional Renaissance

The foundational idea of ecclesiological renaissance started with a concept of the missional church in a contemporary term was coined by a landmark book, *Missional Church: A Vision for the Sending of the Church in North America* (1998) edited by Darrel Guder with missiologists, theologians, and active practitioners with serious concerns about the life of the church in North America engaged in the missional church conversation. They challenged Christian leaders to stop, think, and ask if there might be a misunderstanding about the identity of the church or different ways of being the church in our own contexts with the very familiar terms of “mission” and “church.” However, the term “missional” has caused a more complicated situation and has confused people so that the term “missional” is being used with different meanings in different places. Roxburgh summarizes eight trends of the misunderstandings in the missional conversation (Roxburgh 2009, 31-32).

(1) *Missional church* is not a label to describe churches that emphasize cross-cultural missions. (2) *Missional church* is not a label used to describe churches that are using outreach programs to be externally focused. (3) *Missional church* is not another label for church growth and church effectiveness. (4) *Missional church* is not a label for churches that are effective at evangelism. (5) *Missional church* is not a label to describe churches that have developed a clear mission statement with a vision and purpose for their existence. (6) *Mission church* is not a way of turning around ineffective and outdated church forms so that they can display relevance in the wider culture. (7) *Missional church* is not a label that points to a primitive or ancient way of being the church. (8) *Missional* is not a label describing new formats of church that reach people who have no interests in traditional churches” (Roxburgh 2009, 31-33).

Then, what is missional church all about?

In order to start on a right track in understanding the precise concept of missional church, how did the concept start, develop, and is applied in various contexts?
Historical Development of the Concept

The concept of “missional” has its roots in a paper read by Karl Barth (1886-1968) in a paper read at the Brandenburg Missionary Conference in 1932 (Bosch 1998, 389; McPhee 2001, 6). Barth did not use the current term “missional” or “the mission of the church” but articulated mission as an “activity of God.” From that address, Barth became one of the first theologians of a new theological paradigm (Bosch 1998, 389-390). Following Barth, missiologist Karl Hartenstein began to use the term “missio Dei” as an expression of the doctrine of the Trinity, the expression of the divine sending of God and the sending of the Son and the Spirit into the world. In addition, another action of God the Father, the Son, and the Spirit, sending the church into the world, was added to the classical doctrine of the Trinity (McPhee 2001, 7). This Trinitarian understanding of mission began to take shape and get wider attention at the Willingen Conference of the International Missionary Council (Bosch 1998, 390). Another German missiologists, George Vicedom, developed the concept in his book Missio Dei in 1958, which translated The Mission of God: An introduction to a theology of mission into English in 1965. He later followed up with a companion volume called Actio Dei in 1975. Johannes Blauw gave a fuller expression in his book The Missionary Nature of the Church in 1962. Newbigin articulated his understanding of the biblical theology of mission in his book The Open Secret in 1978. Central to his understanding of mission theology is the work of the triune God in calling and sending the church into the world through the Spirit to participate fully in God’s mission within all creation. In returning home from the mission field, Lesslie Newbigin realized that his home society was not a Christian society any more but a mission field. He took up the challenge of envisioning what a fresh encounter
of the gospel with the late modern Western culture might look like. He focused on this issue more sharply in his book *Foolishness to the Greeks* (1986), where he posed this question: "What is involved in a missionary encounter between the gospel and a modern Western culture?"


A seminary that became actively involved with this new vision is Biblical Seminary located in Hatfield, PA. The board of trustees of Biblical Seminary took the missional vision by endorsing a new statement of vision, “To be the first choice for training missional leaders for the church of the 21st century” in 2003 (Dunbar 2007, 1). David Dunbar, the president of Biblical Seminary, began to communicate this missional vision by writing a new series of articles titled Missional Journal from 2007 (Dunbar 2007, 1). Active writers who keep developing missional thinking and ideas by writing books, articles, and blogs online and offline are Alan Roxburgh and Brad Brisco. Roxburgh uses Roxburgh Missional Network: Catalyst for Missional Transformation (http://www.roxburghmissionalnet.com) and Brisco uses Missional Church Network: Moving toward a Missional Mindset (http://www.missionalchurchnetwork.com) to communicate missional insights, practical principles, and resources such as books, key figures, or good models online. Likewise, missional church conversations are increasing among a new generation of Christians who are seeking what God wants to do in their lives, how the Spirit is leading His people, or what God wants the church to do for the His Kingdom.
Foundational Concepts for Missional Church

*Missional.* In order to understand “missional” we must know what mission means. In the book, *Missional Church*, “Mission means ‘sending’ and it is the central biblical theme describing the purpose of God’s action in human history” (Guder 1998, 4). Here mission means not merely the activities of the church but God’s initiative rooted in God’s purposes to save, redeem, and reconcile with the universe, which is the very nature of God. David Bosch describes it very well.

Mission was understood as being derived from the very nature of God. It was thus put in the context of the doctrine of the Trinity, not of ecclesiology or soteriology. The classical doctrine on the *missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another “movement”: Father, Son, and Holy Spirit sending the church into the world. (1998, 390)

To study mission is not to study the activities or programs of the church in order to make the church grow but to rediscover God’s original characteristics and revive or revitalize them as the nature and ministry of the church. God’s original character as a sending or missionary God who sent the Son and the Holy Spirit redefines basic understandings about the church. A new experience of the Trinity in a fresh way is the key to understanding mission as the central theme of the Bible and God’s very purpose for the world. The church must be reconceptualized as a “sent people on a mission” for the world. “As the Father has sent me, so I send you” (John 20:21). Therefore, the term, missional, began to arise not as a new method or program of the church, a new understanding of evangelism, or a new ecclesiology but as a new understanding of the nature or characteristic of God in order to redefine the nature and ministry of the church through the intrinsic quality of God.
Ed Stetzer tried to define missional by personally asking questions of some key missiologists, such as Darrell Guder, Charles Van Engen, and Francis Dubose. He got an email response from Guder about the origin of the term:

The word apparently achieved its current popularity as a result of the publication of the research project I edited entitled *Missional Church*, Eerdmans, 1998. We chose the term because it was not defined, and we wanted to find a way to convey with an adjective the fundamentally missionary nature of the church (which is the wording in Vatican II on which we were building. (Ed Stetzer Blog, posted August 14, 2007)

Although the term is not yet defined clearly, it has a significant meaning, characteristics, and implication for redefining the missionary identity of the church. Missional can be defined through common characteristics proposed by different missiologists’ or theologians’ points.

*Missio Dei.* Being missional is a continual active response to a changing and emerging culture of the society and an active engagement with a world in chaos. Lesslie Newbigin proposes that the church’s boundaries must be decided by the extent of missionary encounters between the gospel and the cultures in which the church exists (Newbigin 1986, 1). In other words, the extent of how missional the church is depends on how much the church dares to go for missionary encounters beyond the four walls of the church’s safety zone. The place where missionary encounters between the gospel and the culture happen is the place where people meet and experience God and radical conversions are taking place so that the people can fulfill the purpose of God’s election for the world.

From the beginning God sent His word into the chaos and created the heavens and the earth. And He sends His breath into human beings so that they are enabled to live as
spiritual beings on the earth. From the history of the Israelites, He sends the Israelites into the Promised Land. At last, they come to realize the existence of God in the desert when they leave their hometown and home country. Abram leaves Haran, his country, relatives, and his father’s family as the Lord had told him (Gen 12:1-4). He experiences the missionary God Who sends and cares. God sends Joseph, Daniel, Nehemiah, and Jonah into a world of chaos so they are able to experience Him and know how God is working and how to work with Him. God sends Jesus Christ to the earth to save all the people, and now He sends the Holy Spirit following Jesus Christ. Finally, Jesus told his disciples “As the Father sent me, I now send you.” (John 20:21), which means Jesus is sending the church into the world for God’s purposes for the world with the same weight of dignity. He always sends people into the world of chaos. God’s sending is not just moving from one place to another but an active engagement in the world where there is no relationship with Him. He wants “His church is to bear His image to a world that has not seen Him. The New Testament ‘Body’ metaphor evidences God’s purpose that His church reflect His image, as His Body being present in the world” (Minatrea 2004, 8) to restore authentic relationship with the world and bless them as the blessings to others. God is a missionary-sending God.

God’s willingness to have fellowship with people in the world starts from understanding God in a fresh way. The Father, the Son, and the Holy Spirit were together in the beginning. In the beginning, the earth was empty and had no form. Darkness covered the oceans, and the Holy Spirit was moving over the waters (Gen 1:1-2). Then God sent His word, “Let there be light,” and there was light, which means that God sent His word, which is His Son (John 1:1-14), to the Spirit who was moving over the chaos,
and history and His story began. The Father, the Son, and the Holy Spirit were together from the beginning. They have been working together for the world, from the beginning until now, as one. Michael Rynkiewich describes it very well,

We cannot imagine a time when there were three persons but without relationship; so we must believe that the relationships are as eternal as the persons. If that is the case, what held them together in those eons before there was even an atomic clock to measure time? What held them together was reaching-out, self-giving, other-embracing love. (2006, 3)

The Godhead cannot exist together without a reaching-out, self-giving, other-embracing love relationship. The meaning of the three is significant. Rynkiewich delineates the significance of the structure of the Trinity interestingly:

The structure of the Trinity demands it. Why? Because, God is not one person sitting all alone thinking only about himself. Further, God is not two persons sitting facing each other, caring only for each other, lost in each other’s gaze. But, three means that there is a constant shifting of gaze, from one to the other, and a constant procession of one from the other, reaching out in self-giving, other embracing love. (2006, 3)

The church must recover this intrinsic characteristic of the Triune God who is reaching-out, self-giving, other-embracing love. Especially the Christendom-mode churches must cultivate these characteristics of the Triune God so that the church can make faithful disciples in the image of God in and for the world.

The Triune God, the Dei of Missio Dei, has been in mission eternally. Missio Dei here indicates that mission is not the activities of the church but God’s original character and His initiative and invitation for us to participate. The mission of North American Christian churches for the last three hundred years has been “ecclesiocentric mission” rather than theocentric mission. The missionary mandate of Western mission was not only to form the church of Jesus Christ, but also Christian cultures that were made up of
the church of western European culture. Mission churches, influenced by the Western church, have been repeating the same ways of doing missio for two centuries. The mistake of the Western church in doing mission is that they have been duplicating their home churches in other countries rather than building and helping the church to cultivate and develop missionary characteristics of God through missionary encounters.

Missional church does not have a kind of model or form because it is not a new ministry or activity or strategy added onto existing ministry in the church. Missional is a fundamental characteristic of the church to make every program, ministry, or activity of the church missional. In other words, mission ought to be the primary organizing principle for everything we are doing and practicing as a church in and for the world. Therefore, there must be numerous models depending on different contexts or cultures. Rather, there must be a new theological and spiritual understanding about what the church is in the world and for the world.

A practical understanding of missional begins with recognizing that mission originated from the word “sending,” so everything done as a church must be moving out toward the world, not bringing the world into the church but going into the world in participation in missio Dei.

Christendom-mode churches have been attractional (Frost and Hirsch 2003, 18). They plant churches within a particular community, neighborhood, or locale and expect that people will come to it to meet God and find fellowship with others. This is a very traditional expectation of a church. It is not wrong because the early church was attractive to the wider community (Acts 2:47). However, as they become more attractive to the community, they easily become less missional in their stance toward the neighborhood,
the community, and the world. They become more focused on developing attractive things in order to bring more people from the outside into the church. It indicates that they are losing the missionary identity that is God’s intrinsic characteristic of sending or missional. Therefore, missional means to keep discovering, articulating, and developing God’s characteristic of sending or missional in every ministry in the church.

The Gospel and the Kingdom of God. In traditional churches in the Christendom era, the gospel has been understood as the entrance ticket into the kingdom of God for salvation when we die. If anyone just believes in Jesus Christ as personal savior, he or she can be saved and will be able to go to the kingdom of God in the afterlife. The traditional church has emphasized the expansion of Christianity and simplified the gospel for anyone to accept easily in order to fulfill the dream of God that “God wants all men to be saved and come to the knowledge of the truth” (1Tim 2:4) and the promise of God that “this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come” (Matthew 24:14). Especially, student movements and campus ministries have contributed in this area. Also the impact of the Enlightenment and Western European culture in the expansion of Christianity in this period is evident. These groups made the story of the gospel into a simple product with simple steps that are easy for people to understand, accept, and get an entrance ticket to the kingdom of God. For instance, a campus ministry named the simplified gospel “Four Spiritual Laws.” The guide definitely seems a product of the modern scientific culture of Western Europe. As a result, although traditional Christians have come to have a strong hope for the afterlife, the full message of the gospel and Christian life on earth has been
reduced to the afterlife. “The idea of God’s kingdom is now relegated to the realm of heaven, the afterlife” (Halter and Smay 2008, xviii).

The church needs to understand the full meaning of the kingdom of God that the kingdom of God has come in Jesus Christ and is yet to come in its fullness (Campbell 2004, 20). This holistic understanding of the kingdom of God teaches the church to perceive that the place where God reigns is not only the church but also the world because God sent His only begotten Son to the world not to the church for His extraordinary love (John 3:16). In other words, God’s field of action is not limited to inside the church building but all over the created things in order to restore authentic relationship with the distorted world. This is a reason that the church must focus not on the expansion of the church property or assets but on the expansion of the kingdom of God. Churches must struggle to find various ways of being mission agencies as a true church corresponding to the changing culture among their neighborhoods and communities (Roxburgh 2009, 68). This is God’s calling for the church in the world.

“The church is called to be sent to represent the reign of God” (Hunsberger 1998, 77). God elected the Israelites, not in order to give them a privileged status but to send them into the world for blessing the nations by witnessing and serving the world (Wright 2006, 65; Van Gelder 2007, 89). The ultimate purpose of God’s calling His people as a church from the world is to send them back to the world as a sign, witness, and foretaste of God’s dream for the world (Roxburgh 2009, 70-71). Wright delineates the relationship between God’s redemptive mission, restorative blessing, and the kingdom of God with Christopher Seitz’s quotation:
“Here in Genesis 12:2, however, we have the launch of God’s *redemptive* mission. The word *blessing* links it with the creation narratives that precede it. The work of redemptive and restorative blessing will take place within and for the created order, not in some other heavenly or mythological realm beyond it or to which we can escape. It is creation that is broken by human sin, so it is creation and humanity together that God intends to mend. ‘Mission is the address of God’s blessing to the deficit brought about by human failure and pride’” (Wright 2006, 212).

God wants to restore the kingdom of God in the midst of the created order through the restorative blessings of His people as a church. In this sense, the kingdom of God has come and is yet to come. God reigns and is working not only in the church but also outside the church for His dream. Therefore, the initiative of the mission is not the church but God, and the church is a participant in His mission for the world.

*The Identity of the Church.* Craig Van Gelder defines missional church as “a community created by the Spirit that is missionary by nature in being called and sent to participate in God’s mission in the world” (Van Gelder 2007, 73). Missional church must be understood with the two important concepts, the *missio Dei* and the kingdom of God. Van Gelder delineates the missional church by combining these two key concepts:

God is seeking to bring His kingdom, the redemptive reign of God in Christ, to bear on every dimension of life within all the world so that the larger creation purposes of God can be fulfilled – the *missio Dei*. This missional understanding has the world as its primary horizon and the church is placed at the center of the activity in relating the kingdom of God to the *missio Dei*. The church’s self-understanding of being missional is grounded in the work of the Spirit of God, who calls the church into existence as a gathered community, equips and prepares it, and sends it into the world to participate fully in God’s mission. (2007, 85)

This missional identity of the church challenges the traditional church to see the world differently as the working field of God and to approach differently the nature and essence of the church, from an ecclesiological perspective to a Christological perspective, in other words, from an organizational, functional, or institutional approach to an
ontological, existential, or substantial perspective. Therefore, understanding missional church starts with an understanding of Christology that perceives what the church is, rather than what the church does, and tries to find out how to be a true church in the midst of the world rather than how to run the church with what kind of programs, projects, or strategies. The church needs to study and learn how to be a sign, witness, and foretaste of the kingdom of God as the New Testament indicates with the metaphors of salt, light, fishermen, stars, letters, ambassadors, good seeds (McPhee 2001, 9-10). As McPhee said, the church should do mission “not out of obligation but out of a new identity listening to Jesus’ saying, ‘You will be my witnesses’” (Acts 1:8) as a nature of the church or Christian not as a command (McPhee 2001, 9).

A Missional Church

“The church exists by mission, as fire lives by burning”
(Emil Brunner).

The church created by the Spirit is missionary by its nature and exists for God’s ultimate purpose of restoring authentic relationship with all created things by participating in missio Dei in every dimension of life (Van Gelder 2007, 93). The church must be understood in the traditional way we understand that a missionary who is sent to a mission field of a foreign country needs to learn a new language, study and learn a new culture, and contextualize the gospel in the new context through a serious process of theologizing. Especially, the church in the postmodern era cannot avoid the missional understanding of the church because the context where the church is located keeps changing. Unless the church recovers its original identity, it will hardly survive as the church that the Triune God intends the church to be.
This section will describe what a missional church looks like from an organizational perspective with key elements such as *missio Dei*, missional standards, missional governance, missional vision, missional GPS, and missional assessment. Especially, this section describes a missional church with help from the lecture titled *Missional Leadership* taught at Asbury Theological Seminary by Art McPhee in January 2010 and the book, *The Ministry of the Missional Church* by Craig Van Gelder.

Art McPhee starts with the value of a systems approach to thinking about the church. First, “A systems approach to thinking about a church offers a perspective of wholeness, a view of the entire church.” Second, “A systems view of a church helps keeping the church from being focused inward on itself.” Third, “Applied to planning, a systems view identifies an array of components and contextual factors that act as resources or constraints.” And fourth, “A systems approach enables a leader or group to predict more accurately effects and implications of other courses of action.” In addition, McPhee explains the benefits of a systems approach to missional ecclesiology:

- offers an overview of how the ministry vision gets translated into reality;
- helps translate the ministry vision and gives an “at-a-glance” look at how the church as a system interacts with its ministry vision;
- provides a balanced perspective on core areas to which the pastor and leaders must attend;
- shows the relationships of all parts of the system with each other and the ministry vision.
- helps keep everyone (and every ministry) on track with the ministry vision

Art McPhee illustrates the key elements, *missio Dei*, missional standards, missional governance, missional vision, missional GPS, and missional assessment, in a diagram in figure 3.2.
First, Mission of a Missional Church. The ultimate purpose of a missional church is its participation in the missio Dei, which never changes no matter what kind of contexts the church is located in (McPhee 2010a). Every church is “called to be sent.” It is the nature and essence of the church and the very reason for its existence on earth. The goal of missio Dei is to incorporate humankind in the kingdom of God. The Bible has various ways to describe this goal. One key concept is that of reconciliation, so the church could be called an agent of reconciliation (2 Corinthians 5:17-20). Alan Hirsh defines a missional church as one that “defines itself, and organizes its life around, its real purpose
as an agent of God's mission to the world. In other words, the church's true and authentic organizing principle is mission" (Hirsh 2006, 285). McPhee says, "A church with a mission sees mission as one set of activities alongside other sets of activities (e.g., worship, Christian education, and fellowship). A missional church, on the other hand, focuses all its activities around its participation in God’s mission in the world: it sees itself as on mission with God, and its role as bearing witness to, and being a sign of the reign of God" (McPhee 2010a). A missional church identifies itself as a missionary and participant in the mission of God that is God’s big plan for the whole world. Therefore, Christians who are called from the world by God as a church must be aware that they are called to be present in the world as missionaries.

Second, the Standard of a Missional Church. As the mission of the Father (missio Dei) determines the identity and activity of the church, so the mission of the Son, recorded in Scripture, determines the way Christians participate in the mission. His actions and teachings are their example and standard, says McPhee (2010a). He quotes John 20:21, "As the Father has sent me, so I send you." Frost and Hirsch say something similar: “Jesus is our center point, our guide, and the mediator between humanity and God, then we cannot bypass the implications that this will have for our spirituality” (2009, 12). God gave us the best example of being a true church. A missional church follows the model of Jesus because “not only does Jesus redefine our concept of God but also he shows us the perfect expression of humanity as God intended it” (Frost and Hirsch 2009, 13). Frost and Hirsch describe how Jesus helps the church:

“He (Jesus) models for us what a true human being should be like. Therefore, focusing our discipleship on Jesus forces us to take seriously the implications of
following him, of becoming like him. It sets the agenda for our spirituality. It acknowledges that Jesus as our model, our teacher, and our guide is normative for the Christian life. He is the standard by which we measure ourselves, the quality of our discipleship, and therefore our spirituality” (2009, 13).

Therefore, a missional church must be understood with the right understanding of Christology so that we can restore Christology in a missional church and the world can see Him clearly through the church in the midst of the world (Frost and Hirsch 2009, 15).

Third, Governance of a Missional Church. “A missional church is on God’s errand; therefore, it submits unconditionally to the indwelling Spirit (Acts 13:1-4)” (figure 3.2). A missional church is created by the Spirit, empowered by the Spirit, led by the Spirit, and used by the Spirit for the kingdom of God. The actual driver for a missional church is the Spirit. The pastors and Christians are the Spirit’s followers who participate in the mission of God in the world. A missional church believes that the Spirit is telling, leading, and working among the people of God. The Bible says that Christians are God’s Temple that the Spirit lives in (1Cor 3:16).

The church is more than what meets the eye. It is more than a set of well-managed ministry functions. It is more than another human organization. The church lives in the world as a human enterprise, but it is also the called and redeemed people of God. It is a people of God who are created by the Spirit to live as a missionary community. (Van Gelder 2000, 25)

As figure 3-2 shows, these three levels never change in a missional church, but the next level of Ministry Vision varies according the Spirit’s leading of churches and Christians in specific times and places.

Ministry Vision of a Missional Church. Each local church has a different role to play in its own context depending upon its size, resources, spiritual gifts, community, and so on. The ministry vision of a local church must not be copied or repeated from another
church but must be discovered not only through external influences but also through an in-depth, spiritual discernment process (figure 3.3). The key in this process is prayer because the ministry vision of a church must be revealed by the Spirit through its own contextual discerning process. “The ministry vision is what the Spirit wants the church to do locally and globally in the present. At the same time, it never strays from the missio Dei, the example and teaching of Jesus Christ, and his kingdom priorities,” says McPhee (2010a.)

McPhee describes the ministry vision as “the hinge factor.” It is what helps the church to move from theology to praxis. He says, “the ministry vision has at least three vital functions: (1) it keeps the church aligned with the missio; (2) it helps the church know how to participate in the missio; and (3) it serves as the metric for assessing how well the church is using its resources, gifts, and ministries for the ends of the missio.”

A church’s ministry vision is not an entrepreneurial dream or projection, but is revealed by the Spirit. To discern the vision, the church will need to engage in earnestly seeking God’s will. In the end, the church must be able to say, ‘it seems good to the Holy Spirit and to us.’ That is not, of course, to say that the ministry vision will not reflect the church’s spiritual gifts, resources, situation, history, networks, and context. Certainly those need to be part of the discernment process. We are called to ‘love God with all our minds.’ And, equally important, the vision will reflect the church’s blend of spiritual gifts and other resources. But it will not be invented out of these. If it is authentic, it will be received in a process involving much prayer, fasting, and seeking the will of the Spirit of Jesus. (McPhee, 2010a)
Figure 3.3. Factors helping in the discernment of a ministry vision

*Source:* Figure from a lecture by Art McPhee 2010a.

Then, the ministry vision becomes a matrix for accessing and evaluating what is going on each part of the church. The categories of the ministry of the church are different depending upon the church’s context. The ministry vision is crucial because (1) it leads the church to decide ministry goals, plans, strategies, or any initiatives in detail for *missio Dei* and (2) it becomes a way of evaluating everything the church does. As figure 3-4 shows, the ministry vision must be centered among the ministry areas of the church because all the ministries of the church must be created and modified along the line of the ministry vision. The ministry areas, including details of each ministry area,
might be different from one church to another depending upon each church's own unique context.

Figure 3.4. The role of ministry vision

*Source:* Figure from a lecture by Art McPhee 2010a.

Art McPhee emphasizes the importance of aligning the life and ministry of the church with (1) the mission of God, (2) example of Christ, and (3) activity and superintendence of the Spirit. Through a congregational process that focuses on serving God and representing God’s kingdom, a ministry vision is discerned which serves as the church’s GPS (God’s Positioning System). The ministry vision guides in the development and implementation of ministries, and serves as a metric for ongoing assessment of all the church does (from worship, to specific ministries, to the stewardship of the church’s
In that way, the church can flexibly follow the lead of the Spirit while remaining in the center of God's will and ways. Although the ministry vision guides strategy, implementation, group initiatives, and individual responses, the structure of interrelationship might differ depending on a church's culture and context.

![Missional GPS](image)

**Figure 3.5. Missional GPS**

*Source: Figure from a lecture by Art McPhee 2010a.*

Art McPhee sums up his model with a metaphor. He calls it, "Missional GPS," or God's Positioning System. The *missio Dei* is God's own mission. It belongs to him. It originates with him, is carried on by him, is overseen by him, and is fulfilled by him. On that mission, the Father has sent the Son. The Son not only carried on the *missio*, and in his death and resurrection secured its success, but also translated the mission by his example and teaching. As the Father sent the Son, so the Son sends the church—those whom he has called, rescued, and transformed. The church receives its orders, its modus
operandi, and its kingdom priorities from him. The *missio* continues to be God’s alone however. That is why the Father and the Son have sent the Spirit. The Spirit is the Spirit of Jesus and continues the mission of Jesus through the church in the world. So, in a way, the church is God’s bridge to humanity. However, the Spirit not only works through the church but is active in the world ahead of the church. He is behind, with, and ahead of the church. The Scriptures, which are the church’s window on Jesus’ ministry and teaching, help the church get its bearings; so does the voice of the indwelling Spirit. These are the means by which God directs the church, and day-by-day redirects the church in its participation in the *missio*. In this way, Jesus and the Spirit become God’s Positioning System, his GPS.

In addition, he introduces the dynamic relationship between the church as an organization and its larger context/environment/community through the Spirit in an open systems view framed around the key components of input, through-put, and output in figure 3-6 (McPhee 2010b). Figure 3-6 shows the two key aspects of how a missional church edifies inside the church and how the Spirit reaches out to the world through the church. Missional understanding of the church is talking not only about the gathered church, which is commonly understood as a local church, but also about the scattered church in the midst of the world. The church gathers once or twice a week, the church scatters almost every day. We have studied and developed mostly the gathered church so far. But we need to study the scattered church more in detail. The traditional church is inclined to focus on the church as the gathered church, which sees the figure 3-6 without dependency upon guidance or superintendence of the Spirit. In other words, a traditional church has the processes of input, through-put, and output only, which focuses on
Figure 3-6. A closed-system church
*Source: Figure from McPhee 2010b.*

Figure 3-7. A Spirit-led, open-system church
*Source: Figure from McPhee 2010b.*
gathering and processing within the gathered church itself. However, the key of a missional church is in balancing the two types of church, gathered and scattered. The Spirit edifies His people through the gathered church and does His mission through the scattered church. Both the gathered and the scattered church are to be under the guidance of the Spirit in the midst of the world.

The foundational key verse for the missional church is Ephesians 1:9-10,

And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ.

McPhee identifies Ephesians 1:9-10 as a pivotal verse for understanding God’s ultimate purpose. He does not agree with the idea that everything the church does is mission because there are the twofold purposes of the church: edification and evangelization. However, he insists that even the building up of the church is for ministry. The building up of the church is not an end in itself. As the church builds itself up in Christ, it becomes more and more the salt and light it is meant to be, increasing its prospect of drawing men and women to Christ, both across the street and around the world. McPhee says three things are required of disciples and the church that desires to participate in God’s mission: (1) living the life of Christ in the world, (2) showing the love of Christ in the world, and (3) sharing the good news of Christ and his kingdom in the world. Yoochan Choi said in his interview that

The church cannot have a missional vision without the emphasis of internal spiritual growth. A church cannot send the people out for mission without solid foundation of the church. The church must overflow with the grace of God so that the church can have God’s grace enough to share others and reach out neighbors and communities (2009).
Figure 3-2 helps us to see how the key components of a missional church work in a big picture so that the church can regularly check if every dimension of the church ministry is on the right track in participating in the mission of God. I will develop each of the key factors of a missional church.

*Community/Environment/Context/World.* Missional churches understand the context of the church, which is the outside of the church, as the place where God is working for the restoration of authentic relationship with all created things. Missional churches perceive that God is working among all sociological, political, and economic circulating systems and invites churches as His coworkers for His mission for the world. Missional churches keep trying to find how God is working among His creation, how they can participate in His mission, and how they God can use them for His purpose. Missional Christians proclaim the lordship of Christ not only in the worship service inside the church building but also outside the church, because “Christ is not just the Lord of Christians; he is Lord of all, absolutely and without qualification. [Therefore] the entire membership of the Church in their secular occupations is called to be signs of his lordship in every area of life” as Lesslie Newbigin said (Stevenson 2006, 40). Therefore, missional Christians must have in-depth concerns about “any changes taking place within this social and cultural context” for the mission of God in the world (Van Gelder 2006, 143).

Through the impact of globalization, every place where there is no lordship of Christ has become a mission field. An interesting situation taking place in our neighborhood is that people who used to live in a mission field (in the traditional sense) are now the neighbors living next door to us. It seems that God’s mission in the world is
so urgent that He has made our society multi-racial, multi-ethnic, and multi-cultural by mixing different kinds of people to live together. And He invites churches to participate in His mission as missionaries. We are all living in a mission field where God is at work in the midst of the world. “To be missional is to pay attention to the Church’s context” (Barrett 2006, 181).

_Gathered Church (to be scattered)._ Unlike the static understanding of the traditional church such as a chaplain to society, a voluntary association in society, the waiting room for heaven for saved individuals, or a vendor of religious goods and services (Barrett 2006, 180), a missional church is a gathering of people who are called by God to be scattered to the world. God’s original purpose of calling people from the world is the gathering to be sent. The purpose of gathering people is not to build up their own assets or property but to be trained as missionaries participating in the mission of God in missionary encounters in every dimensions of daily life. Every individual Christian is called as a church to represent God’s temple that the Spirit lives in (1 Corinthians 3:16), the aroma of Christ (2 Corinthians 2:15), and foretaste of the kingdom of God. The important thing is that missional Christians as a church are in the midst of the world like salt that keeps the sea salty, bright lights in the darkness, and good seed in the soil. In order for Christians to play their roles right, as God intends, they are to be equipped well in a church to be sent into the world, because the place where Christians must be true and faithful is not in the church but in the world.

Our goal is not to get people ‘in’ our church, our goal is to equip people to go out from our church. We are here to equip them to be ready for God’s mission, anywhere in the world. Our task is to enable disciples who can instantly respond to God’s direction,” says Jimmy Seibert, pastor of Antioch Community Church in Waco (Minatrea 2004, 20).
However, a missional church has to balance the dual aspects of strong confession of faith in Christ and flexibility of engaging the changing culture. No Christian can be a sign, witness, or foretaste of the kingdom of God in the world without a strong confession of faith in Christ Jesus, which gives them the identity. Missional Christians are able to tell the story of the gospel with a strong confidence and in fresh ways that correspond to the changing culture. It is essential to notice that telling the story of the gospel without a missional life does not communicate the message to people. Missional Christians are people who live out the Word of God with the physical body as a lifestyle and character. Minatrea proposes that the missional life starts from worship, which is the way missional Christians express their confession of faith in Him (Minatrea 2004, 21). "In missional churches, worship is not expressed once a week on Sunday but is dynamic and constantly developing. It actively reflects a Body growing in intimacy and knowledge of its Lord. As the relationship deepens, so does the expression of worship" (Minatrea 2004, 21).

*Feedback and Results guided by the Spirit.* Missional churches are always communicating within the context/community/environment, which means "there is a flow of activity on both sides of the life of the congregation – *people and resources* are flowing in, and *ministry* is flowing out" (Van Gelder 2007, 145). Missional churches always attend to the feedback from the context about their ways of being church among the people of the community, how they are impacting the community, and how the community responds to the ministry of the church. Although Van Gelder did not mention this component in detail, an important factor we must notice is the role of the Spirit. McPhee describes the role of the Spirit in a diagram (figure 3-7) from an open systems view. In interacting between a missional church and its environment, it is very important
for a missional church to listen to how the Spirit leads in their ministries in the world. In order for a missional church to follow the leading of the Spirit, the key in this component of feedback and result guiding by the Spirit is prayer. Only prayer can lead us to follow the leading of the Spirit in our participation in the mission of God. This process can lead a missional church to be a true missionary in its context.

Leadership and Infrastructure. The key in a missional church is leadership rather than a leader, because “Spirit-led, visionary leadership plays a crucial role in developing, forming, and guiding congregational life and ministry, and involves a large number of persons in both formal and informal roles who help shape a congregation’s ministry” (Van Gelder 2007, 148). Roxburgh describes the importance of a missional leader in his book, Missional Leader. Although Van Gelder emphasizes leadership rather than leader and Roxburgh deals with the missional leader, I will deal with the character of a missional leader that Roxburgh developed in terms of the character of the leadership of a missional church. Roxburgh emphasizes the “self-identity” of a leader, which means “the nature, character, and behavior of a leader in relationship to the congregation and its developing life” (2006, 126). What congregations expect is the leader’s “credibility and authenticity” because these are crucial factors for the congregation in deciding to follow the leader. Leadership of a missional church also needs to build a credibility and authenticity that the congregation can trust and follow. Without credibility and authenticity, no leader or leadership can lead any congregation toward the direction the leadership pursues.

Alan Roxburgh describes four qualities of leadership: maturity, conflict management, personal courage, and trustworthiness and trusting (Roxburgh 2006, 127).
These are required equally for the leadership team of a missional church. The leadership must be mature, manage various conflicts, and have courage to do the right thing without compromise. The last but most important factor is trust, because without it no leadership can lead a congregation to experience transformation. Trust is “the glue that enables a community to move forward in difficult times. Trust demands communication of consistency between action and character” (Roxburgh 2006, 139). Although a Spirit-led, visionary leadership is ready, the organization needs an effective strategic infrastructure that can make every dimension of the ministries, with various resources such as people, program, communication, facilities, and finances, flow smoothly and corporately with detailed explanation for every task in the church. It is like digging a canal for a missional river to flow well.

Role of the Spirit. Lastly, the role of the Spirit is crucial in the Trinitarian understanding of the church. The Spirit is the one who works among us as a guide and counselor. Van Gelder describes the role of the Spirit as “the agency for implementing the plan of the Father and the work of the Son” (2000, 97). The Spirit is the subject who initiates the mission of God among people and communities. “It is the Spirit’s ministry to bring about changed lives, transformed communities, and redemptive ministry in the world” (Van Gelder 2007, 151). Missional church can rightly participate in the mission of God in the world, and discern correctly what God wants us to do, only when it is under the leadership of the Spirit. Everything missional churches experience as they participate in the mission of God is the work of the Spirit because the Spirit is the only one who can transform people and communities.
Summary

I have overviewed what the traditional church looks like, the background it is based on, and what it lacks for God’s original, genuine, and ultimate calling in the Korean diaspora context in North America. Although the traditional understanding of the church has done great work for the kingdom of God, it is not enough for the church to fulfill the full meaning of God’s calling for the church in the post-Christendom context of North America. It is time to reconsider the traditional understanding of the church in terms of God’s intent and to think through a new way of understanding the church in our changing context. So I proposed a missional understanding of the church as an appropriate way of understanding the church in our unexpected context under the leadership of the Spirit. Although a missional understanding of the church for American churches has been developing and some change models have been developed and proposed, so far there are very few works for the Korean diaspora church in North America. In this chapter, I have described the current status of the Korean diaspora church in North America and a missional church as a destination of a new model for the Korean diaspora church to move toward, with the help of missional church conversations among American missiologists, theologians, and active practitioners. The next chapter will describe how my study will be developed and in what kind of theoretical framework, for the purpose of describing a contextual change process from traditional to missional church in the Korean diaspora context.

As a final word about missional church, the adjective “missional” of the term “missional church” must eventually disappear because the church that God originally intended was the church that was missional by its nature without the adjective
“misssional.” However, we are living in the era that needs the adjective “misssional” for the church because Christendom has lost this misssional characteristic of the nature and essence of the church. I have a hope that the day will come when the church is restored to be the church without the adjective “misssional.”
CHAPTER 4

THEORETICAL FRAMEWORK

Since the present status of the traditional Korean diaspora church in North America is one which is ingrown, the next step is to adopt/embrace a missional understanding of the church. A goal is to explain the theoretical framework for a contextual model for change from traditional to missional Korean diaspora church by using the grounded methodology. In developing this individual theory the best ideas of four change theories discovered in examining case churches are considered. These are the Transformational Change Model by John Kotter; the Congregational Transformational Model by Jim Herrington, Mike Bonem, and James H. Furr; the Seven Transformational Keys Model by Rick Rouse and Craig Van Gelder; and the Missional Change Model by Alan J Roxburgh.

Transformational Change Model by John P. Kotter

As described earlier, the goal of Kotter’s model is to stabilize a new culture in an organization’s existing culture through a transformational change that replaces a hierarchical and change-resistant organization into a change-producing, change-leading, and change-driving organization. The most important factor in Kotter’s model is that “managing change is important because, without competent management, the transformation can get out of control. But the much bigger challenge is leading change” (Kotter 1996, 30). In missional churches, a key factor is to build up missional leaders who know how to lead the change. In this sense, Kotter’s TCM can help the dissertation describe a model of change with practical action steps.
However, we must notice the difference between Kotter’s understanding of an organization and our understanding of the church. Church is not just human organization, but it is also a spiritual, organic community. The most cautious consideration in using this model is recognizing the difference in a human social organization and a spiritual, organic community led by God.

Kotter’s Transformation Process involves eight steps: (1) establishing a sense of urgency, (2) creating the guiding coalition, (3) developing a vision and strategy, (4) communicating the change vision, (5) empowering broad-based action, (6) generating short-term action, (7) consolidating gains and producing more change, and (8) anchoring new approaches in the culture.

In the change leaders must establish a sense of urgency about the needed change by acknowledging the reality of the situation they are in, motivating the ultimate goal of the organization, and heightening energy in various ways. He recommends that 75% of an organization’s members must have the same urgency for change because changing the organization requires “great cooperation, initiative, and willingness to make sacrifices from many people” (1996, 35).

The second step is creating the guiding coalition. Most conventional organizations have experienced major transformation through one highly influential, charismatic leader in a hierarchical structure. However, “Because major change is so difficult to accomplish, a powerful force is required to sustain the process” (1996, 35). So, the second step is to mobilize a team of leaders who are focused, committed, and enthusiastic and who can lead the change. Kotter calls this team of leaders “the guiding coalition” that must have a
deep understanding of the why, what, and how of the change; model the right behavior; and hold both themselves and others accountable for results.

The third step is developing a vision and a strategy. This step involves creating a clear, inspiring, and achievable picture of the future. The vision must illustrate the key actions required so that strategies and key performance metrics can be created to support the vision. Vision can give more room for leaders to develop the appropriate strategies based on each one’s context. Therefore, vision must be established corporately through in-depth discussions in the guiding coalition, with a developed sense of urgency, an established healthy degree of trust, and a shared commitment to excellence.

The fourth step is communicating the change vision. In this step, change leaders must deliver candid, concise, and heartfelt messages about the change in order to create the trust, support, and commitment necessary to achieve the vision. “The real power of a vision is unleashed only when most of those involved in an enterprise or activity have a common understanding of its goals and direction. That shared sense of a desirable future can help motivate and coordinate the kinds of actions that create transformations” (1996, 85). Kotter gives key elements in the effective communication of vision: simplicity; metaphor, analogy, and example; multiple forums; repetition; leadership; explanation of seeming inconsistencies; and give-and-take.

The fifth step is empowering employees for broad-based action. Leaders must break the barriers that hinder people who are trying to make the vision work, by developing and aligning new programs and designs and by identifying processes that are ineffective. The purpose of this stage is “to empower a broad base of people to action by
removing as many barriers to the implementation of the change vision as possible at this point in the process” (1996, 102).

The sixth step is generating short-term wins. During this step, leaders must reenergize the organization’s sense of urgency by achieving visible, timely, and meaningful performance improvements to demonstrate that progress is occurring. Short-term wins are supposed to be visible results that “lend sufficient credibility to the transformation effort” (1996, 125). Most acquisitions are made mainly from impulse rather than from a well-developed logical vision. Therefore, short-term wins must be able to keep motivating and challenging people not to lose their zeal for the communal vision. The primary purpose up to this stage should not be ignored: to “build up sufficient momentum to blast through the dysfunctional granite walls found in so many organizations” (1996, 130).

The seventh step is consolidating gains and producing more change. This step is critical to ensure that the guiding coalition is persisting, monitoring, and measuring progress, and not declaring victory prematurely. Kotter argues that many change projects fail because victory is declared too early. Real change runs deep. Quick wins are only the beginning of what needs to be done to achieve long-term change; therefore his message is “Do not let up!”

The eighth step is anchoring new approaches in the culture. In this final step, leaders must recognize, reward, and model the new behavior in order to embed it in the fabric of the organization and make the change “the way we do business here.” Culture change takes place only after the change of people’s actions. In order words, after people
Table 4.1. The eight-stage process of creating major change

<table>
<thead>
<tr>
<th>Stage</th>
<th>Description</th>
</tr>
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<tbody>
<tr>
<td>1.</td>
<td>Establish a Sense of Urgency</td>
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<tr>
<td></td>
<td>- Examining the market and competitive realities</td>
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<td></td>
<td>- Identifying and discussing crises, potential crises, or major opportunities</td>
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<tr>
<td>2.</td>
<td>Creating the Guiding Coalition</td>
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<tr>
<td></td>
<td>- Putting together a group with enough power to lead the change</td>
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<td></td>
<td>- Getting the group to work together as a team</td>
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<td>3.</td>
<td>Developing a Vision and Strategy</td>
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<td></td>
<td>- Creating a vision to help direct the change effort</td>
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<td></td>
<td>- Developing strategies for achieving that vision</td>
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<tr>
<td>4.</td>
<td>Communicating the Change Vision</td>
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<td></td>
<td>- Using every vehicle possible to constantly communicate the new vision and strategies</td>
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<td></td>
<td>- Having the guiding coalition role-model the behavior expected of employees</td>
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<tr>
<td>5.</td>
<td>Empowering Broad-based Action</td>
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<tr>
<td></td>
<td>- Getting rid of obstacles</td>
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<td></td>
<td>- Changing systems or structures that undermine the change vision</td>
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<td></td>
<td>- Encouraging risk taking and nontraditional ideas, activities, and actions</td>
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<tr>
<td>6.</td>
<td>Generating Short-Term Wins</td>
</tr>
<tr>
<td></td>
<td>- Planning for visible improvements in performance, or “wins”</td>
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<tr>
<td></td>
<td>- Creating those wins</td>
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<td></td>
<td>- Visibly recognizing and rewarding people who made the wins possible</td>
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<tr>
<td>7.</td>
<td>Consolidating Gains and Producing More Change</td>
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<td>- Using increased credibility to change all systems, structures, and policies that don’t fit together and don’t fit the transformation vision</td>
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<td></td>
<td>- Hiring, promoting, and developing people who can implement the change vision</td>
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<td></td>
<td>- Reinvigorating the process with new projects, themes, and change agents</td>
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<tr>
<td>8.</td>
<td>Anchoring New Approaches in the Culture</td>
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<td></td>
<td>- Creating better performance through customer- and productivity-oriented behavior, more and better leadership, and more effective management</td>
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<tr>
<td></td>
<td>- Articulating the connections between new behaviors and organizational success</td>
</tr>
<tr>
<td></td>
<td>- Developing means to ensure leadership development and succession</td>
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</tbody>
</table>

*Source: Table from Kotter 1996, exhibit 2.*
have acknowledged the outcomes of their changed actions, the culture of an organization can be changed. The cultural change comes in the last step, not in the first step.

**Congregational Transformation Model by Herrington, Bonem, and Furr**

The Congregational Transformation Model (CTM) was created under the influences of Christian writings by Bill Hybels and Rick Warren and business literature such as Peter Senge's *The Fifth Discipline* (1990) and John Kotter's *Leading Change* (1996) (Herrington, Bonem, and Furr 2000, 5). The process of CTM is very similar to Kotter's, but CTM is clearly based on the setting of Christian organizations such as church congregations, mission organizations, and individual ministries, as opposed to Kotter's business organizations.

The eight steps of CTM are (1) making personal preparation, (2) creating urgency, (3) establishing the vision community, (4) discerning the vision and determining the visionpath, (5) communicating the vision, (6) empowering change leaders, (7) implementing the vision, and (8) reinforcing momentum through alignment.

The first step, making personal preparation, means "carving out the time and space to discern God's voice and direction for the leader's own ministry and for the congregation, and living with the tension that this creates" (2000, 29). The important factor in this step is that the change leader is able to discern God's vision. Leaders who are not experienced in discerning God's will and vision at least in personal life will have difficulty discerning God's will for the congregation or church. Therefore, the first step is the time to deal with personal issues, motivations, and relationship with God before getting into the journey of the transformation.
The second step, creating urgency, means “generating energy for change by contrasting God’s ideal for the church with an accurate perception of current reality”

Figure 4.1. Congregational Transformation Model

Source: Figure from Herrington, Bonem, and Furr 2000, figure 1.1.

(Furr, Bonem, and Herrington 2000, 34). By nature, human beings resist change and strive for stability and contentment. If change leaders fail in this step, the transformation process cannot even begin. “Urgency is created by a clear realization that the church is not living up to its God-given call” (2000, 34). Therefore, the change leaders must be able to show the congregation the gap between the reality of where they are and the God-given call for the congregation.

The third step is establishing the vision community. The vision community is “a diverse group of key members who become a committed and trusting community to lead the church in discerning and implementing God’s vision” (2000, 38). The vision
community has two major roles for the congregation. The first is to discern God's will and vision for the congregation with a burning passion for seeking God's will and helping the congregation to become what God wants it to be. The second is to be fully immersed in the congregational life through experiencing community life together. The main role of the vision community is critical in shaping, communicating, and implementing the vision in order for the community to fulfill its call for the kingdom of God.

The fourth step, discerning the vision and determining the vision path, means "understanding God's preferred future for the congregation and the implications for congregational life" (2000, 44). Every congregation has a unique calling at a particular time and place. Discerning the Vision must be a perpetual job for every congregation. Vision describes where God is leading the congregation in the next few years. Vision path provides the action plans that help achieve the vision. Both Vision and Vision path are crucial in the process of change.

The fifth step, communicating the vision, means "a comprehensive, intentional, and ongoing set of activities that are undertaken to make the vision clear to the congregation" (2000, 50). Communication is the vital link between the vision community and the congregation because effective communication makes it clear that God's vision must be the congregation's priority.

The sixth step, empowering change leaders, means "cultivating a broader base of committed leaders and removing barriers that would prevent them from serving effectively" (2000, 55). The reason many leaders fail to change is that they attempt to implement changes without empowerment. Empowerment consists of two elements:
establishing a new model for leadership within the congregation and removing the obstacles (2000, 55).

The seventh step, implementing the vision, requires “a specific set of coordinated, high-leverage actions that move the congregation toward realization of God’s vision” (2000, 61). Concrete plans must be developed based on the vision because in many cases transformation does not take place because God’s vision is not clearly communicated. Leaders must continually evaluate the congregation’s progress based on the vision and identify new action plans within various ministries.

The eighth step, reinforcing momentum through alignment, means “creating an environment in which commitment to God’s vision is increasingly evident in all aspects of the congregation” (2000, 67). This step is not a conclusion to the change process but an ongoing process to adjust to the call of God’s vision and the world around us. The crucial element of the transformation process is to anchor a culture of continual change within a congregation, with ongoing discerning of God’s vision for the congregation at a particular time and place. In this sense, no end exists in the transformation process.

**Seven Transformational Keys (STK) by Rick Rouse and Craig Van Gelder**

The foundational ethos for the Seven Transformational Keys (STK) is based on the missional understanding of the church and *missio Dei* that the group called the Gospel and Our Cultural Network has developed and is based on the writings of Lesslie Newbigin. STK is written to help the congregation “explore creatively how to participate more fully in God’s mission in the world as the Spirit leads the congregation into those places, yet to be discerned, where the congregation needs to go” (Rouse and Van Gelder
The goals of STK are the same as those pursued in this research project. The authors clearly state the premise of the book as follows: “Becoming an effective witness to the gospel in today’s world – becoming a missional congregation – requires us to revise the way we are the church in order to more faithfully do church” (2008, 23). The shifts they seek to achieve through STK are from maintenance to mission, from membership to discipleship, from pastor-centered to lay-empowered, from chaplaincy (self) to hospitality (others), from focus on ourselves to focus on the world, from being settled to being sent. Finally, “the missional church is not about maintenance or survival as an institution, but rather about participating more fully in God’s mission” (2008, 23).

This is the main ethos of a model for change in the ingrown Korean diaspora church throughout this research.

The Seven Transformational Keys are: (1) Develop a Vision for God’s Mission, (2) Focus on God’s Mission and Discipleship, (3) Cultivate a Healthy Climate, (4) Build a Supportive Team of Staff and Lay Leadership, (5) Stay the Course When Facing Conflict, (6) Practice Stewardship to Build Financial Viability, and (7) Celebrate Successes and the Contributions of All.

The first transformational key, Develop a Vision for God’s Mission, means: “Congregations that have a clear vision for ministry are more likely to move forward together than those who seem to lack a common purpose” (2008, 43). Three important questions comprise this key: first, “Why do we exist?” second, “What is God calling us to do?” and third, “What will it look like if we live out our common purpose in this particular context?” (2008, 44-45). Through these questions, the missional congregation
begins to understand God's mission, develop the vision, and plan how they will participate in God's mission.

The second transformational key, Focus on God's Mission and Discipleship, means: "Congregations that focus on becoming a discipling community as they deeply engage their context are more likely to develop a healthy life that moves beyond institutional survival or just serving the needs of its members" (2008, 56). God's mission must be the organizing principle for the missional congregation. The focus is on building responsible disciples who make life-changing commitments to discovering the will of God in daily lives. The missional congregation seriously focuses on cultivating committed, responsible disciples for God's mission rather than on adding more members to the institutional church.

The third transformational key, Cultivate a Healthy Climate, means: "Developing healthy, Spirit-led leadership can help cultivate a positive climate change within the faith community" (2008, 70). Established congregations are resistant to change, and new and developing congregations are trying to be more relevant to new generations. "The Spirit has created the missional church to always be both reforming (reclaiming essential biblical and theological truths) and forming (responding to new and changing context)" (2008, 72). This key emphasizes the cultivation of a culture of both reforming and forming in the congregation.

The fourth transformational key, Build a Supportive Team of Staff and Lay Leadership, means: "It is imperative that care and intentionality be taken to build a supportive, missional leadership team that is comprised of both staff and lay leaders" (2008, 82). Unlike the established congregation that has been led mostly by a specially
gifted charismatic leader, the missional congregation seeks after the common goal with a variety of lay leaders and a deepening partnership toward encouraging the congregation to participate in God’s mission.

The fifth transformational key, Stay the Course when Facing Conflict, means: “It is important for healthy, Spirit-led leadership to stay the course when facing conflict by practicing truth telling as an opportunity for learning and growing together” (2008, 96). In the missional congregation, conflict must be expected, and the congregation must increase the capacity to engage conflicts. The leadership of the missional congregation must be able to respond to rumors and conflicts by telling the truth in love.

The sixth transformational key, Practice Stewardship to Build Financial Viability, means: “A congregation that wants to move forward in mission will find it necessary to practice stewardship as it builds financial viability” (2008, 110). Healthy, Spirit-led leaders must be able to help congregations understand the importance of practicing stewardship and building financial viability in order to implement a missional plan.

The seventh transformational key, Celebrate Successes and the Contributions of All, means: “It is important to celebrate our successes along the way and, especially, the accomplishments of others” (2008, 122). The power of affirmation must not be underestimated. One of the core values of the missional congregation is not only being open to various changes but also recognizing and affirming the contributions of talented individuals who are participating in God’s mission in a variety of ways in their daily journey of transformation. Affirming the individual’s committed missional ministry in daily life is crucial for the missional congregation.
The Missional Change Model by Alan Roxburgh

Unlike the three theories above of "top-down process," the approach of the Missional Change Model by Roxburgh is "bottom-up process." Roxburgh asserts that "culture change is never achieved through top-down processes; it happens as people are empowered to name their own realities and develop experiments in which they test out new habits and practices" (2009, 139). The leaders need to develop skills to create an environment that missional transformation takes place as a process cultivated among the people themselves rather than mission, vision, or goals from the top down.

Roxburgh compares the process of missional change of a local church to a journey of sailing in a missional river. Just as the sailor needs to learn and develop the skill of working with the wind, the missional church also needs to learn and develop the discernment of working with the Spirit (Roxburgh 2009, 134). The Missional Change Model starts from the conviction that "the Spirit is among the people" so that a church can learn "a bottom up process of innovation" (Roxburgh 2009, 134). The basic model is presented in figure 4.2.

Figure 4.2. The Missional Change Model

Source: Figure from Roxburgh 2009, figure 13.
There are five elements of the Missional Change Model: awareness, understanding, evaluation, experiment, and commitment. Roxburgh explains that although it appears to be another linear planning process, “the model is like a set of spirals continually turning back on and interacting with one another rather than a straight-line process in which one moves from A to B to C and so on” (Roxburgh 2009, 135). In other words, some members can be in the Awareness stage while others are in the Commitment stage. On the other hand, although some members may have passed the Awareness stage, they might come back to the stage of Awareness. This is the reason that figure 4.1 is not a linear process of change model.

The first step is awareness, which is about “creating the space, giving the time, and creating the safe, welcoming table where these feelings can be expressed as a first step in giving [the people’s own] language” (Roxburgh 2009, 141). The goal of this step is to help people give voice to their thoughts or discernments about what they are doing right or wrong, what they experienced, or how they evaluate what they are doing so that they can recognize where they are in their own process. Roxburgh here emphasizes the importance of language because “Language is the way we create worlds; it’s what we do to make a culture” (2009, 142). In order to create “the kinds of safe spaces where people are able to give voice to their experience of disorientation” (2009. 142), a leader does not provide the answers, plans, or goals.

The second stage of the Missional Change Model is understanding. The goal of this stage is to “invite each other to go deeper with the issues, exploring the meaning of what they are learning through their interactive engagement with one another” (Roxburgh 2009, 143). This stage focuses people’s sharing with one another what they are learning,
seeing, and experiencing in safe spaces so that this stage can be a way of learning from one another and discerning how the Spirit leads them together. “In all this process the leaders need to keep the conversations open-ended and ensure that people don’t go to solutions and closure too quickly” (Roxburgh 2009, 143). In the stage of Awareness, people might be vague about what they are experiencing. But in the stage of Understanding people grow, through active discussion and dialogue, from a vague understanding to the realization of where they are, what they are experiencing, or where the Spirit is leading them. They stimulate one another to move toward a clearer direction so that they are ready for the next stage, Evaluation.

The third stage of the Missional Change Model is evaluation that “invites each other to bring the kind of dialogue and sense of safety we developed into conversation with the current practices, values, programs, and overall life of the local church” (Roxburgh 2009, 143). Roxburgh emphasizes that people should not start talking about what the church is or what the church ought to be because that kind of conversation can hinder members from being able to “innovate an imagination” (2009, 143). Up to this stage, the most important thing is that a leader must be able to create a safe environment for individuals to have real, honest, and sincere conversation because “people won’t have real conversation unless they feel safe” (Roxburgh 2009, 144). It is important to have an environment in which people feel that their words, thoughts, and opinions are considered valuable in discerning the leading of the Spirit. Through paying attention to the spoken words it is possible to build a real, genuine, and volunteering support across the church.

The fourth stage of the Missional Change Model is experimentation. This stage invites people to initiate, to “create some simple, limited experiments that venture into
the neighborhood” (Roxburgh 2009, 144). Here is a big difference between most churches and the missional church in terms of planning ministry. Most churches present plans and proposals from the leadership for the people to act upon. However, a missional church leads the people to initiate and propose or plan experimental ministries that seem to be effective for their neighbors. The important factors in this stage are security and predictability. It is key in this stage to create a safe and predictable environment for risk and experimentation. Roxburgh summarizes this stage: “It is this ongoing process of risking and experimenting, of failing and being encouraged, of blessing and risking again that creates the environment for real missional transformation when we are in the clearing” (2009, 145).

The last stage of the Missional Change Model is commitment. At this stage, “the ordinary men and women of a local church now begin to actively innovate mission-shaped life across the church...people realize that they have discovered for themselves a way of being church that isn’t dependent on outside programs, gurus, or even ordained clergy” (Roxburgh 2009, 145). People who are involved in this missional change process discover what the Christian life is, how to be a true church among their neighbors, or how to discern how the Spirit leads them to participate in the mission of God in the midst of the world. Roxburgh drew a chart for Missional Change Timeline in table 4.1.
Table 4.2. Missional Change Timeline

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Stage</th>
<th>Time</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Deciding</td>
<td>3-6 months prior</td>
<td>Workshops: What Is Missional Church?</td>
</tr>
<tr>
<td></td>
<td>Awareness</td>
<td>Months 1-2</td>
<td>Listening teams</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Listening team reports</td>
</tr>
<tr>
<td>12</td>
<td>Understanding</td>
<td>Months 3-5</td>
<td>Mission-shaped church questionnaire</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Feedback seminar</td>
</tr>
<tr>
<td>13</td>
<td>Evaluating</td>
<td>Months 6-8</td>
<td>Dialogue groups</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Naming missional challenges</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Board/leaders identify primary challenges and teams</td>
</tr>
<tr>
<td>15</td>
<td>Experimenting</td>
<td>Months 9-14</td>
<td>Missional action groups</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>“Practicing Hospitality” small groups</td>
</tr>
<tr>
<td>Conclusion</td>
<td>Commitment</td>
<td>Months 15</td>
<td>Action team reports</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Hospitality reports</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Months 16</td>
<td>Initiate new missional experiments</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Months 17-18</td>
<td>Next steps</td>
</tr>
</tbody>
</table>

Source: Data from Roxburgh 2009, table 3.

The Missional Change Model gives serious consideration to members’ opinions, feelings, or heart, in a safe environment, with security and predictability guaranteed, in order for them to initiate taking a risky journey in the missional river. This model emphasizes that plans and proposals for the church’s ministry must come out of members’ minds, thoughts, or heart because many existing churches have experienced failure to change the culture of the church using a top-down approach. Thinking that a change from traditional to missional church is about a culture change, the Missional Church Model is a new approach to effecting culture change in a fresh way.

**Grounded Methodology**

Barney G. Glaser, the founder of the grounded theory, defines the grounded theory as “the discovery of theory from data systematically obtained and analyzed from
social research” (Glaser and Strauss 2008, 2). The Grounded Theory uses an inductive method to collect data that is grounded or based on observations, interviews, or empirical situations (Glaser and Strauss 2008, 1; Schutt 2006, 348). The brief process of the Grounded Theory is that “the observations are summarized into conceptual categories, which are tested directly in the research setting with more observations. Over time, as the conceptual categories are refined and linked, a theory evolves” (Schutt 2006, 348). The requirement for the grounded theory is that “the theory must also be readily understandable to sociologists of any viewpoint, to students and to significant laymen” (Glaser and Strauss 2008, 3). At the same time, the theology must be able to provide “relevant predictions, explanations, interpretations, and applications” (Glaser and Strauss 2008, 1). These characteristics make certain situations and behaviors understandable, predictable, or applicable with the grounded theory.

Three stages of coding were used for analysis: (1) Open Coding that finds the categories, (2) Axial Coding that interconnects them, and (3) Selective Coding that establishes the core category or categories. Russell Bernard describes the process in more detail: (1) Produce transcripts of interviews and read through a small sample of text, (2) Identify potential analytic categories – that is, potential themes – that arise, (3) As the categories emerge, pull all the data from those categories together and compare them, (4) Think about how categories are linked together, (5) Use the relations among categories to build theoretical models, constantly checking the models against the data – particularly against negative cases, and (6) Present the results of the analysis using exemplars, that is, quotes from interviews that illuminate the theory (2002, 492). A contextual model of change was generated based on this process.
Summary

This section explained the theoretical theories for organizational transformation and missional transformation. Kotter’s theory is a foundational theory for organizational transformation applicable for both business and non-profit organization contexts. Herrington, Bonem, and Furr’s theory is an application of Kotter’s theory in the context of Christian congregations. Rouse and Van Gelder’s theory is the foundational theory for missional transformation implemented to keep this research on the right track of the missional ethos. Last, the Missional Change Model by Roxburgh is a different approach from the previous theories since it challenges traditional top-down approach with bottom-up approach for organizational approach.

These organizational theories are all important because they show clear processes that provide an assessable and practical guide that can be followed by leaders. Although Kotter’s change model was made and applied mostly for the business environment, Herrington, Bonem, and Furr implemented it in “over a hundred highly diverse congregations that are dealing with transformational issues” so their clinical testing in real congregational settings gave me confidence to apply it for the Korean diaspora churches. Rouse and Van Gelder’s STK provides practical advice for lay people and discussion questions for the reader to develop and concretize for each chapter. Although there have been many books for the missional church, this book is very helpful for regular church leaders or pastors to use for their own churches. The Roxburgh’s Missional Church Model guides leaders with a missional vision to implement a new set of missional practices in their churches with a fresh, bottom-up approach.
Since the aim in this research project is to generate a model of change for ingrown Korean diaspora church in North America, these theories provide important lenses to visualize a new contextual model of change in the decision of the terms, categories, and concepts that emerge from the data. Using principles from these, I have produced a new model of change based on the grounded methodology, which is appropriately implemental in the context of the Korean diaspora church in North America.
CHAPTER 5

STUDY OF THE KOREAN DIASPORA CHURCHES IN NORTH AMERICA

Creswell’s grounded methodology guidelines provide the basis for research of Korean diaspora churches in North America (2003, 185). The first step was to select sites for the study, along with interview subjects. Thirty-one leaders of the church were interviewed – leaders who consider themselves ‘missional.’ These included the following: a Korean professor specializing in Organizational Change at the University of Maryland College Park; two missionaries from two different mission organizations, ten associate pastors, ten senior pastors, and eight lay leaders (four elders and four deacons) in the mission departments of ten churches.

All interviews were conducted with prepared, semistructured, open-ended interview questions and were recorded as well as documented with the interviewer’s notes. Each visit included attending and observing worship services and events taking place during the visit and as well as the collection of various documents such as church newspapers, official publications, weekly bulletins, event flyers, and individual education materials. A final data category consisted of audio and visual materials gathered from churches’ websites and personal email communications.

Overview of the Ten Korean Diaspora Churches in North America

The ten Korean diaspora churches are listed in table 5.1. Selection was based on the reputation of these churches among Korean diaspora pastors and mission mobilizers who are actively involved in GLocal Conference held annually by the Korean North American Mobilization department of Wycliffe USA (http://www.wycliffe.org).

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Table 5.1 List of the Korean Diaspora Churches in North America

<table>
<thead>
<tr>
<th>No</th>
<th>Church</th>
<th>Location</th>
<th>Denomination</th>
<th>Founded</th>
<th>Senior Pastor Appointment</th>
<th>Attendance</th>
<th>Website</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Light</td>
<td>Toronto, Canada</td>
<td>PCA</td>
<td>1984</td>
<td>1990</td>
<td>3,000</td>
<td><a href="http://www.lkpc.org">http://www.lkpc.org</a></td>
</tr>
<tr>
<td>4</td>
<td>Shining Star</td>
<td>Falls Church, VA</td>
<td>SBC</td>
<td>2001</td>
<td>2001</td>
<td>500</td>
<td><a href="http://www.shiningstar.org">http://www.shiningstar.org</a></td>
</tr>
<tr>
<td>5</td>
<td>Korean Central</td>
<td>Vienna, VA</td>
<td>PCA</td>
<td>1973</td>
<td>2003</td>
<td>5,000</td>
<td><a href="http://www.kcpc.org">http://www.kcpc.org</a></td>
</tr>
<tr>
<td>6</td>
<td>Korean Church of Dallas</td>
<td>Carrollton, TX</td>
<td>PCA</td>
<td>1966</td>
<td>1995</td>
<td>300</td>
<td><a href="http://www.yonhap.org">http://www.yonhap.org</a></td>
</tr>
<tr>
<td>7</td>
<td>Young Nak</td>
<td>Toronto, Canada</td>
<td>PCA</td>
<td>1977</td>
<td>2004</td>
<td>4,000</td>
<td><a href="http://www.torontoyoungnak.com">http://www.torontoyoungnak.com</a></td>
</tr>
<tr>
<td>8</td>
<td>Korean Community</td>
<td>Duluth, GA</td>
<td>PCA</td>
<td>1977</td>
<td>2006</td>
<td>3,000</td>
<td><a href="http://yunhap.org">http://yunhap.org</a></td>
</tr>
<tr>
<td>9</td>
<td>Korean Church of Atlanta</td>
<td>Duluth, GA</td>
<td>UMC</td>
<td>1971</td>
<td>1997</td>
<td>2,000</td>
<td><a href="http://www.kcaumc.org">http://www.kcaumc.org</a></td>
</tr>
<tr>
<td>10</td>
<td>Nahnum</td>
<td>Carrollton, TX</td>
<td>SBC</td>
<td>2004</td>
<td>2004</td>
<td>200</td>
<td><a href="http://www.nahnum.org">http://www.nahnum.org</a></td>
</tr>
</tbody>
</table>
Its purpose is to help the Korean diaspora churches in North America to be transformed into missional churches. The GLocal Conference is held each year in February or March. I attended the one held in February 2009 and met the missionaries who are actively working for this vision. The attendants were Korean diaspora pastors and lay leaders who have the same vision for the Korean diaspora churches in North America. Here I was introduced to the list of ten recommended Korean diaspora churches that I researched for my dissertation.

These ten churches all claim that their ultimate vision is world mission. Although their understanding and definitions of missional church differ from one another, they proclaim that their churches exist for mission, and their vision is to be a missional church or mission-focused church. The field research showed how the Korean pastors’ understanding of mission, church and missional church differs.

**Chodae Community Church, KPCA, Norwood, Pennsylvania**

*Congregational Sketch:* Chodae Community Church (CCC) is a congregation of about 3,000 attendants in worship services every Sunday. Established in 1985 and located at 100 Rockland Ave, Norwood, New Jersey, it is presently affiliated with the Korean Presbyterian Church Abroad (http://www.kpca.org).

When I entered the CCC building, I felt like I was in a nice big company office. On the wall was a big map of the world, along with banners about short-term mission trips from the past summer. These gave me the impression of many ongoing activities in this church. When I entered the office of the mission department, I saw a bookcase filled
with thick binders titled by country names and mission projects. CCC is definitely doing a lot of overseas missions.

_Senior Pastor._ The senior pastor, Kyu Sam Han, had just started as senior pastor of CCC in July 2009, one month before the interview. He told me:

Although CCC has focused on overseas mission so far, my vision for Chodae Community Church is not to be a mission-oriented church. A missional church is not an ideal church but the church must be missional. From ecclesiological perspective, a missional church is unbalanced and heavily mission oriented church. However, in the Korean diaspora context, the Korean diaspora church might look like a heavily mission-oriented church as a result. (2009)

He said that he felt CCC has been too much focused on sending missionaries. He thinks there is a need for balance between education and mission and that education must come before doing mission. Han believes the reason God sent him to CCC is to develop a balance between mission and education in order for CCC to be the church that God intends.

_Ministry Vision._ He shared his vision for CCC with his congregation on July 29, 2009, after preaching his first sermon on July 19, 2009. He explained his philosophy of ministry with the title, “Solid Church and Solid Christian,” his vision for CCC as the new senior pastor (Chodae Community Church 2009). He highlighted the four elements of the church: worship, ministry/mission, learning, and small groups. He showed the relationship among them as a diagram (figure 5.1).
He emphasizes "the centrality of worship" in the ministry of the church (Han 2009a). The first priority of the church, he says, is to build up the dynamic of the worship service so that all participants can encounter God, experience His presence, and take the kingdom of God as their own dream and live it out in their daily lives. Han stresses the centrality of worship as the key to ministry. Worship must be well established in a church and then all other ministries must occur naturally from the total experience of worship. For example, mission and evangelism should be a natural response to the total experience of worship. Small groups, Bible study, fellowship, education, and discipleship should also be natural responses to the total experience of God through true worship.

**Attempt for Missional Transformation.** CCC has consulted with the missionaries from the GLocal Conference for five years in order to be a missional church. CCC has invited many missionaries when they have special services such as Easter, Christmas, anniversary, and so on. They have regular mission revival weeks or mission conferences.
in order to inspire missional passion in the whole church. According to Pastor Kyung-Soon Kim, in charge of the mission department, at least 150 people volunteer for short-term mission every summer. CCC has heavily invested in overseas mission through professionals who have their own specialties. CCC is located near Manhattan, and many of its church members work in Manhattan but live in New Jersey because of the high cost of living near their offices. Unlike many other Korean diaspora churches that are composed mainly of small business owners, CCC is composed of professional people, a unique characteristic of CCC in terms of member composition.

**Understanding of Church and Mission.** Han defines mission as “the expansion of worshipers,” which means that the ultimate goal of mission is to build up more faithful and true worshippers and worship communities, whether mission means local mission/community services/outreach or overseas mission/church planting/mission projects. The reason for the church’s existence is to make true worshippers and expand the worship community, and the goal of mission is to build up more true worshippers who live under the sovereignty of God. When people become true worshippers before the Lord, mission and evangelism are natural fruits growing out of true worship. As the senior pastor changes, CCC seems to focus more on education compared to the previous emphasis on mission, because Han underlines Christians’ solid foundation on the Word of God before doing something for God.

**Ministry/Missions.** CCC has mission target areas; Central and South America, Asia, and China. CCC supports forty-seven missionaries in twenty-five different countries, sixteen mission organizations in four different countries, and two foreign students associations through local hospitals, seminaries, or universities. In 2006 150
people volunteer for short-term mission in fourteen different countries; in 2007 the number rose to 168. A unique ministry of CCC is Kingdom Pioneer Missions (KPM), which finds, mobilizes, and develops professional lay leaders to use their professional knowledge, skills, and spiritual gifts for world mission.

For domestic mission in the United States, the Minor Ethnic Mission is targeting ethnic minorities such as Japanese, Myanmarese, Cambodians, Thais, and Hispanics through church planting and support. Urban Poverty Mission has ministries for Manhattan, Harlem, Philadelphia North Central New Jersey, Paterson Homeless, and Angel Tree ministry.

**Emmanuel Church in Philadelphia, PCA, Philadelphia, Pennsylvania**

*Congregational Sketch.* Emmanuel Church in Philadelphia (ECP) is a congregation of 700 attendants in Sunday worship services. Established in 1968 and affiliated with the Korean Presbyterian Church Abroad, ECP is presently located at 4723-41 Spruce St, Philadelphia, PA 19139. The church bought an old university hospital building in 1982 and remodeled it to create a worship sanctuary. What were previously hospital wards became offices, classrooms and other activity spaces. The building is old, but the people's faces show happiness and excitement.

*Senior Pastor.* Tae-Kwon Kim became the new senior pastor in July 2008. Kim left Korea to devote himself to training to be a missionary. While studying at Trinity Theological Seminary, however, he received a vision from God to build a missional church for world mission and accepted the invitation to become the senior pastor of ECP. He has a serious concern for the transformation of Korean diaspora churches in North
American from traditional to missional. From the inception of the GLocal Conference he has been actively involved as one of its key members. Kim is constantly trying to develop and apply useful, effective, and practical methods and ministries at ECP. He is a teachable, insightful, and thoughtful pastor among Korean diaspora pastors. He is also a popular speaker among Korean churches in North America and Korea.

Ministry Vision. The mission of ECP is “a church dreaming world mission at the ends of the earth” as is seen in the first page of the church website (http://www.iemmanuel.org). The vision statement of ECP is “we worship in truth and spirit for God, we are the witness of the gospel in love for the world, and we raise and build up people of God for the church” (Emmanuel Church in Philadelphia 2010). The detailed vision of ECP is as follows:

First, every member grows as a world Christian embracing the world. Second, every small group grows as a mission community doing active missions. Third, the mission department is trained and developed into a professional mission organization. Fourth, the whole ECP becomes a missional church toward the ultimate goal of world mission.

Right after his assignment Kim shared with the congregation the key elements of his vision of ECP: worship, fellowship, discipleship, ministry, and mission based on Acts 2:42-47 (Tae Kwon Kim 2008). He declared in a sermon on August 31, 2008, his vision for ECP to be a missional church.

Ministry Structure. ECP is a leading missional church among Korean diaspora churches in North America. ECP is systematically structured for the church’s mission to flow down to ministry committees, to small groups, and to every individual. It guides church members not only by teaching or education but also by example, leading them to do specific missions locally and globally in their daily lives. The mission department of
ECP provides detailed instructions on how individuals can participate in local and overseas mission and how to support missionaries in foreign countries.

ECP’s structure is composed of four elements: worship, small group, discipleship, and ministry committees. In figure 5.2 the structure shows how the four elements relate and work together to make the ministry vision possible in figure 5.2.

\[
\text{Small Group} \quad \text{Discipleship} \quad \text{Committees}
\]

Figure 5.2. Ministry structure of Emmanuel Church in Philadelphia
Source: Figure from Emmanuel Church in Philadelphia 2010.

Attempts for Missional Transformation. Even before Tae-Kwon Kim came as the senior pastor, ECP was a mission-focused church both globally and locally. It holds a mission conference at the end of every year to refresh the vision and passion of all its members for mission. During this conference, members are challenged to commit themselves for mission in the following year and to give themselves to various mission programs such as short-term mission, dedicated mission offerings, community services, and programs for local outreach. One or two missionaries are invited to come and challenge the whole congregation to devote themselves to God’s vision for the world. Every person, including every single child, makes a mission offering commitment, not by family unit but as individuals. Kim said that “the children of our church are mission-
minded and pray for missionaries and mission works no matter how much they give for mission. This is the blessing of our church” (Kim 2009).

Understanding of Church and Mission. ECP understands that a church invites people out of the world and into the church in order to train them as missionaries to be sent to the world, whether the world is their daily workplace or far away foreign lands (Emmanuel Church in Philadelphia 2010). ECP considers the church as a training or equipping center for developing God’s missionaries and sending them out to the world.

Ministry/Missions. ECP has a partnership with thirty-one missionaries in fourteen countries around the world. ECP links one small group with one missionary to support one another spiritually, physically, and practically. The overseas mission department of ECP provides various materials/guidelines for small groups to enable them to support missionaries effectively, efficiently, and practically. When a missionary visits ECP, the small group that supports the missionary takes care of everything the missionary needs, such as accommodation, transportation, meals, and so on. In this way, ECP encourages and challenges the congregation to have an intimate relationship with missionaries through small group activities. ECP tries to awaken the congregation to missional opportunities in their individual lives and challenges them to personal involvement in missional works in daily life.

Light Korean Presbyterian Church, PCA, Toronto, Canada

Congregational Sketch. Light Korean Presbyterian Church (LKPC) is a congregation of 3,000 attendants at Sunday worship services. It was established in 1984 and is located at 6965 Professional Court, Mississauga, ON, L4V 1Y3, Canada. It is
presently a part of the Korean Presbyterian Abroad in Canada. LKPC had recently moved into a new building, and its landscaping was not yet in place. I saw church members busy cleaning up around the construction site and heard that members take turns with cleaning and tidying up duties. I sensed their love for their church building. The new building, which looks like a contemporary version of Noah’s ark, is a marvelous modern building with a neat and tidy interior.

*Senior Pastor.* Hyun Soo Lim became the senior pastor in 1990 after four years of ministry as an associate pastor. He was an active member of Campus Crusade for Christ. He considers discipleship to be the most important factor and the foundation for church education. In addition, he is passionate for world mission and especially is actively involved in mission for North Korea. He is a popular speaker for North Korea missions among Korean diaspora churches in North America.

*Ministry Vision.* The vision statement is that LKPC will keep trying to change its structures and systems to become a missional church organized and committed to world mission (Light Korean Presbyterian Church 2010). Believing that the church has lost the essence of the mission movement, the pastor is trying to bring to the church a mission nature and organization like the one in Antioch (Acts 11:19-30; 13:1-3; 14:26-28).

LKPC has five pillars, which are core values in all its ministries; (1) Education: a Bible learning church, (2) Discipleship: a disciple making church, (3) Training: a church making the Lord’s soldiers, (4) Mission: a church committed to world mission, (5) Sharing: a church being built through active house churches.

*Attempts for Missional Transformation.* There are no specific attempts for missional transformation at LKPC, because Lim thinks that everything the church does is
mission. Actively participating in the church’s ministries is the best way of doing mission (Lim 2009).

*Understanding of Church and Mission.* In the interview, Hyun-Soo Lim defines church as mission, another way to say that everything the church does is mission. Saved individuals build a family of God as a church and live out their individual and communal calling where they are being sent by God (Lim 2009). Wholehearted participation in the church’s activities is the best way to be a good and faithful Christian, and the best way to do mission is to do the church’s ministries well.

*Ministry/Missions.* LKPC is dedicated to the North Korea mission and to refugee ministry among the Korean diaspora church in North America. LKPC has mission programs running throughout the year from January to December: unreached-people, church-planting mission training in January; short-term mission to Afghanistan and North Korea in February; native and urban mission in March; mission conference for small group leaders and mission for Eastern Africa (Tanzania) in April; short-term mission for China, Jordan, and Syria in May; Indian mission in June; Dominican and urban mission in July; North Korea vision trip in August; Kazakhstan mission in September; Indian, Jordan, and Syria mission in October; Urban and Cambodia mission in November; and Eastern Africa mission in December (Light Korean Presbyterian Church 2010). Every small group and house church is involved in missions in various ways. LKPC is doing ministries like a mission organization.

LKPC’s principles for mission are: (1) partnership is necessary because world mission must be global, cooperative, and interdenominational; (2) mission must be self-supporting, self-governing, and self-propagating, so we at LKPC will support local
churches or organizations until they become independent; and (3) unreached people are 
the church’s ongoing mission project until the project is completed (Light Korean 
Presbyterian Church 2010).

Shining Star Community Church, SBC, Falls Church, Virginia

*Congregational Sketch.* Shining Star Community Church (SSCC) is a 
congregation of 500 attendants in Sunday worship services. Located at 2937 Strathmeade 
Street, Falls Church, Virginia 22042, it was established in 2001 and is presently affiliated 
with the Southern Baptist Convention.

*Ministry Vision and Senior Pastor.* The vision of SSCC is to be (1) a church 
where every member is a minister, (2) a church that spends 75 percent of the annual 
budget for mission, (3) a church for the second generation, (4) a church making disciples, 
and (5) a church meeting spiritual and physical needs (Shining Star Community Church 
2010).

The founder and senior pastor, Edwin Lim, started SSCC with one purpose: world 
mission. As the second part of its vision statement shows above, Lim’s goal for SSCC is 
to spend 75 percent of its annual budget for world mission such as sending and 
supporting overseas missionaries. SSCC does not provide financial assistance for eating 
when church members come together for meetings. Members need to pay for church 
meals themselves. A part of Korean culture that Korean Christians take for granted is 
receiving financial support from the church for food and almost everything they need for 
church meetings. Unlike many other Korean diaspora churches, SSCC saves money on 
those kinds of items in order to send the money for overseas missionaries.
Attempts for Missional Transformation. SSCC holds a mission conference every year with invited missionaries who are supported by SSCC. The mission conference runs from Monday to Sunday, with overseas missionaries, key executive directors from various mission organizations, and neighboring pastors who are interested in mission. During the conference, there is a time for meeting needs between missionaries and church members. Missionaries present the needs of their mission field, and church members provide what they can share and give to support missionaries. So the spiritual and physical needs of both are met. SSCC has dedicated its whole life to overseas mission, as shown by their giving 75 percent of their annual budget for world mission.

Understanding of Church and Mission. SSCC understands that the church exists for world mission, and everything it does must support world mission. They carry out this mission through training and sending missionaries all over the world like a mission organization.

Ministry/Missions. On July 12, 2009, SSCC sent its fiftieth missionary, Esther Lim, daughter of the senior pastor Yong-Woo Lim to serve in Tibet. As of July 15, 2009, SSCC had sent fifty overseas missionaries and supported ninety-five (Cho 2009) in the ten years since its inception in 2001. The goal of SSCC is to send eighty full-time missionaries by 2011. SSCC has decided to carry out the Great Commission by sending as many missionaries as they possibly can.

The Korean Central Presbyterian Church, PCA, Vienna, Virginia

Congregational Sketch. The Korean Central Presbyterian Church (KCPC) is the biggest Korean church in the eastern United States, with about 5,000 attendants in
worship services every Sunday. KCPC started in Vienna, Virginia in 1973, and recently built a new church building at 15451 Lee HWY, Centreville, VA 20121.

Senior Pastor. The previous pastor, Won-Sang Lee, ministered as the senior pastor for twenty-six years, from 1977 to 2003. The new senior pastor is Chang-Soo Noh, who was a youth pastor at KCPC from 1987 to 1989. Noh is a 1.5 generation who can play a bridge role between the first generation and the second and third generations. Noh’s vision for KCPC is to build up a spiritual legacy between the first, second, third and fourth generations (Korean Central Presbyterian Church 2010a).

Ministry Vision. KCPC has a 2020 vision of “Training the Saints to Transform the World,” based on Ephesians 4:12 (Korean Central Presbyterian Church 2010b). It has three pillars: (1) Toward God (Upward), (2) Toward Congregation (Inward), and (3) Toward the World (Outward). KCPC has developed its core values and ministries based on these three pillars. The first pillar, Toward God (Upward), describes the church as a community of worship. The second pillar, Toward Congregation (Inward), describes the church as a community of caring, family, training and education. The third pillar, Toward the World (Outward), describes the church as a community of service, alliance, and missions (Korean Central Presbyterian Church 2010b). KCPC shows the 2020 vision in relationship with the roles of the first, second, and third generation (figure 5.3).

Attempts for Missional Transformation. KCPC provides a new paradigm of relationship among the first, second, and third generations. One of the hot issues in Korean diaspora churches is the language, culture, and lifestyle gap between generations. KCPC proposes a new paradigm (figure 5.3). The first generation, composed of rather sanctuary-bound Christians, places a high value on worshipping, serving, and sacrificing
for the church, and almost consider it the holy of holies. Their faith and attitude toward God is unconditional. This is unimaginable for the second and third generations. However, KCPC considers the faith and attitude toward God of the first generation valuable for the second and third generations. The second generation, coming between the first and third generations, is mostly bilingual, speaking both Korean and English. So KCPC puts the second generation in charge of insuring intimacy and developing inner relationship among church members from different backgrounds. The
third generation is farther removed from the first generation's culture. Most of them speak only English and are culturally more Americanized. Since they are more familiar with American society and more comfortable with Americans, they are the people who can work in the midst of American society as faithful Christians. For this reason KCPC gives the third generation responsibility for mission, community service, and cooperation. This new paradigm of relationship among the first, second, and third generations may open a new road for the future of the Korean diaspora church in North America.

The Korean Church of Dallas, PCA, Carrollton, Texas

*Congregational Sketch.* KCD started with Korean students in 1966 and was the first Korean church in Dallas. KCD can be described as representative of the traditional Korean diaspora church with a spiritual hierarchical structure and institutionalized organization. Sinyil Kim became the senior pastor of KCD in 2006. He is still trying to change the existing static, passive, individualistic, and authoritative atmosphere to an active, sacrificial, and missional environment. Kim tries to communicate missional ideas or concepts whenever possible. There were 150 attendants in Sunday worship services in 2006, but about 300 the Sunday that I visited in June 2009. According to an associate pastor Jung-Bin Kwak, the 150 new people are mostly younger than the earlier members (Kwak 2009). Kim is a good communicator for the thirties or forties, resolute in his missional vision, and determined to persuade people to adopt this vision.

*Senior Pastor.* The senior pastor of the Korean Church of Dallas (KCD) is Sinyil Kim, a graduate of Asbury Theological Seminary with a Doctor of Missiology degree. His dissertation is titled "Korean Immigrants and Their Mission: Exploring the Missional
Identity of Korean Immigrant Churches in North America.” Since becoming senior pastor he keeps trying to apply to KCD what he wrote in his dissertation.

Ministry Vision. The vision of KCD is to be a missional community in obedience to the Great Commission based on Matthew 28:19-20. The five pillars for this vision are worship, discipleship, fellowship, ministry, and evangelism/mission (Sinyil Kim 2006).

Attempts for Missional Transformation. In partnership with missionaries from GLocal Conference, Kim is trying to change the environment through a School of Mission, Mission Perspectives class, mission conferences, short-term mission trips and so on. When I interviewed two associate pastors, an elder in charge of the mission department, two mission committee members, and a young adult committed to world mission, I was surprised to hear from all of them the same understanding of church and mission that I heard from the senior pastor, Sinyil Kim. I felt strongly that KCD is changing into a missional church as Kim dreamed in his dissertation.

From January 1, 2009, KCD set up a long-term mission policy for developing a biblically sound, practically effective and continually growing program for world mission (Korean Church of Dallas 2010). The goals of this mission policy are: (1) KCD becomes a missional church based on missional ecclesiology, (2) KCD concretizes and maximizes the potential of its missional calling in consideration of a unique context of Korean diaspora and immigration, and (3) KCD consistently develops based on the prepared mission policy (Korean Church of Dallas 2010). The main focuses of KCD mission policy are: (1) unreached people in Muslim areas of the 10/40 Window, (2) North Korea and Korean Chinese in China, and (3) Bible Translation in partnership with Wycliffe Bible Translators.
An impressive factor about this church is that it has been changing toward a missional church since Sinyil Kim came as the new senior pastor in 2006. KCD grew numerically, built up missionaries from their own congregation and sent them out, and has experienced missional changes systematically for the last three years. Although Kim has not clarified and sorted out what he has done for those three years, yet KDC is a good model church as an example of change from traditional to missional church in the context of the Korean diaspora.

*Understanding of Church and Mission.* KDC seeks to be a missional church in which all church members live as missionaries in their daily lives and many missionaries come out of the congregation. KCD proclaims that it exists for the Great Commission and keeps trying to do everything possible to fulfill the Great Commission. Although they are focusing on supporting overseas mission at the moment, they seek to challenge non-responsive members through those emphases in order to have all members involved in mission in every way possible. KCD wants to be a training center and a sending base for both local and overseas missionaries.

*Ministry/Missions.* KCD has relationships with seventeen missionaries in different countries and mission organizations. KCD tries to stay connected with as many missionaries as possible. Each missionary is linked to a small group so that each small group supports a missionary financially, spiritually, and physically. When a missionary visits KCD, the small group that supports the missionary takes charge of everything the missionary needs while staying at KCD.

KCD keeps opening the church building for various mission activities such as a course, “Mission Perspective,” and a conference, “Dallas Young Adult Mission
Conference." Now KCD is recognized as a church that is committed to world mission and has a growing number of newcomers who are interested in world mission.

**Young Nak Korean Presbyterian Church of Toronto, PCA, Toronto, Canada**

*Congregational Sketch.* Young Nak Korean Presbyterian Church of Toronto (YNKPC) was established in 1977 and has about 4,000 attendants in Sunday worship services. YNKPC is the biggest Korean church in the Toronto area. Minho Song is the third senior pastor during its thirty-three years of history since its inception in 1977. This makes YNKPC one of the most stable Korean diaspora churches, unlike many Korean diaspora churches that are quickly planted and easily split.

*Senior Pastor.* Minho Song was a youth pastor at YNKPC from 1988 to 2000 and was sent as a missionary professor to teach at Asian Theological Seminary in the Philippines from 2000 to 2004. While in the Philippines he received a call from YNKPC to become the senior pastor after the previous senior pastor suddenly passed away, which shows how YNKPC trusted and credited Song. Because of his long relationship with the church, twelve years as youth pastor and four years as a missionary, Song is very familiar with YNKPC

Song told me that YNKPC is an ingrown, family based, and stable traditional church (Song 2009). He compares YNKPC to a big ship that takes a long time to make a turn. YNKPC has been deeply rooted, stable and comfortable for a long time, and its leadership has a tendency to take a long time to make a decision. Therefore, when he wants to present a new proposal or ministry, he must prepare very carefully and propose a well-defined, precise work. He tends to make long-term plans and move slowly, little by
little, avoiding conflict in various creative ways. One of Song's change processes is a ten­session leadership course that anyone who wants to be a leader at YNKPC must complete.

Ministry Vision. The core values of YNKPC are: (1) empowering leadership, (2) thriving under change, (3) becoming a healthy and mature church, (4) equipping the laity for ministry, (5) pursuing excellence, (6) emphasizing both the end goal and the process, (7) keeping in mind the immigrant context of ministry, and (8) seeking to expand the Kingdom of God. With its new senior pastor, Minho Song, YNKPC pursues missional, incarnational, contextual, and holistic church for the Kingdom of God.

Attempts for Missional Transformation/Ministry/Missions. A unique ministry of YNKPC is Domestic Minor Ethnic Group Mission (DMEGM). DMEGM started in January 2005 with Song's vision for Mission in East Asia. YNKPC considers Toronto as the most serious mission field because "there are more than 150 minor ethnic groups in Toronto and 47 percent of the population of Toronto is the people who born outside Canada and their children" (YNKPC 2010). Pastor Hun-um Jung, who is in charge of DMEGM says, "Our neighbors are a mission field in Toronto. It is not necessary to buy air tickets to do mission because we can do the same mission in our community as much as we want" (Jung 2009). YNKPC opens the church for five minor ethnic groups to have their own worship service in their own languages. Myanmar, Laotian, Vietnamese, Thai, and Wiki native churches have their own worship services and church activities in the YNKPC facilities. The leaders or pastors of these five churches meet every other month to plan united activities, evangelism strategies, leadership training, and fellowship. The first-generation and second-generation Korean Christians serve and help these churches together, so these ministries help reduce the generation gap among Korean members at
YNKPC. This is a unique ministry of YNKPC, which can be a good model for other Korean diaspora churches in the multicultural context of North America.

**Korean Community Presbyterian Church of Atlanta, PCUSA, Duluth, Georgia**

*Congregational Sketch.* Korean Community Presbyterian Church of Atlanta (KCPCA) is the biggest Korean church in Atlanta, with about 3,000 attendants in its Sunday worship services. It is located at 2534 Duluth Hwy, Duluth, Georgia 30097.

*Senior Pastor.* The senior pastor, In-Soo Jung, wrote a book titled *Church Renewal Leadership* (in Korean, 2007), which tells his story of experiencing culture change at KCPCA. In a time of crisis he was at the point of resigning, but confessed to the people around him that he could not continue without the existing leadership’s support. The KCPCA model can be described, not as a process of change, but as a revolutionary case involving life or death. Jung went through this crisis moment by risking his life. He almost gave up everything but God’s calling for him.

*Ministry Vision/Structure.* The vision of KCPCA is to be a laity and small-group centered church, different from the traditional, hierarchical, and institutional church. KCPCA has become a model church among Korean churches in North America. KCPCA has more than 100 laity-centered ministry teams and about 85 house churches. KCPCA cannot be described as a missional church, however, but as another type of traditional church. Although KCPCA changed from a traditional culture to a new kind of culture, mission is not an organizing principle but a ministry of various small-group team ministries. Most ministries seem to attract more people into the church by meeting the
interests, needs, or hobbies of people outside the church. Jung also holds a regular seminar for Korean pastors in diaspora for how to lead a diaspora church successfully.

*Understanding of Church and Mission.* KCPCA has a traditional understanding of church and mission. They understand church to be a gathering of Christians in order to grow in Christ. The church helps individuals discover their spiritual gifts to serve in a ministry of the church. Mission is a part of various ministries of the church but not its organizing principle. Mission is considered to be a required ministry of the church.

**Korean Church of Atlanta, UMC, Duluth, Georgia**

*Congregational Sketch.* Korean Church of Atlanta (KCA) is the second largest church in Atlanta, with about 2,000 attendants in Sunday worship services. KCA started with twenty people at Emory University in 1971 and is now located at 3205 Pleasant Hill Road, Duluth, GA 30097 under the United Methodist Church denomination.

When I visited KCA on Wednesday, July 22, 2009, it was a very busy place, with many people and many activities even though it was a weekday. It seemed to be an active and alive church. In addition to church activities there were also community activities and meetings such as language classes, after-school programs for children, and programs for the aged. As James Kim said that “church must be a part of the local community for neighbors” (James Kim 2009), I witnessed a church being used for the benefit of its community and neighbors.

*Senior Pastor/Understanding of Church and Mission.* James Kim, is the tenth senior pastor, serving since July 1997. He was previously involved in campus ministry in the Chicago area. An active and passionate minister, he emphasizes that we as ministers
must do our business (ministries) successfully because it is God’s business and not ours. He understands the church as a training center to train people and send them out to the world to live as the people of God. Churches and people of God are just instruments for the kingdom of God. He criticizes the people who think building a big house of God on earth is the ultimate project, and emphasizes that we must focus on the expansion of the kingdom of God not on the expansion of the church. Our battlefield, he says, is not the church but the world.

James Kim asserts that “mission must start in the midst of ourselves” (James Kim 2009), because if the lordship of Jesus Christ is not built in ourselves, or the Lord Jesus Christ is not controlling our lives, then our family, our school, or our church cannot be ruled by Him. He stresses the importance of restoring a self-portrait in Jesus Christ in American Korean context because of their marginality in American society. He tries to help Koreans restore their identity in Christ through various ministries such as sermons, seminars, and counseling. One of KCA’s characteristics is that it has more men than women members, especially crying men. Associate pastor Sungeun Kim said, “There are many men who cry while they listen the sermon” (Sungeun Kim 2009). James Kim’s message touches men’s hearts.

Ministry Vision/Structure. KCA clearly states its mission, vision, core values, and strategy with related ministry plans. First, the mission of KCA is making disciples through the love of Christ by developing programs and opening the church for different languages, ages, economic status, races, and disabilities. Second, the vision of KCA is to be an open church for the future by strengthening education curriculum and programs, leadership programs for the next generation, and English ministry. Third, the core values
of KCA are loving God, loving the congregation, and loving neighbors by helping local community works, the isolated, and the aged. And fourth, the strategy of KCA is worship, discipleship, evangelism, and mission. The ministries of KCA are aligned with its mission, vision, core values, and strategy.

Attempts for Missional Transformation/Ministry/Missions. KCA has tried to outreach local communities such as ESL class for Vietnamese, Youth Center for young generations, Jubilee Ministry that helps the disabled, and so on. James said in his interview that he tried to outreach more minor ethnic groups to have opportunities to hear the gospel through various ministries (2009).

Nahnum Church, SBC, Carrollton, Texas

Congregational Sketch. Nahnum Church (NC) is a congregation of 200 attendants in Sunday worship services. Established in 2004, it is located at 4561 N Josey Ln. Carrollton, TX 75010 and is affiliated with the Southern Baptist Convention.

Ministry Vision. “Nahnum” is a Korean word that means “sharing” in English. Sharing is NC’s highest value. The vision of NC is to reveal the kingdom of God by sharing the Word of God and life.

Senior Pastor. The senior pastor, Jiyoung Ahn, was a missionary under Wycliffe Bible Translators. As he encountered problems in the mission field, he found the cause to be in the supporting churches in Korea. Problematic Korean churches produced and sent out problematic missionaries, and had wrong expectations for them. Ahn thought the problem was the gap between the Word of God and life. He planted a Korean church and built a vision statement, “The Church that reveals the kingdom of God by sharing the
Word of God and life” (Ahn 2009). Churches must educate and train Christians to live according to the Word of God because when a Christian who is not trained to live by the Word of God goes out as a missionary, the missionary carries out problematic ministries. Ahn insists that restoration of churches is the top priority before talking about problems in the mission fields. This is Ahn’s background for starting a new church in Carrollton, Texas.

Ministry/Missions. Ahn feels regret over Korean diaspora churches that copy and follow successful American churches rather than influencing American churches with the spiritual gifts given to Korean Christians, such as their strong prayer tradition, fervent passion for the lost, and devotion to the kingdom of God. He also points out the partnership between American churches and Korean churches in North America. Korean churches in North America try to have their own church buildings, even though there are many American churches whose facilities they could share and use. This is a double investment and a waste of resources. Therefore, Nahnum church uses an American church building for all its activities and has a good partnership, working together in some common ministries and learning from one another. Ahn insists that Korean churches in North America need to consider American churches as co-laborers working together to produce good works as Romans 8:28 says.

Ahn indicates that Korean Christian families are segregated by generation for the sake of ministry efficiency. Korean churches are seeking convenience and effectiveness. Although Korean families in North America do not have enough family time, even in church on Sunday they are scattered by age and only ride in the same car on the way to and from church. Ahn argues that the whole family must worship together in the same
space, influencing one another, learning different cultures from one another, enduring their differences, and expanding their understanding between generations so as to be a genuine family of God in the love of God. So NC has a Sunday worship service the whole family. After worship, whole families have activities together and do ministries together so there is no ministry division by age in NC. Ahn insists that the church must help to restore the identity God has intended for Christian families.

Findings

Following the process of the grounded methodology described by Bernard (2002, 492), I produced transcripts of interviews, visits, and observations. Then I identified some common themes from the data, described them under those themes. This section will summarize the common understandings of context, church, and mission among these Korean diaspora pastors and leaders in North America based on the research data I collected. The goal of this section is to set up the foundational common understandings of context, church, and mission in the Korean diaspora context in North America. This will be the basis for generating a contextual model of change for ingrown Korean diaspora churches to move toward being missional considering of their unique context. The last part of this chapter will deal with how to assess how missional a church is based on the data I researched. Then I will place ten churches at the place each church is at an appropriate moment between traditional and missional.

Understanding of Context

Jung Young Lee describes the Korean diaspora as a dandelion blooming all over the countryside (Lee 1995, 10). As a dandelion seed “soared skyward, floated like a cloud
and flew over the mountains, crossed the rivers and ocean, and finally arrived on the great continent of North America," the Korean diaspora landed in the beautiful land of North America by various reasons and environments. As the dandelion already produces its seeds when other plants are only beginning to produce their green leaves in the early summer (Lee 2002, 11), Koreans have to live with waking up early and going to bed late like the dandelion in order to survive in North America.

Past studies about Koreans in North America show that they have understood themselves as immigrants from a sociological perspective, in terms of ethnicity, nationality, and race. Those studies made contributions toward understanding Koreans from a sociological perspective in terms of their assimilation or acculturation in a new culture. However, a new perspective or way of seeing Koreans in North America has emerged among Korean pastors and Christian leaders. It is the diaspora perspective that sees Koreans as the people of God dispersed around the world for His purpose. Although he uses the term “immigration” in his dissertation, Sinyil Kim argues that the Korean diaspora must identify themselves as people sent as missionaries to North America (2008, 5-8). This is the reason for calling them the Korean diaspora instead of Korean immigrants in this dissertation.

Nowadays many Korean diaspora pastors in North America recognize that God has planted Koreans of the diaspora for His purpose. As Psalm 126:5-6 says, although diaspora Koreans may be planted in tears, they will reap with “songs of joy.” In his interview, Young Jin Cho, a District Superintendent of Arlington District in Virginia, said that
The mission field of the immigrant churches is local society because it is multicultural society. We need to understand the immigrant church as a missionary who was sent to North America. Mission can be done not only by money or language but also by helping people eat, serving communities without language without money or words. Mission is not only giving money for the poor but diverse ways of showing the love of God in us for others. The first generation Koreans easily think that they are not able to do mission in the local community in North America. However, there are a lot of mission opportunities they can do without speaking in English (2009).

Yoochan Choi said in his interview:

At least twenty five percent of the Korean immigrant church are intermarriage couple. From a traditional way of understanding of mission as cross cultural mission, the Korean diaspora church in North America is involved in cross cultural mission at least twenty five percent of the whole ministry. When we consider their living contexts as mission fields of American society, we must understand the Korean diaspora churches as missionary in North America (2009).

Like Cho and Choi, most of the Korean diaspora pastors I interviewed believe that the Korean diaspora churches were sent to North America as missionaries, not only for Koreans and North Americans but also for many other ethnic groups in North America. They perceive North America as a mission field like a new generation of missiologists, theologians, and practitioners in the missional church conversation in the United States (Guder 1998, 2). Korean churches consider neighbors and communities as a mission field. Hyun Hee Park argues that Korean diaspora churches do not need to go to other countries for short-term mission because people who were supposed to be in mission field are our neighbors living next door (2008).

The surrounding contexts of the Korean diaspora churches are religiously pluralistic and sociologically multicultural, like a mission field. It is difficult for them to cross over other cultures since most Koreans have lived in a mono-cultural environment. However, in the multicultural and pluralistic context of North America, they cannot avoid
encountering, learning, and adjusting to other cultures. Therefore, they have to get used to encountering other cultures and communicating cross culturally. This becomes a missionary training course. Korean pastors consider it a blessing and strength for Koreans in diaspora to contribute for world mission. This understanding of context relates to the understanding of mission as well.

**Understanding of Mission**

When traditional Korean churches think about the word “mission,” they recall the works Albert Schweitzer (1875 – 1965) did (Choi 2009). Yoochan Choi said:

> When Korean Christians think mission, they remind Dr. Schweitzer. They understand missionary as the people who has to die in the sufferings in the mission field. Missionary must go overseas, live like the natives in an undeveloped country, and dedicated to die in the mission field and determine not to come back home in whatever situation and whatever happenings take place. Korean Christians have the understanding of the complete mission as one model of missionary who go overseas for witnessing the gospel of Jesus Christ (2009).

Mission for them is to help the poor, civilize the undeveloped countries, and support missionaries in those foreign countries. They consider mission fields to be economically poor countries, sociologically undeveloped areas, or cities uninfluenced by Western culture. They measure how well a church does mission by how much money they send for missionaries and how many missionaries they send out to foreign countries. This means that mission is a part of the ministries/programs of the church, assigning a certain amount of the annual budget in the same way they designate for other ministries.

However, missional pastors and leaders define mission field as a place where the sovereignty of God has not been restored. The standard for recognizing a mission field is not geographical distance but the Lordship of Christ Jesus. Young Jin Cho defined
mission as “to restore the lordship of Jesus Christ where there is no the lordship of Jesus Christ no matter where they are in overseas or here” (2009). Jiyoung Ahn said in his interview:

The spiritual area is a part of mission. Mission is to reveal the sovereign of God in social, cultural, and educational areas of life. The church must be a seedbed where Christians experience the restoration of the sovereign of God in social, cultural, and educational areas of the church. The Korean diaspora churches have recognized overseas only as mission field (2009).

A weak point of the Korean diaspora churches in North America is focusing too much on overseas mission rather than recognizing their surrounding neighboring context as a mission field. Joseph Hong in his interview said “understanding mission in the Korean diaspora church must begin from redefining. Mission is not related to geographical distance because mission is to be sent to the world where does not know God” (2009). In his interview, James Kim defined mission is “to establish the kingdom of God and realization of the kingdom of God. Mission must be a true life that causes others want to believe Jesus Christ” (2009). Hong explained with Acts 1:8 that Korean diaspora churches take only “Samaria” and “the ends of the earth” as mission fields, with less focus on “all Judea” (2009). He insists that there is “scope reduction” in defining mission field in Korean diaspora churches and proposes a balanced focus on the four areas, “Jerusalem, all Judea, Samaria, and the ends of the earth” (2009). In this way Hong considers all places as a mission field where the Lordship of Jesus Christ has not appeared.

The issue that commonly emerges among Korean pastors is the problem of dualism: Christians who are active for missions but do not live out a missional lifestyle in their daily lives. They send money and relief goods to foreign countries as an activity or
program of the church; but do not live out mission in their daily life. They look down on their employees who come from the very countries to which they regularly send mission offerings (James Kim 2009). They are satisfied with what they are doing rather than finding out who they need to become. There is a contextual reason for them to live isolated from American society. Korean Christians are mostly the first generation who are not familiar with English and are living a survival business relationship with American society. Traditionally and culturally they are sanctuary bound, and because of language limitations they keep on living this way. These sanctuary-bound Christians of the Korean diaspora hold onto their time in the church building as something precious.

Centrality of Worship

Kyu Sam Han answered to the question about the definition of the church:

The center of the practically applied church is worship. Church does not exist for mission but worship. The goal of the church is to build up worshippers through mission. The key of the ministry of the church is the centrality of worship. The establishment of the dynamic worship is the first priority. All other ministries such as fellowship, small group, nurturance, ministry, and mission and evangelism must be carried out as a result of the worship. When the worship is full of God’s grace, small groups, nurturance, and mission and evangelism are flourishing (2009).

And, he defined mission as “the expansion of the worshippers” (2009), and explained:

The goal of mission is to expand worshippers where there is no worshipper. The church exists not for doing mission but for expanding worshippers through mission. Mission must be carried out to build up more worship communities where there are no worship communities through mission. (2009).

Korean diaspora pastors consider the Sunday worship service as the most important factor in the Korean diaspora churches. Many emphasize the importance of
worship with a popular saying, “Success in worship is success in Christian life.” Full attendance at worship services is an unofficial requirement for faithful Korean Christians. Korean churches have many worship services: dawn services at 5:00 am every day, Wednesday night service at 7:00 pm, overnight prayer meeting from 10:00 pm to 4:00 am on Friday, Sunday worship at 11:00 am, and Sunday night worship at 7:00 pm. Although the time of worship varies depending on the church, most Korean churches have at least ten worship meetings every week. Korean Christians think that if they attend all the worship services, they are faithful Christians. Korean pastors encourage those who are faithful in attending worship services, considering the people who spend the most time in the church building to be the most faithful Christians.

Nowadays, however, missional leaders and awakened pastors recognize a gap between church life and real life among Korean Christians who are faithful in attending worship services and church activities. James Kim pointed out some incomprehensible cases taking place in the Korean diaspora churches.

There are many people who go for short term mission trip every year do not care about their employees who came from the country where they go for mission trip, handle their employees like slaves, and look down on them. There are many Christians who evade taxes and swindle in their business but cry for the people in the mission field. I cannot understand those people. I doubt whether they understand what Christianity is and who a Christian is. They try to be faithful for religious programs provided by the church. However, they do not try to change their own life into biblical life. The person who lives like a missionary here can do right mission in other places. So I do not encourage church members to do mission projects but to live as a faithful Christian in their daily life. The focus of my ministry is on transforming self rather than creating religious programs (2009).

Korean diaspora pastors with a missional vision have begun to emphasize the value of being a faithful Christian in daily lives, not only in the church building. They understand the church not as a final goal of their ministry but as a training center for
equipping, educating, training, and sending out the people of God into the midst of the world. They emphasize the concept of the kingdom of God and *missio Dei*. This emphasis encourages Korean Christians to think about God's calling for their job, family, and spiritual gifts and to ask, "How can I live out God's calling in my life?" Yoochan Choi stressed that

If someone runs a laundry, the person must live as a missionary who wants to introduce Jesus Christ to the people who the person meets every day. The Christian must be more honest, nicer and kinder, and more joyful for customers to think that the owner is Christian. I want to call every works making non-Christians to come to church or think about God are mission (2009).

Missional pastors in Korean diaspora churches emphasize the worship service as the foundational ministry for educating, awakening, visioning, and calibrating the people of God for *missio Dei*. Although the emphasis on the importance of worship seems to be the same as with traditional pastors, their intention and philosophy of worship is different. As Kyu Sam Han described before, the total experience of worship motivates, empowers, and inspires the attendants to move toward God's dream and vision for the world (2009a). The experience of worship is the very beginning and motivating power for them to begin to move toward God's dream for the church and the world. It helps them see how to acknowledge, allow, and proclaim the reign of God in various areas of their lives.

**Understanding of Church**

The Korean pastors with a missional vision perceive church as an agent of the kingdom of God for His mission in the midst of the world. Sinyil Kim explained

Church is an organization located at the most important position in the history of redemption. Church is the agent of the kingdom of God. The church is the community of witnesses that reveal the kingdom of God in between the kingdom of God has already come and not yet (2006).
The church is a missional community that has received God's calling to participate in *missio Dei.* The church must be training and equipping center to produce missional Christians who can read their own context, communicate the gospel within the context, and restore the Lordship of Christ there like a missionary. Kyu Sam Han emphasized the importance of education in the church.

Toquip Christians based on the Word of God substantially is to be preceded prior to send them out to the world. If the church does not fulfill equipping Christians substantially, sending ill-prepared many missionaries cause a lot more serious problems in the mission field. The church must produce best missional Christians in their daily lives first, and then need to send the best Christians as missionary in other cultures (2009).

As Hong points out, the term “missional church” has redundancy (2009). The church must be missional in its essential character so there is no need for the adjective “missional” in front of “church,” as in “final goal” or “the end result.” The word “church” must be enough to describe its vital characteristics. However, the church in this specific age may need to use the term “missional” temporarily in order to identify its original character, because the contemporary church has lost the missional essence of its nature. This is why “missional church” became a popular term in the last decade.

In order to restore its missional character, Hong argues that the Korean diaspora church must start dealing with the identity issue of “who we are” and “what we are for” rather than what program or system can help, change, or restore us, as Guder indicates in the book, *Missional Church* (1998, 3). To identify the Korean diaspora church requires redefining the understanding of God, mission, the kingdom of God, the world, being a Christian, and the church, because current churches have a wrong understanding of those concepts. A new kind of education about Christianity must take place in the first stage.
The Importance of the Role of the Senior Pastor in the Korean Diaspora Church

By far the most important finding is the importance of the senior pastor in the context of the Korean diaspora church in North America. Unless the senior pastor is sure about the importance of the need of missional transformation of the church, the church cannot have a chance to become missional. The change of a Korean diaspora church begins from the senior pastor's in-depth understanding of its importance. Young Jin Cho said in his interview, “the church can be mature as much as how mature the senior pastor is, the church can move as much as the amount of the distance the senior pastor moves, and the church can be changed as much as the degree the senior pastor changes” (2009).

In the context of Korean diaspora church in North America, even if a church wants to change its structure, the senior pastor must initiate it and involve in it. Even if some members of a church want to start a new ministry or service for a community, they want to get permission from the senior pastor. Even when a family has to make an important decision on a family issue, the family wants to get the final decision from the senior pastor. Like this, the role and impact of the senior pastor is crucial not only in the matter of the church but also of personal matters. Eui Hyun Park said in his interview,

The Korean diaspora church has a structure that if the senior pastor does ministry well, the church will grow physically and spiritually, if the senior pastor does not do well, the church does not grow well. The Korean diaspora church in North America is highly dependent upon the senior pastor. Unlike many Korean diaspora churches in North America, my church has separated between administrative works and spiritual matters in order to manage the church more effectively. The elders are mostly in charge of administrative works and we, the elders, have decided to give full authority to the senior pastor about pastoral and spiritual matters. However, most church members go to the senior pastor when they have administrative matters. Actually most church members go to the senior pastor whenever they have some problems no matter whether the issue is administrative or spiritual (2009).
Therefore, the most important finding in this research is that the most important factor for challenging, motivating, and moving the Korean congregation is the senior pastor. Casey Han said in his interview, “even though associate pastors have a great new idea about a new ministry that is helpful for the church, if the senior pastor thinks that it is not helpful for the church, the idea became nothing.

In the presentation at the GLocal Conference on March 16, 2010, Joseph Hong presented the importance of the senior pastor for the transformation of the Korean diaspora church in North America by introducing Lewin’s theory, unfreezing, changing, and freezing. When the leader has not have a clear vision, does not communicate with the followers, and is not able to create an urgency of change, the organization cannot have a chance to be changed by the leader. The participants at the GLocal Conference agree the importance of the senior pastor in the context of the Korean diaspora church in North America. Therefore, if the senior pastor does not have a missional vision and is not willing to act for missional transformation of the church, it is very hard for the church to become missional.
CHAPTER 6

A CONTEXTUAL MODEL OF CHANGE FOR INGROWN KOREAN DIASPORA CHURCH IN NORTH AMERICA

The Korean diaspora churches in North America have been formed for various reasons and purposes such as social, cultural, and political. They have played various roles in Korean communities to make opportunities to evangelize prospective believers by meeting their needs for settlement in a new foreign land. As a result, the Korean diaspora church has been recognized as a sociocultural center among Korean communities. Since increasing numbers of Korean businesses and communities have helped new immigrants to settle down, the rate of new Korean immigrants coming into the church has gone down because they do not need help from the church in settling down. The Korean diaspora churches need to develop various entry or connecting points for new immigrants to have chances to come to the church.

Considerations for the Context of Korean Diaspora Church

Hierarchical Structure

To understand the Korean diaspora church in North America, we need to consider the hierarchical structure of Korean culture. First-generation Koreans in North America are mostly a minority so they think that they are not considered valuable and important nor do they receive reverence in American society. Because fame and social position are important in Korean culture, Korean Christians, especially men, want to have a higher position in a church, since they cannot achieve a high position in American society. One reason that many Koreans run their own businesses is that they want to be known as the owner or president, which is sajangnim in Korean. Sociologist Karen J. Chai writes that
“the ethnic church plays an important role in satisfying the needs for social status, prestige, power, and recognition within the immigrant community,” and adds, “It is no surprise that Korean immigrant churches have a more hierarchical leadership structure than American churches” (1998, 299).

Korean culture has formed a similar structure in Korean diaspora churches in North America. These churches have a hierarchical leadership structure, with the senior pastor as chairman of the board, then members of the board of elders, the highest board, making final decisions about important issues in the church. Since they are the most important leadership of the church, the senior pastor has to lead them to have the same vision for the church’s future. A senior pastor with a missional vision has a difficult time changing the ethos of a traditional congregation without, first, changing the ethos of his board. However, that might take a long time, because church board members are mostly comfortable with the traditions and practices, and are satisfied with what they have been doing. Therefore, the members of the board must be the first target for change, change to lead, inspire, and empower with the missional vision.

**People: More Important than Structure**

After recognizing the hierarchical structures, Kotter proposes the creation of a powerful guiding coalition as the second step of the change process (1996, 59). Creating another guiding coalition as a new body within the existing structure is both difficult and impractical, because the board of elders constitutes the highest decision-making body and the guiding coalition. Therefore, in the traditional Korean diaspora church in North America, it is more effective to spend time and energy in leading the church board toward
the same missional vision that the senior pastor has. Joseph Hong pointed out the problem of the traditional church, “The traditional church has a problem not only in its structure but also in their heart for God’s dream and vision. They need a new understanding of God, Christianity, and the gospel” (2009). Sinyil Kim said it is more important to have the same heart for the same vision rather than to change the church structure, because it means nothing to have a missional structure without having the same heart and vision (2009). People are more important than structure.

The Role of the Senior Pastor

The senior pastor in Korean churches is like a master of martial arts. Because Korean churches typically have a strong Confucian disposition, he is regarded as not prone to making mistakes. Already established is the fact that the teachings of Confucius (551-479 B.C.) have influenced Korean Americans’ thoughts over many centuries. Helen Lee defines Confucianism by hierarchy and patriarchy – in the simplest terms (2006, 61). This Confucian ramification exists as a culture in the leadership structure of the Korean churches. “There is a distinct leadership structure defining who is above whom; that is, those who are younger serve those who are older, and women serve men” (Helen Lee 2006, 61). This authoritarian culture is strong in Korean churches in North America. Korean congregations have “extraordinarily high expectations” of the senior pastor, so members of Korean churches feel uncomfortable to disagree with the pastor’s opinion or argument (Helen Lee 2006, 62). They almost consider obeying the senior pastor like obedience to the Word of God. The impact of the senior pastor in Korean churches is almost total for most of the ministries of the church. Especially for first-generation
Korean Christians, the impact of the senior pastor is almost total for their decisions in personal life as well. Eui Hyun Park said in his interview, “The senior pastors in the Korean diaspora churches in North America have full authority over all issues in the church” (2009). Therefore, the role of the senior pastor as the key for changing a church culture, especially in Korean diaspora churches in North America cannot be overstated.

Korean congregations expect the senior pastor to do everything in all areas of the church ministry -- administrative, managerial, and pastoral work. Since the authority of the senior pastor is an essential factor for motivating, leading, and moving church members, senior pastors have to be multitasking players in all departments of the church, although it is not an efficient system.

Importance of the Senior Pastor’s Missional Commitment

Given the sway of the senior pastor, the first priority in a checklist for a journey of missional transformation is the senior pastor’s total commitment to the missional vision. Without the senior pastor’s wholehearted dedication, no movement will occur. The senior pastor cannot pretend to be dedicated or devoted because people can tell whether his heart is in it. People will know if the senior pastor tries to run a program that he is not fully convinced is God’s program for the church. Therefore, it is most important that the senior pastor understands, believes, and has confidence that the missional church is the church that the Bible affirms and that God intended. In the phone interview with Sinyil Kim on February 22, 2010, he said, “The transformation of the church almost depends on the senior pastor’s perseverance and steadiness. Successful missional transformation depends on whether the senior pastor keeps going with the vested people
who do not like any change by keeping challenging and changing them relentlessly” (2010). James Kim wrote a book titled *Jesus Centered Church: Obstinately and Stubbornly* with a purpose of one percent change of the church (2007). The subtitle shows how hard cultural change for the traditional Korean diaspora church is and how painful is the journey that the senior pastor needs to go through.

**Importance of the Trust of the Senior Pastor from the Board**

As shown, the role and impact of the senior pastor in the context of the Korean diaspora church in North America is crucial. However, it is important to be aware, also, that the senior pastor must get the church board behind him—especially a new senior pastor, who could easily be fired by the board if they feel he is leading the church down a wrong path. For example, until the present pastor, the Korean Church of Atlanta (KCA, Duluth, GA), KCA has had a new senior pastor every four or five years. Although there may be other explanations, a scenario like the one just described is not at all unlikely. In a telephone conversation on March 31, 2010, James Kim said, “Unless the senior pastor gets the trust from the church board, the senior pastor is not able to continue the ministry before he begins to initiate any change or impact for the congregation. The first thing a new senior pastor has to do is to get trust from the church board.” Young Jin Cho said in his interview, “It takes at least three or four years to build up the trust from the board and the congregation. It takes at least six or seven years for a deep change to take place in the Korean diaspora church” (2009). Therefore, it is very important to acknowledge that the first task of a new senior pastor in a new church is to get trust from the board before initiating any planned ministries or changes.
Another interesting fact in the history of KCA, the church just described, is the change of associate pastors and education pastors every year. James Kim explained that "the right of hiring and firing associate pastors is the duty of the senior pastor because they are the staff for the senior pastor’s ministry team. Once the senior pastor has gained the trust from the board as their spiritual father, most authority is given to the senior pastor." The example points once again to the priority of building trust.

The Importance of the Emotional Dynamics in the Process of Change

William Bridges points out that having authority is often not enough to move people to change (Bridges 2003, xi). Bridges says, "The way change was managed in the past was designed for a time when it was sufficient to get warm bodies on the production line" (Bridges 2003, xi). Bridges emphasizes the importance of emotional dynamics by saying that leaders must bring their hearts and their minds to work for genuine transformation of an organization. This may be less true in Korean culture, but it is important to recognize that even those who make up the membership of first generation Korean churches in North America are invested in adapting. And, as time passes, Korean senior pastors will need to take into account, much more than they have, the emotional and nonrational feelings of those they would push into change.

Korean Christians in North America have been accustomed to doing what the senior pastor asked because they have trusted the senior pastor as their spiritual father. However, some missionally-minded Korean diaspora pastors have noticed that congregational involvement in ministries, mission work, or projects can reflect mere obligation and compliance, not a desire to be like Christ. Therefore, these pastors have
begun to include in their missional discussions the importance of the emotional dynamics in the change process.

**Groups that are Working to Inspire Traditional Korean Pastors to Missional Thinking**

The desirability of a missional ethos, apparent to me in Singapore and, later, in Indonesia and Malaysia, was again apparent to me in U.S. churches. A missional understanding of God’s calling for the church was absent in all these churches.

**The GLocal Conference**

The exact nature of what was missing was crystalized at an annual gathering called, “Glocal Conference,” held every February or March at Wycliffe Bible Translators USA, in Orlando, Florida. During the conference the team of the Korean North American Mobilization department of Wycliffe USA reflected on why God dispersed Koreans all over the world, why the Korean diaspora church needs to be missional, and how the Korean diaspora church can become missional. Later, I recommended and encouraged some Korean students in doctoral programs at Asbury Theological Seminary to attend the GLocal Conference 2010. Four students at Asbury attended the conference with me from March 15 to 18, 2010. They, also, began to think seriously about what kind of church God wants for the world, what a missional church needs to look like, how a traditional church can be a missional church, and so on. During the conference, we discussed in-depth about why traditional churches are struggling, how we might help them to become the churches God wants them to be, and how one might gauge how missional a church is in its orientation and practice. It has since occurred to me that inviting Korean pastors
who might be willing to begin a journey of missional transformation to a Glocal Conference might be just the catalyst they need. Cognitively and psychologically, it has been the inspiration and challenge for a number Korean pastors and leaders already. Then, too, it would be a good place for missionally committed senior pastors to get interested members of their boards and congregations on board with missional thinking.

The Korean North American Mobilization’s newsletter, *The Sower* (August, 2008) gives, from the *Glocal Conference*, three paradigms of the relationship between the local church and mission agencies for world mission: (1) supporting paradigm (1960s and 1970s); (2) sending paradigm (1980s and 1990s); and synergistic paradigm (since 2000). In the first paradigm, the local church is described as highly dependent on mission agencies, and the giving of local churches is for the support of particular agencies and specific missions. In the second paradigm, the church is described as having become more independent of mission agencies, with direct relationships sometimes developing with missions as the result of advancements in technology and the ease of international travel. In the third paradigm, local churches and mission agencies find themselves in a synergistic relationship because they both realize they cannot complete the great commission independently. John Oh writes, “It is precisely this synergistic paradigm that is at the heart of the Glocal conference” (e-mail to the author on April 23, 2009). The upshot is that more responsibility has fallen on the shoulders of the local church, but the local church is not left alone. Instead of the local church supporting mission agencies, the local church and mission agencies now support and challenge each other.

Min Young Jung said in his interview, “The goal of the GLocal Conference is to help the Korean diaspora church to find their missional identity as a missional
community, guide them to move toward a missional community, and have continual consultation with them” (Jung 2010). John Oh, director of Korean North American Mobilization, said in his interview that “the team of the GLocal Conference has spoke at Korean diaspora churches in the United States and Canada, challenged them, and invited those churches to work to see their congregation become a missional community for the past five years” (Oh 2010). He added that this is the core ministry of the GLocal Conference: to awaken the Korean diaspora churches in North America to the need to restore their missional identity and help them to be changed into missional churches (Oh 2010). In an email to me on March 28, 2010, Joseph Hong, on staff with the GLocal Conference, said the plan of the GLocal Conference was to keep trying to engage with Korean pastors in North America to have conversations with them and to persuade them formally or informally to have a missional vision by inviting them for the GLocal Conference. They also have asked the people who have participated in the GLocal Conference to share with neighboring pastors about the vision they received from the GLocal Conference. They are also writing papers and publishing articles about a missional vision and good and bad models. With a long-term perspective, they plan to encourage theses and dissertations on such themes as church-mission agency partnerships, missional ecclesiology, and what they call, “sailboat partnership.” Sung Chan Kwon, the director of Research and Development at Wycliffe International, is working on these topics now. Another key goal of the GLocal Conference is to challenge Korean seminaries that are now producing traditionally-minded pastors to begin emphasizing missional ecclesiology.
The author has focused substantial attention on this particular gathering and its goals, because he is not aware of any other setting where traditional Korean senior pastor can be challenged to think about missional ecclesiology by a group of Korean peers. Moreover, traditional Korean pastors who desire missional identity for their churches can, having attended the conference, get ongoing help that ranges from theoretical principles to practical programs. The GLocal Conference provides consultations to guide a church toward being missional. The church can also invite a team from the GLocal Conference to run a mission conference with a goal of missional transformation of the church from a beginning stage to an advanced stage.

The Seorak Forum

Another opportunity for traditional Korean pastors to have the missional vision is Seorak Forum (SF) (http://www.missionkorea.org/builder/main.asp?wbd_code=seorak). SF is composed of missionaries, leaders of mission agencies, mission mobilizers, missiology professors, mission strategists, and local pastors who have missional vision. SF is aware of the serious problems of Korean world mission. And they study, present, and discuss a new mission paradigm for Korean churches. SF sees that the main problem of Korean world mission has originated from the misunderstanding of the ecclesiology. They now are analyzing the current Korean churches’ problems theologically, missiologically, and practically. After each meeting, SF publishes its presentations and articles on its website so that anyone who is interested in missional ecclesiology can access them online (https://sites.google.com/site/handifo). The leaders have not published a book yet, but the first book will be published soon within a year (Jung 2010). SF is
looking for more people who think that Korean churches need to rediscover their identity. Traditional Korean pastors who have the desire to have the missional vision that God originally intended can gain an understanding of the vision through Seorak Forum.

**Korean Diaspora Forum**

The Korean Diaspora Forum (KDF, https://sites.google.com/site/handinfo/home) was created at Bethel Presbyterian Church in June 2004 by Korean diaspora pastors who have a missional vision for the Korean diaspora church around the world. The initiators started discussing how God is working through the Korean diaspora, how God can use the Korean diaspora church for His mission, and how the Korean diaspora church can participate in His mission. There are forums for six different subgroups, organized by continents such as Asia, Europe, South America, and North America, and the Atlantic. The founders became aware of the importance of the Korean diaspora churches around the world and the need to cooperate with Korean diaspora churches for His mission. Individual forums take place depending on the region, with the first World Korean Diaspora Forum held in Korea from May 18-21, 2010. More Korean Christians and pastors in diaspora are becoming interested in the calling of the Korean diaspora in His world because the number of Koreans who experienced their missional identity as diaspora increases even in Korea.

**Korean Diaspora Ministry**

Korean Diaspora Ministry (KODIM, http://www.kodim.us) is an association of Korean pastors in North America with a purpose of helping Korean pastors establish an immigrant theology, minister to their immigrant population, and share ministry resources.
KODIM started with a vision of helping Korean churches have a spiritual influence and impact on American society by developing strong Korean professional Christian leaders. KODIM has mentors, support groups, and professional departments to build up next-generation ministers by providing education, seminars, and conferences and establishing a network of Korean diaspora ministers in North America.

**How Five Korean Pastors Came To Embrace a Missional Ecclesiology**

**Kyu Sam Han**

Kyu Sam Han (CCC) told in a phone interview on April 15, 2010, how he got a missional vision. He emphasized the importance of a theological education at a seminary. Many Koreans are involved with ministries while they are studying at seminary. But the Korean churches are not seriously considering the pastors’ studies; rather they are emphasizing their duty as ministers. So student pastors are not able to concentrate on their studies in depth. He said that if pastors have in-depth biblical study so that they understand what God’s original plan for us is, they will get the missional vision. He expressed regret that a Korean seminary focuses more on practical theologies than on profound biblical studies. Han concludes that a right understanding of the Bible leads people to have a missional vision.

**Sinyil Kim**

Sinyil Kim (KCD) said in a phone interview on April 15, 2010, that various mission-related experiences led him to have a missional vision: meeting with good missionaries, short-term mission trips, attendance at mission conferences, and so on. He
emphasized that conversation with missionaries challenged him, changed his vision, and built up a current missional vision. He added that he can keep challenging himself with a missional vision as he leads his discipleship classes, shares his life difficulties, prays together for biblical/missional life, or practices missional life together. He stresses the importance of continually challenging, modifying, and embodying the missional vision in daily life.

James Kim

James Kim (KCA) said that he attended some conferences during the first three years of his ministry, and he thanked God that these conferences gave him his missional vision. The first practical education for pastors is crucial because it builds up the pastor's ministry philosophy, core values, or ministry vision.

Jiyoung Ahn

Jiyoung Ahn (NC) shared in a phone interview on April 15, 2010, how he got a missional vision. He was a Wycliffe missionary in Papua, New Guinea, for about ten years. While serving as a missionary, he realized that there are Korean missionaries who are trained for mission projects or programs but not for living missional lives. Korean missionaries are products or the result of how Korean churches have trained and ministered. Ahn found that in Korean churches there is something wrong in understanding God's purpose. Feeling a need for a revision of understanding of Christianity in Korean churches, he planted a Korean church with a missional vision in Dallas, Texas. In his case, he got a missional vision from missionary experiences.
Minho Song

Minho Song (YNKPC) shared about how he got a missional vision and what he is doing for his church in an email on May 24, 2010.

Korean churches both in Korea and in North America are so hung up on getting more and more members. Working as an EM pastor for 12 years alongside KM and watching how KM emphasized church growth, I felt that there was something fundamentally wrong about the ecclesiology of KM. I felt that the church is not just about gathering together on Sunday but also about meaningfully scattering throughout the week. I began reading in the area of missional church beginning with the work of Lesslie Newbigin. I was challenged by his honest struggle to make the church more relevant in the eyes of the world. I thought about the church in the world and how the church ought to be meaningfully engaging the world in order to transform it with the gospel of Jesus Christ. But unfortunately, many immigrant churches I experienced were isolated from the world and were content to establish the Kingdom of God inside the bounds of the church. I also read the Lausanne Covenant carefully. I read it and read it again many times. Then, I taught to my church members about the responsibility of the church to the world as stipulated in the LC. I came up with a 12 week course on 'Rethinking the church' based on 1 Peter 2:9. I invited all the church leaders to learn with me about the apostolic nature of the church (i.e., the whole church sent into the world to bring the whole gospel to it). More than 300 elders, deacons and deaconesses in my church went through this course in the last five years. My dream is to transform a good church into a missional church. Even though there are many challenges, there is no question about the direction we are headed.

These pastors acquired a missional vision in various ways: from mission activities, fellowship with missionaries, mission conferences, or in-depth Bible study. The ways of receiving a missional vision cannot be limited or decided because God communicates with His people in various ways. The common characteristic among these missional pastors is that their concern is very focused on God’s mission and world mission.

Suggestions for Traditional Pastors

A few suggestions can help traditional pastors who are willing to have a missional vision. First, I suggest reading the books that are related to this missional idea. Many
pastors, missionaries, and Christian leaders who are actively involved in this movement began to think seriously about this by reading Lesslie Newbigin’s books. Also excellent are books written by Darrell Guder, George Hunsberger, or Alan Roxburgh. Referring to the bibliography and literature review section can be helpful.

Second, I suggest to visit websites or blogs such as Missional Church Network (http://missionalchurchnetwork.com), Roxburgh Missional Network (http://www.roxburghmissionalnet.com), Shepvine (http://shapelane.com), Friend of Missional (http://www.friendofmissional.org), and so on. They can get a sense of what they are doing and where they are heading for.

Third, I recommend inviting missional people into the church to listen to what they think about the movement, what they seek from God, and what their main concerns are proves to be a great challenge to a congregation. In-depth conversation with them helps dispel doubts about the movement. Such leaders love to have a good relationship with more pastors and are Christian leaders who have a passion for God’s mission and are ready to move where ever God may lead for His will.

Fourth, I encourage attending conferences such as GLocal Conference, Seorak Forum, Korean Diaspora Forum, or Korean Diaspora Ministry gives participants insight into. What they regret about Korean church, what they can try to do for Korean church, and how they should work for the kingdom of God. It is important that conferences emphasize a heart commitment because a missional view is not about another program or system for the church but about reorienting our hearts for the kingdom of God. We need enough time to examine and experience a change of our heart which enables us to share with others the same vision.
Other Resources

One of the ways the Korean diaspora pastors are influenced is by publications they can read. Actually there are not many books for the ministry of the Korean diaspora church in North America even though it has more than one hundred year history. The Korean books about the Korean diaspora church in North America that I have found are mostly testimonies, sermons, or accounts of the American dream. There are some articles about Korean Americans’ identity, assimilation, and acculturation in English but no in Korean. More publications for the Korean diaspora church in Korean are definitely needed because Korean pastors in North America are mostly first generation ministers who are much comfortable with Korean than English. Due to the lack of publications that can help the Korean diaspora church in North America, pastors refer to the books written in Korean for Korean churches in Korea, and these are not written with any serious consideration of the unique context of the Korean diaspora church in North America.

Publications about a Korean missional church, the recovery of the Korean diaspora church’s missional identity of the Korean, the practical ways that a traditional Korean diaspora church can become a missional church and the like are necessary if churches are to move in the essential direction.

As a small step for challenging, motivating, and changing the Korean diaspora pastors is to publish a series of columns in Korean newspaper, post articles on Korean websites, or submit articles to Korean Christian magazines. In addition authors might publish articles in popular Korean magazines that Korean diaspora pastors in North America subscribe to regularly. Introducing good models of Korean diaspora missional churches in those popular magazines would be a good way to communicate, challenge,
and motivate pastors to adopt for a new direction of the Korean diaspora church in North America. One day I hope I can publish a missional magazine that is useful, helpful, and inspirational for the Korean diaspora pastors and churches in North America.

These routes are some ways for traditional Korean pastors in diaspora to have a missional vision. And the people like the team of the GLocal Conference, Seorak forum, and me will keep trying to make more chances for the Korean diaspora pastors to discover and adopt a missional vision through publications, mission conferences, or multimedia communications. Unless the senior pastors of the Korean diaspora church are convinced about a missional church, the church hardly can be changed into a missional church in the Korean diaspora context because of the key role of the senior pastor to initiate, challenge, and motivate a new journey for the whole congregation. This is an indispensable requirement for executing the Threefold Impact Ministry System which the dissertation proposes.

How to Assess How Missional a Church Is

Overall, the way of measuring how missional a church is cannot be done quantitatively in the traditional way of measuring success in a business world. Missional life cannot be gauged by visible proof such as numbers, kinds of ministries, projects, programs, or activities because how missional a church is relates to the invisibles such as the changes of motives, heart, or mind. The way Korean diaspora pastors with a missional vision in North America would assess the missional commitment of other pastors centers on how their hearts are changing toward God's heart for the world, how their minds are changing into the Christ-likeness, and how their souls are being led by the
Spirit. In other words, missional pastors are interested in listening to why others are doing what they are doing for the kingdom of God, not just what they are doing. Although a church is actively doing various great ministries by serving neighbors, reaching out to surrounding communities, or addressing global issues, they have discovered that the church might do those ministries for themselves only without true heart of Jesus Christ in reaching-out, self-giving, and other-embracing love. The ultimate motive for the ministries of the church is the most important in assessing how missional a church is.

Kyu Sam Han said in his interview,

Korean pastors like to do something. If they accomplish some projects, they think they become a better person who has more ability to do than others. They just love to do something because they think their achievement makes them better or greater. Korean pastors must not do missions because they like to do but because they are to respond to the grace of God or they are to do out of their missional identity through in-depth understanding of the Word of God. When they do mission because they like to do, they take the missions as their achievements or contributions. As there might be no worshipping heart in the heart of the people who serve worship services and there might be no heart of servant in the heart of the people who serve neighbors and community, there might be left mission projects only without God’s heart in them when they do missions because they like to do them for their achievements or contributions. Korean pastors have tendency to define themselves by doing something or accomplishing big projects rather than by who they are. Korean pastors have tendency to evaluate and judge people by title, background, or career experiences. The transformation of a church must be measured by the change of inner personality in terms of a process of sanctification of the church (2009a).

Kotter in his book, The Heart of Change, says,

Our main finding, put simply, is that the central issue is never strategy, structure, culture, or systems. All those elements, and others, are important. But the core of the matter is always about changing the behavior of people, and behavior change happens in highly successful situations mostly by speaking to people’s feelings. (2002, x)

He highlights the importance of influencing emotions or feelings, not just thought by saying that
In highly successful change efforts, people find ways to help others see the problems or solutions in ways that influence emotions, not just thought. Feelings then alter behavior sufficiently to overcome all the many barriers to sensible large-scale change. (2002, x)

Similarly Korean pastors with a missional vision must acknowledge the importance of emotional dynamics in a journey of missional transformation of the church. Although a church changes its programs or ministries, there might be no genuine inner change of their heart. So we must recognize that we cannot assess how missional a church is in a quantitative way; instead we are to assess or evaluate by testimonies, stories, or a thankful-heart response to God’s salvation through conversations and dialogues, which needs to be described with true heart, mind, and soul. This process of “heart engagement” measures how seriously the heart is committed for a missional change of the church, just as God seriously cares for us.

We must figure out how to evaluate the “heart engagement” of pastors and their churches. How do they understand the missio Dei? And how convinced are they of God’s wish to involve them (the church) in His mission? And are they merely missions-oriented, or are they, first and foremost, missio Dei-oriented? Those are the kind of benchmark questions Korean pastors need to ask to assess missional values and commitment in the Korean diaspora context that the role of the senior pastor is highly crucial.

A Scale to Assess How Missional a Church Is

Traditional Christian leaders and pastors have valued a church that does many overseas missions by sending money, relief stuffs, or missionaries to foreign countries. It is absolutely true that these are a necessary tasks for all Christians and churches who desire to fulfill the dream of God that all men to be saved and come to the knowledge of
the truth (1Tim 2:4). However, many Korean diaspora pastors in North America point out the problems of those churches that have been considered as a model of doing-mission church. They agree that even though a church does a lot of mission works in foreign countries, sends many missionaries, or helps big mission projects in foreign countries, the church is not necessarily missional, in the sense we have described, but instead simply includes missionary activity in its program.

It is probably not the case, however, that one could say of churches that *are* missionally aware that they are "missional" either, because many will be somewhere in between traditional and missional thinking and practice. This is especially true of churches—and pastors too—who have become aware of missional ecclesiology but who have not yet fully committed themselves to it. With that in mind, we are suggesting a positional axis—with six "progress points" to help think through where a church or pastor is in the process of becoming missional (see figure 6.1).

Since the senior pastor's commitment must come prior to his congregation's, we will illustrate the usefulness of such an axis by reflecting on the process involved for a senior pastor who moves from traditional to missional thinking. Again, six progress points are used to assess a pastor (or church's) position.
Figure 6.1. The Missional Process

<table>
<thead>
<tr>
<th>Traditional Ethos</th>
<th>Interest in the <em>missio Dei</em></th>
<th>Desire to learn more about the <em>missio Dei</em></th>
<th>Desire to get on board with the <em>missio Dei</em></th>
<th>Willingness to make the necessary changes</th>
<th>Full commitment</th>
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</table>

Point one is the level found when the senior pastor of a church has a traditional ethos. Even though his church may do many missions locally and globally, the senior pastor has still a traditional understanding of mission so that he tries to measure the church by the number of missionaries the church supports, the amount of mission offerings, or the number of mission activities without any engagement of the heart.

Point two indicates the level obtained when the senior pastor of a church begins to have interest in *missio Dei* in the world. The senior pastor rethinks mission by understanding the Trinitarian mission in the world with the Father as the Sender, the sent Son as the example and teaching of *missio Dei*, and the Holy Spirit, sent by the Father and the Son, as the guide who leads the church to live as a missionary in its context. The pastor might be in conversation with someone with an understanding of missional ecclesiology. And he has begun to evidence some initial interest in the concept.

Point three is the level that the senior pastor of a church reaches when there is sufficient desire to learn more about the *missio Dei* so that he begins to search and read publications about it, participate in the meetings related to the theme such as the GLocal Conference, the Seorak Forum, the Korean Diaspora Network, or the Korean Diaspora
Ministry. He begins to have more in-depth conversations with the pastors or missionaries who are involved in the missional conversations with a missional vision.

At the point four mark, the senior pastor is consulting with knowledgeable persons who can help him or her move toward a missional direction for the church. The pastor may try creating an environment for a missional discussion, even exploration. He may invite people who are actively involved in this conversation to share with the board or congregation. The pastor brings the key leaders of the church to visit good model missional churches, lead them to participate in the meetings like the GLocal Conference, and have in-depth conversations about the future of the church, what kinds of church God wants their church to be, what kinds of church the Bible talks about, and so on.

Point five on the axis corresponds with when the senior pastor of a church is looking for things that need to be changed for a missional transformation of the church. He searches for necessary changes and tries to make necessary changes for the missio Dei. The pastor tells the leadership of the church about the necessary changes and tries to work them out with the leadership. Recognizing the importance of the church board, the senior pastor has regular meetings with the church board in order to build up a missional direction of the church in the future.

Point six describes the senior pastor who is fully committed to leading his congregation in a faithful response to God’s call to join him in his mission—the missio Dei—to the world. He lives out a missional life in personal level as a participation in the missio Dei. The pastor teaches a missional understanding of church, world, mission, and the kingdom of God for the whole congregation. The pastor call together a group of people who are interested in the missional vision of the church, educates them, and trains
them to live out a missional life as bearers of the good news of the kingdom. The pastor leads the congregation and all individuals to discern God’s specific call to them where each one of them serves as a missionary sent by God.

It is important to acknowledge that the main focus of the scale is not on new activities or programs but on how the much and how seriously senior pastor’s heart engages in a missional change/ transformation of the church so that it is an active participant in the missio Dei in the world.

Where the Ten Pastors Are

The degree to which a Korean diaspora church in North America will be missional will depend on the degree to which its senior pastor is missional. In fact, it might be that until the pastor is fully persuaded, the church will not begin to move at all along the continuum from traditional to missional. In the future, that will be something to test. More time needs to go by though, with more pastors becoming missional in their orientation. Only then will we be able to get sufficient data. However, we can say now that pastors need to be far enough along on the continuum to begin talking about it before their churches even become aware that there is another, better way to think about the church and its purpose. Since we cannot measure by success in numbers—at least not on that alone—I chose to look at heart commitment. For that, I relied very much on what pastors told me in their interviews. So, while I will talk about the ten churches too, my main focus will be on the senior pastors, because they must be the catalyst.

The most important fact to remember is that this scaling is based on the qualitative data such as conversations (interviews), their stories, and their motives.
Although sometimes the outlook of their ministries is much similar to the ones of many other Korean diaspora churches in North America, our interest is in heart engagement of the senior pastor. So the senior pastor’s heart engagement in a missional vision decides how missional a church is because his role or impact in the context of the Korean diaspora church is crucial. Therefore, we must carefully and thoughtfully look at heart engagement of the senior pastor underneath the appearance of their ministries. Figure 6.2 is a scale showing the appropriate level of each of the ten churches.

Figure 6.2. Senior pastor’s commitment to a missional vision

<table>
<thead>
<tr>
<th>Traditional Ethos</th>
<th>Interest in the <em>missio Dei</em></th>
<th>Desire to learn more about the <em>missio Dei</em></th>
<th>Desire to get on board with the <em>missio Dei</em></th>
<th>Willingness to make the necessary changes</th>
<th>Full commitment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Traditional</td>
<td>(1)</td>
<td>(2)</td>
<td>(3)</td>
<td>(4)</td>
<td>(5)</td>
</tr>
<tr>
<td>LKPC</td>
<td>CCC</td>
<td>ECP</td>
<td>KCD</td>
<td>YNKPC</td>
<td>KCA</td>
</tr>
<tr>
<td>SSCC</td>
<td>KCPC</td>
<td></td>
<td></td>
<td></td>
<td>NC</td>
</tr>
<tr>
<td>KCPCA</td>
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</tbody>
</table>

Kyu Sam Han, the new senior pastor of the Chodae Community Church (CCC), thinks that CCC has been focused on doing missions as mission projects or achievements. He said that he needs to educate the congregation with a missional understanding of *missio Dei*. He insists that mission must be the response from the experience of God through the total experience or worship and every Christian must live a missional life with a missionary identity. Han stresses the solid foundation on the Word of God so that the church can produce solid Christian for the kingdom of God. Although he became the
senior pastor at CCC July of last year, because the leadership of CCC brought him as their senior pastor from another church, the leadership and congregation of CCC are ready to follow the direction of the new senior pastor. Han has a strong missional understanding of church, world, mission, and the kingdom of God and is ready to begin a journey of missional transformation. He is ready to launch a missional change by reorienting the leadership and congregation to recover their missional identity. Although CCC has been a traditional mode in doing mission so far, the senior pastor and the leadership of CCC are ready to make necessary changes for the missio Dei. Therefore, the senior pastor is at (5), willingness to make the necessary changes on the scale.

The new senior pastor, Tae Kwon Kim, has been actively involved in the GLocal Conference from its inception and has been concerned about building a missional church as God originally planned for the world by helping all individuals to have a missional identity as a Christian. Kim said in a mini-consulting session at the GLocal Conference on March 17, 2010 that he had a vision meeting with the church board every other Sunday for six months to share his mission vision and communize the missional vision through active discussions and reflections together. Kim is fully committed for the missional church as a key member of the GLocal Conference. Since he became a new senior pastor of ECP in 2008, he has begun to reorient the congregation by teaching a missional understanding of church, world, mission, and the kingdom of God at ECP. He and the leadership of ECP are fully committed to lead ECP toward the direction of being missional. Therefore, the senior pastor of ECP is at (6), the highest level of the missional scale and ECP is a good model church as a missional church for the Korean diaspora church in North America.
Hyu Soo Lim, the senior pastor of Light Korean Presbyterian Church (LKPC), has a traditional understanding ethos that the biggest task of the church is to bring the gospel to the Unreached People. His philosophy of ministry is that the church must be a mission agency that mobilizes every financial, spiritual, and physical resource for world mission. LKPC is famous for its heavy focus on the mission in North Korea, and has a full of schedules of mission trainings all through the year, much like a mission agency. Most of the trainings are for short-term mission in foreign countries such as Eastern Africa, China, South America, and India. LKPC trains the congregation to live for world mission. LKPC is a representative of a traditionally missions-oriented church. Lim states that the structure of the church has to be changed into missions-oriented structure for world mission. Therefore the senior pastor of the LKPC is at (1), the traditional level on the scale.

The ministry goal of Edwin Lim, the senior pastor of Shining Start Community Church (SSCC) is to spend 75 percent of its annual budget for world mission and sends as many overseas missionaries as possible. He fulfills his concern about world mission by giving financial support as much as they can, sending missionaries as many as they can, and encouraging the congregation to live and support for world mission. This way of leading the congregation might let the congregation think that mission is taking place in foreign countries only, mission belongs to specially trained missionaries only, and in terms of God’s mission the work the congregation can participate in is to support missionaries by sending money, relief stuffs, or short-term mission teams. Lim is the person who dedicated himself for world mission with a traditional understanding of
church, mission, and world. Therefore, the senior pastor of SSCC fits at (1) the traditional ethos on the scale.

Chang Soo Noh, the senior pastor of the Korean Central Presbyterian Church (KCPC) is a 1.5 generation who knows both Korean and American cultures, so he is the person who can play a bridge role between the first generation and second and third generation. Since he has been exposed to both Korean and American cultures and studied theology in the United States, he has a more missional understanding of church, world, mission, and the kingdom of God than other Korean pastors of the first generation. His focus is not only on the church itself but also on the world from kingdom perspective. Especially with the second and third generation of Korean diaspora in North America, he has a vision of training and leading them to participate in the missio Dei in the world. He set up an independent mission organization called Seed International that was the mission department in charge of overseas missions of KCPCA. So the Seed International is operating as an independent mission organization under the leadership of Won Sang Lee, the retired pastor who ministered for twenty-six years at KCPCA. Noh tries to build a missional church by entrusting existing overseas missions to SEED International. Noh is now making necessary changes for missional transformation of the church for the missio Dei. Therefore, Chang Soo Noh is at (5) on the scale.

Sinyil Kim, the senior pastor of Korean Church of Dallas (KCD) and an alumnus of Asbury Theological Seminary, wrote a dissertation about the same issue as this one and has been doing ministry with the same goal of the missional transformation of the church for at least ten years. When I visited and interviewed some lay leaders at KCD, I heard the same message about their church vision from them as what Sinyil Kim always
talks about. Yet surprisingly obtaining this missional goal has required intense, persistent work. Often now we hear reports that KCD is changing into a missional church. KCD is a representative missional church. Sinyil Kim, the senior pastor of KCD is a fully committed for the missional vision and a noticeable pastor who is the most actively working for the missional transformation of the Korean diaspora church in North America. Therefore, Sinyil Kim fits at (6), the highest level on the scale.

Pastor Minho Song is the senior pastor of Young Nak Korean Presbyterian Church of Toronto (YNKPC) is one of the oldest, largest, and most traditional Korean churches in North America. He has a clear missional understanding of the church, world, mission, and the kingdom of God. He also sometimes teaches a class about how to become a missional church at Regent College in Vancouver, Canada. He is a noticeable missional pastor and scholar who is actually leading a traditional Korea church in a missional direction. He is trying to lead YNKPC in the direction of being missional now. He said in his interview, because YNKPC is an old and big, it takes time to turn around (2009). YNKPC has noticeably been moving from traditional to missional through various ministries such as the Domestic Minor Ethnic Group Mission. Hun Um Jung, an associate pastor, said YNKPC has changed significantly toward a missional church through the leading of the present senior pastor. Min Ho Song is the fully committed for the missional vision. He is the person who can teach about missio Dei clearly and help pastors practically toward the missional direction. Therefore, Min Ho Song fits at the highest level on the missional scale.

Korean Community Presbyterian Church of Atlanta (KCPCA) is another type of a traditionally ingrown church. Although In Soo Jung, the senior pastor, said and wrote a
book about a radical renewal which took place in the KCPCA, the principle of the renewal or transformation was not a mission-oriented identity but just a change from hierarchical to horizontal structure for effective ministries of the church. His ministry focuses on individual’s spiritual growth through discovering individual’s spiritual gifts and serving as a ministry team member. KCPCA has more than 100 ministries teams and encourages the congregation to make more teams for every member to join in a ministry team. The goal of his reformation of the church is to change the hierarchical church into lay-centered and team-centered church. It is just a structural change, not a change about its essential nature. The senior pastor of KCPCA has a representative traditional ethos. Therefore, KCPCA is at (1), the traditional level on the scale.

James Kim, the senior pastor, of the Korean Church of Atlanta (KCA) has a missional understanding of the church, world, mission, and the kingdom of God. He keeps helping the congregation restore their missional identity and focuses on the changes needed in their daily lives. He is an active reformer who has led KCA toward a missional direction so far with his strong charismatic leadership. He keeps trying to educate the congregation to restore their missional identity as Christians and has helped the congregation engage their hearts in their mission fields by outreaching, serving, or sacrificing themselves for minor ethnic groups, local communities, and neighbors in need. He is not involved with any kind of meetings that have a missional vision, but personally he has studied and researched the missional understanding of church, world, mission, and the kingdom of God. He is developing his missional ideas through implementing them in KCA. Therefore, the senior pastor of KCA is at (6), the full commitment level on the scale.
Jiyoung Ahn, the senior pastor of Nahnum Church (NC), has missional understandings of church, world, mission, and the kingdom of God. He had served as a missionary in Papua New Guinea for about fourteen years. He has a strong intention for leading a church in the missional direction. His belief is that if every Christian lives as a true Christian, he or she will live as a missionary in daily life. He insists that to live a missional life as a Christian must be natural, not a task or program. He defines mission by saying, “mission is life” (2009). He planted NC in 2004 because he thought that it is better to plant a new church rather than change a traditional church. NC is not a big church yet but it is a noticeable church as a model of a missional church. Jiyoung Ahn, the senior pastor of NC is at (6), the full commitment on the scale.

**Threefold Impact Ministry System**

As a result of studying and analyzing all the interview data, I have developed an approach I am calling the Threefold Impact Ministry System (TIMS). I think such an approach can help substantially in cultivating a new atmosphere for missional change in the traditional Korean diaspora church. This TIMS approach would impact the Korean diaspora church at three levels simultaneously and consistently. The three levels are the congregational level, the group level, and personal level.

Key characteristics of TIMS are repetition, intimate personal coaching/guidance, and persistent embodiment. First, TIMS aims for at least three repetitions of the same message for individuals to think deeply and meditate enough to apply it in-depth in their personal life from the congregational level to personal level. Second, intimate personal coaching aims for small groups to coach or guide every single member to apply the same
message in personal lifestyle and character. It must proceed in intimate loving relationship among small group members to share personal difficulties, sufferings, and hardship with an honest heart and to help one another modify and develop personal life and character based on the Word of God. In this stage, the role of a leader is crucial because the openness and environment of small groups depends on leaders. Leaders must be trained and built up as faithful leaders through an intensive and intimate mentor relationship with the senior pastor or with associate pastors who are trained or authorized by the senior pastor. Third, individuals must keep trying persistently to embody God’s word as a personal lifestyle and focused character development through personal coaching or guidance with small group members. Individuals must put their efforts together to create a new atmosphere of persistent embodiment of a missional culture among the congregation.

The senior pastor has to impact the congregation on three ministry levels: the whole congregation, the group level, and personal level. Already we know that the role of the senior pastor in the Korean diaspora church is like a superman who is required to do everything for the church. The Korean congregation wants to get their influence directly from the senior pastor by sermons, visits, and pastoral care. The Korean congregation depends heavily on the senior pastor. Korean pastors often say that if a pastor other than the senior pastor preaches on one Sunday, the percentage of attendance will be very low. Korean congregations in the diaspora church think of the senior pastor as a matchless figure in terms of influencing the congregation.

Change in the Korean diaspora church can continuously take place when the senior pastor keeps challenging the whole congregation, small groups, and individuals
simultaneously with the TIMS. The key of TIMS is to establish a system in which the message, plan, or philosophy of the senior pastor can not only flow down to individuals but also help them make it a part of their personal lifestyle and character. It is like setting up an effective communication channel for the senior pastor’s thoughts to become a part of personality. However one weakness of Korean diaspora church that emerged from the interviews is too many teachings, sermons, Bible studies, or education programs, leaving too little time to meditate, practice, modify, and develop personal lifestyle and character based on the teachings of the Bible. Korean Christians are too busy with learning to internalize all the teachings as personal character. Due to such a busy Christian life, they are insensible about their unbiblical life and character; rather they are satisfied with their active participation in various education programs provided by the church. The proposal here is for Korean churches to focus more on developing ministries to help church members relate the Word of God to personal life and to coach individuals to modify their personal lifestyle and character based on the teachings of the TIMS.

James Kim said in his interview that “I always do something new and biblical with a goal of one percent change of my church. We as pastors cannot change the church culture by ourselves. But we must keep doing something for a little change persistently and tenaciously” (2009). Jiyoungh Ahn agreed that genuine change in the Korean church does not occur suddenly at one time, or according to the steps, but rather takes place in the same way that “a small leak will sink a great ship.” Jiyoungh Ahn said in his interview,

I define that mission is life. As a person’s life cannot be changed suddenly, church culture cannot happen suddenly at one point, rather a church changes slightly at a very slow speed we cannot recognize. It is like that we cannot recognize that the earth keeps turning. Unless a Christian at least try to live out a missional life in his or her own life, it is not easy for the Christian to understand or do a mission
wholeheartedly beyond mission as a religious activity or program of the church. For missional change of the church, I just kept preaching the same message in worship services, discipling small groups with the same message, and emphasizing the same message whenever I have a chance to share, educate, or proclaim for at least three to four years. Now I saw a little change in their thinking and behavior that keep trying to sacrifice themselves, think others first, or serve the needy around them. (2009)

Challenge for the congregation in the three levels must be continual, consistent, and simultaneous. Consistency of giving the same vision and direction changes people’s thoughts and behaviors little by little. Those interviewees also think that people are not changed systematically by stages according to the strategic plans. Rather people change their lives by “failing forward” in application and practice of the message of God in their daily lives (Maxwell 2000).

**Congregational Level Impact Ministry System**

First, the congregational level impact ministry system of the TIMS is an impacting system of the ministry targeting large group meetings at the congregational level. For example, there are large group meetings in Korean churches such as Wednesday, Friday, and Sunday worship services, seminars, revival week, prayer meetings, and church-wide Bible studies/education programs. One characteristic of worship-centered Korean churches is that they normally have at least ten worship services every week: six or seven dawn worship services early every morning, Wednesday evening worship, Friday overnight prayer worship, Sunday morning and evening worship services. The senior pastor has to lead and preach in all these services. In addition, Bible study groups, small group meetings, and other witnessing activities
meet at different times. Korean Christians who actively participate in all these meetings come to the church almost every day.

In addition, Korean Christians have worship services on every occasion of personal celebrations and condolences, such as wedding worship, first birthday thanksgiving worship, business-opening worship, moving to a new house worship, sixtieth birthday worship, construction worship, funeral worship and so on. The senior pastor has to lead all these worship services and preach on all these occasions. If we consider those worship services as opportunities for education, there are at least ten hours of teachings every week, many hours of education for Korean congregations. Why then have Korean churches become ingrown? It is not because Korean congregation are not educated enough but because the contents of the teaching has not flowed down to the individual’s life as a lifestyle. In other words, teaching and learning have been emphasized, but practice and implementation have not been executed in earnest in Korean churches. The senior pastor is the key person because the senior pastor mostly leads and preaches in all the worship services. Therefore, the senior pastor’s philosophy and understanding of Christianity is central, and there must be a well-established communication channel and impact system to make them part of church members’ lives.

Worship is the starting point of change in the Korean diaspora church. Above all, the sermon in Sunday worship services is the most important, powerful, and influential to educate, empower, and create vision for the whole congregation. Seven out of ten senior pastors interviewed answered that the most powerful factor for challenging, motivating, and changing the church culture is the proclamation of Word of God through the sermon
in Sunday worship services. The sermon forms the whole congregation’s understanding of Christianity, the Trinity, church, world, mission, and so on.

The Sunday worship service is the focal point for Korean Christian life. It is the high point for the all pastors, and Christians to anticipate, prepare, and participate so that Sunday worship time is situated in the center of all Christian ministries in the church. After Sunday worship, most Korean Christians feel that they have finished what they are supposed to do as Christians and pastors. Seven out of ten senior pastors assert that any change or transformation of a church must begin with Sunday worship because it is a real situation of worship-centered Korean Christianity.

As Herrington, Bonem, and Furr emphasize in the chapter of Spiritual and Relational Vitality, “we must have an ongoing encounter with God’s holiness and God’s grace” (2000, 18) as Isaiah responded “Here am I. Send me” after he saw the King, the Lord almighty and realized himself to be a man of unclean lips (Isa 6:5). The worshipers begin to change by realizing God’s grace and holiness and how sinful humans are in the encounter with God during the worship. Kyu Sam Han also explains it as the total experience of worship, which means not only intellectual awakening by the proclamation of the Word of God but also all experiences taking place during the worship to challenge the worshippers to initiate change from their inner heart (2009a). Worship must be the integral factor as a key component of the transformation process (Herrington, Bonem, and Furr 2000, 20).
Group Level Impact Ministry System

Second, group level impact ministry system of the TIMS is an impacting system of the ministry targeting various small groups composed of ten to fifteen people in a church. Congregational level ministry cannot help individual life change in detail. The church needs to help individuals relate the Word of God to personal life and character so that each member of the church can practice and experience life change through God’s Word. Small group ministry helps individuals experience small achievements of life change in various areas of personal life. As Kotter indicates, “generating short-term wins” (1996, 117), the church focuses on small changes in small life matters in God-honoring and delighting ways in everyday life through small group ministry. As King David confessed, he had confidence for victory in the battle with Goliath because he experienced God’s deliverance from the paw of the lion and the paw of the bear when he took care of his lambs (1 Samuel 17:37). So also people gain confidence about life change through small changes in personal life and through mutual learning about the Word of God.

The weakness of Korean diaspora churches is that they are weak in helping individuals live out the Word of God in concrete ways in their daily life. They seem to believe that excellent sermons change individuals’ life and behavior. Nowadays many Korean pastors and Christians sympathize with the fact that Korean Christians and pastors do not live like Christians but rather as businessmen intent on making their churches grow and expand. The Korean diaspora church has not developed a program or system that helps individuals to experience life change by relating the messages to personal life and following them up to complete their life change plan in daily life. The
key to the small group level impact ministry system is to help individuals follow through and make the teachings or learning a part of their personal life and character through small group meetings.

Korean churches have failed to connect and apply the Word of God to personal life. Instead they have produced intellectual and knowledgeable Christians whose lives do not live up to the level of their knowledge. Korean Christians are satisfied with what they have learned from the church, but do not know how to live it out in their lives or how to help others live it out. James Kim points out that there are many nonsense situations in Korean churches.

There are many people who go for short term mission trip every year do not care about their employees who came from the country where they go for mission trip, handle their employees like slaves, and look down on them. There are many Christians who evade taxes and swindle in their business but cry for the people in the mission field. I cannot understand those people. I doubt whether they understand what Christianity is and who a Christian is. They try to be faithful for religious programs provided by the church. However, they do not try to change their own life into biblical life. The person who lives like a missionary here can do right mission in other places. So I do not encourage church members to do mission projects but to live as a faithful Christian in their daily life. The focus of my ministry is on transforming self rather than creating religious programs (2009).

Korean churches have created and provided many good programs for personal spiritual growth, but have overlooked developing genuine Christians in the arena of daily life. It is the time to focus on developing embodiment ministries.

Church is not a factory that produces identical products in a short period of time but a farm that plants the seed of the Word, waters, fertilizes, and cultivates an individual’s life over a period of time as farms produce crops through necessary procedures. It takes time for a normal life to change into a God-delighted life. In order to do this, every single Christian needs to keep reflecting, modifying, and reapplying the
Word in daily life by interacting with others and sharing one’s own life struggles, hardships, and victories in a small group setting. The point of small groups is to help individual Christians practice what has been learned, to watch over one another in order for each person to experience God’s grace, and to keep encouraging each person to embody the Word as a part of personal life, character, and spirituality.

Compared to the amount of teachings in Korean churches, there are few ministries that relate the Word of God to personal life and help people to practice it in their daily lives by following up, checking out, and helping along. In fact, there are almost ten different teachings every week if one attends every service and every Bible study. But how does the church help individuals live out in daily life what they have learned? Many Korean Christians and Christian leaders think they are faithful Christians if they understood conceptually what they have heard from sermons, Bible studies and seminars. Moonjjang Lee asserts that Korean churches need to help people experience the Word of God in their daily lives and to inspire them to become like our Master, Jesus Christ (2009). Lee compares a Christian who becomes like Jesus Christ to “a person desiring to become a martial arts master” (2008, 151). He explains that after the person has learned all the skills from teachers, he must then invest time and energy into practicing to become a master (2008, 151). Korean Christians have kept learning the Word of God without practicing it. They need a process of embodiment. Korean churches have done a great ministry of worship, education, and evangelism but now they need to develop ministries that help Christians embody the Word of God and become like our Master, Jesus Christ.

A Process of Embodiment. I suggest that the small group level of ministry must include five elements: content, plan, action, evaluation, and modification. First, there
must be clear content that people can deal with, content which comes from the main
teaching of the week by the senior pastor. Church members need to practice, apply, and
make this content a part of their lives. Second, each member of a small group shares his
or her own action plan for applying the content in personal life. Third, all members share
how they have succeeded or failed to apply or practice the content so that all members
can help one another to find out what the Bible says about any given situation. Fourth,
there must be a process of evaluating how individuals felt when they practiced it, what
the difficulties and benefits were, and how God led in the course of action. Finally,
members modify their own concept or understanding through a mutual learning process
with small group members. The process of embodiment must be carried out in a small
group setting without failing to deal with or touch each individual’s life change.

I found Alan Roxburgh’s Missional Change Model very helpful for the group
level impact ministry of the TIMS. He introduces a process of cultivating a culture of
change in a local church: awareness, understanding, evaluation, experiment, and
commitment. He argues that “culture change is never achieved through top-down
processes; it happens as people are empowered to name their own realities and develop
experiments in which they test out new habits and practices” (2009, 139), a technique
which is a bottom-up process. Although this bottom-up process can be carried out at the
small group level in the context of the Korean diaspora church, a top-down process will
be more effective in the hierarchical and authoritative structure of the Korean diaspora
church in North America. His model can be effectively used in the small group setting of
the Korean diaspora church. Then, missional transformation enters deeply into the DNA
of small groups when they progress as a process among the small group members
As Roxburgh describes the role of leaders in terms of the church-wide setting,

The leader of a small group in the context of Korean diaspora church needs to develop skills in creating environments in which the people themselves do the work of discerning and discovering the imagination that the Spirit is giving them for mission. The leader creates space and experiences for others to imagine what the Spirit is calling forth. It is a move away from the people being passive to the people being at the center of the processes of discernment. (2009, 139)

*Small Groups Must Have a Mission Field.* The small group must have at least a missional field to apply, practice, and experience the Word of God so that members of the small group can encounter life change and the working power of the Word of God through the Holy Spirit. As Lesslie Newbigin proposes, Christians can experience a radical conversion/true conversion/life transformation, which is a work of God, through missionary encounter of the gospel and culture (Newbigin 1986, 3-6). In other words, Christians can experience God's life change or transformation when they bring the gospel along and apply it in the cultural field of their life. Newbigin states that “every statement of the gospel in words is conditioned by the culture of which those words are a part, and every style of life that claims to embody the truth of the gospel is a culturally conditioned style of life” (Newbigin 1986, 4). The Word of God must be embodied as a personal lifestyle and character by a radical conversion through missionary encounter of the gospel with the individual's culture of life.

*Make Role Model Small Groups.* For effective small group level impact ministry, the senior pastor needs to create a role model small group that can prove how the ideal small group looks and works for life changing embodiment process. Eun Tae Lee argues that the ordinary church members receive more influences from lay leaders such as elders
and deacons than from the senior pastor or other pastors in real life settings. There are not many opportunities for lay people to spend time together with the senior pastor, and people think that it is natural for pastors to live as faithful Christians because they are full time workers for the church. But they get a shock when they see elders and deacons who live like a real Christian, because they work for a living just like themselves. Lee stresses that ordinary Christians need role models from ordinary Christians to copy and follow after. So pastors need to show how ordinary Christians live as role models for other Christians. It must be remembered that the goal of creating small group role models is for the role models to be able to reproduce the same kind of small groups.

**Personal Level Impact Ministry System**

Third, personal level impact ministry system of the TIMS is an impacting system of the senior pastor and church leadership's lifestyle as the best visible role model of Jesus Christ. As Paul said, “follow my example, as I follow the example of Christ” (1 Corinthians 11:1), the senior pastor and church leadership need to make their own lives role models for the whole congregation to follow with voluntary passion. The leadership is the key for missional transformation in the hierarchical and patriarchic context of the Korean diaspora church in North America. Alan Roxburgh delineates the missional leadership: “leadership is a critical gift, provided by the Spirit because, as the Scriptures demonstrate, fundamental change in any body of people requires leaders capable of transforming its life and being transformed themselves” (Guder 1998, 183). The key of missional leadership begins with the ability to transform oneself. Then the leader will be able to transform others.
If the senior pastor does not demonstrate what a missional life looks like in his own life, no one in the congregation will be influenced to become missional. If the pastor truly believes that the church must be missional in nature, then he needs to be missional in order to show what a missional life is. The pastor must be able to communicate effectively to the whole congregation at the deepest heart level what he believes. If the pastor does not live a missional life or demonstrate it in his life, transformation will never happen among the congregation.

Challenging and motivating at the congregational level and small group levels is not enough. As stated above, the senior pastor in the context of the Korean diaspora church is viewed almost like the martial arts master who can make no mistakes at all. The Korean congregation expects the senior pastor to be a perfect man of God based on a preconception. A popular saying among Korean pastors is, “Even though a pastor does nine great jobs, if he makes one mistake, he will lose the trust of the congregation.”

The life of the traditional Korean senior pastor is filled with work for the church: administration, sermon preparation, pastoral care, counseling, and teaching ministries. In addition, some traditional Korean male pastors think of themselves as CEOs of the church whose job is to issue orders to the leadership of the church and make decisions without living a missional life. Church members complain to church boards that these pastors hold meetings and make decisions but are not actively involved in ministries as role models for the congregation.

The Confucian patriarchy background contributes to this situation. These kinds of traditional pastors cannot be good missional models for the congregation. They can only
give out teachings, lessons, or lectures for the congregation; but are not able to cause or experience life transformation.

Traditional Korean pastors need to live an intentional missional life so that they can experience and realize for themselves what a missional life is, how hard it is for church members to live out a missional life, and what difficulties and hardships are encountered in living a missional life. For example, they need to meet and have conversations with not-yet Christians, engage in community activities or events, serve neighbors’ needs, and help the needy. They can sympathize with church members’ difficulties, hardships, and conflicts so that the pastors can guide or give practical and helpful directions or steps for the congregation to follow wholeheartedly. Many traditional Korean pastors think that they are teachers, equippers, and directors in a church who just need to teach, guide, or direct the next place for the congregation to move without involvement, field relationship, and participation in a missional life.

A senior pastor must be a missionary and a field marshal. Not only the senior pastor, but also church leadership must be able to demonstrate that God is doing His mission in the midst of the world and act incarnationally to redeem and renew creation as Jesus Christ did (Guder 1998, 185). Following after Jesus’ life, the leadership of the church needs to do His mission, which is “the formation, fulfillment, and empowerment of a new community, a new people created and sent by God” (Guder 1998, 185).

The senior pastor needs to be able to scout spiritually gifted persons for the missiological purposes of the church for the world. God has given to the church certain ministries in the form of individuals: apostles, prophets, evangelist, and pastor-teachers (Ephesians 4:11-13). As Jesus selected his disciples, developed them as disciples, and
sent them out to the world, the missional pastor must discern and place individuals based on spiritual gifts for the missional goals of the church.

The most important factor for any missional leadership is to receive the guidance of the Holy Spirit. Any discernment, selection, decision, or judgment the leadership needs to go through must be done in “close relationship with and reliance on the directions of the Father through the Spirit” (Guder 1998, 186). The most dangerous temptations that have thrown down Korean senior pastors in North America are money and sex scandals. Most Korean pastors agree that the Korean diaspora church in North America can be brought down in a day by a senior pastor’s monetary affair or scandal. For example, several Korean churches with over 2,000 or 3,000 members splintered into numerous smaller churches because of senior pastors’ scandals. Since we know that the Korean diaspora church has a heavy dependency upon the senior pastor and the role of the senior pastor is critical in its existence, the only way to prevent these problematic situations is for the senior pastor and church leadership to have a close relationship with the Father and reliance on the directions of the Spirit. Roxburgh states the key to missional leadership: “the practice of regular spiritual disciplines (the ecclesial practices) is essential for such a life in Christ’s footsteps” (Guder 1998, 186).
CHAPTER 7

CONCLUSION AND MISSIOLOGICAL IMPLICATIONS

When I was serving as a missionary in Singapore, I came to realize the important role Korean diaspora churches play as socio-cultural centers.” But I also became aware that although the Korean diaspora churches do very well as a sociocultural center in the Korean community. Although the Korean diaspora churches do very well at serving as entry points for prospective believers by meeting their diverse needs in a foreign land, they have not yet fulfilled their ultimate goals of training and sending them as missionaries in their daily lives. Under the influence of capitalistic triumphalism from the Western church, the churches in their survival situation have pursued the physical and numerical growth of the church in terms of assets, finance, and members. They have pursued their own growth within the four walls of the church, and they have been doing missions as a part of the diverse ministries of the church rather than an expression of their original nature and identity. Korean Christians have come to view mission as a program or an activity of the church taking place in geographically distant areas. They live sanctuary-bound Christian lives, doing missions as a church activity without recognizing that they are called to be missionaries in their daily lives.

Conclusion

This research project focused on how ingrown Korean diaspora churches in North America might be transformed from traditional to missional churches. Although there are some missional change models for western churches, no research has provided a theory about a change model for the Korean diaspora church in North America. That kindled my
interest in producing a theory of change that might help Korean diaspora churches with a traditional Protestant understanding of ecclesiology consider and turn to a missional ecclesiology. My belief was that Korean culture, particularly Korean Protestant church culture, would require a uniquely Korean change model. That is why I chose grounded theory as my methodological approach to the study. There are plenty of off-the-shelf theories of change. Among the most popular are those of John Kotter and Everett Rogers. I looked at Kotter and also Jim Herrington, whose approach is Kotter-like, but geared to the church. I also looked at proposed missional change models by missional church advocates like Alan Roxburgh, and Rick Rouse and Craig Van Gelder. All are cited and described elsewhere in this dissertation. Again, however, none of these took into account the specific problem of bringing about missional change in highly authoritarian structures like those found in all first-generation Korean diaspora churches. To get at the causes of the large number of ingrown churches in the Korean diaspora churches of North America, I visited churches and pastors who seemed to breaking the mold. Particularly helpful were senior pastors with a missional vision, as well as lay leaders committed to a missional life.

A foundational study of the contextual and the historical backgrounds of the Korean diaspora in North America helped me understand why Koreans emigrated, what situations stimulated their coming to North America, and how their motives changed over time. Important to the study was their demographic profile such as age, education, income, and occupation, and the influence they had on immigration to North America over time. The history of the Korean diaspora church in North America showed how the Korean diaspora church was formed, how it has functioned, and what kind of roles it has
played among Korean communities in a changing social, cultural, and demographic context over time.

Questions motivating the study were answered. First, what might a Korean diaspora church with a missional ethos and practices look like? The ultimate goal of a missional Korean diaspora church is cooperating in the *missio Dei*, which is to bring all things in heaven and on earth together under one head, even Christ (Eph 1:9-10). The church does not have its own missions but participates in His mission. So the church understands itself as a missionary, as an agent of God in the world and for the world.

A missional Korean diaspora church understands itself in a twofold sense, as a gathered church and a scattered church. The gathered church edifies, or “builds up” the church, as Jesus built up the disciples, but not as an end in itself. Jesus was preparing the disciples to be sent into the world. Art McPhee says “the examples and teachings of Jesus Christ in the Scriptures are a way of translating the *missio Dei* into the language we can understand” (2010b). The church can have its own missional/ministry vision as it moves along the leading of the Spirit. In fact, it must because God plants every church in a different context and gives every church a unique blend of spiritual gifts to be bearers of the good news of the kingdom in that context. The Spirit leads the church to align its ministries with *missio Dei* while, at the same time, enabling it to participate in the *missio Dei* in specific places in the world.

I also asked the question, what are the chief cultural obstacles to paradigm change in a traditional Korean diaspora church? Traditional Korean diaspora churches in North America have a hierarchical structure with the church board as the highest decision-making body in the church. The first task for affecting a paradigm shift in a traditional
church is to lead the church board toward a missional vision. In the authoritarian culture of a traditional Korean church, the only person who can lead the church board in that direction is the senior pastor. This fact underscores the importance of the senior pastor as a crucial cultural factor to be taken into account for those hoping for the adoption of a missional ethos in the Korean diaspora church. The role of the senior pastor in a traditional Korean diaspora church is crucial. He has almost absolute power.

Social status, position, and title are very important for Koreans, especially for men. Since Koreans in North America are mostly a minority and considered as lower class people, the tendency is for Korean men to seek a higher position in traditional Korean diaspora churches in North America. A silent goal for Korean Christian man is to be an elder as a member of the church board, the highest decision-making body in the church. For the same reason, many Korean men become business owners.

Closely related is the Korean patriarchal/authoritarian structure. In Korean families, the father is at the top in influence and control. He is the unquestioned highest authority among family members. As the church’s spiritual father, the senior pastor is regarded in the same way—even more so. This is especially true of first-generation, Korean diaspora churches. These cultural factors are based on the teachings of Confucius. As Newbigin states, “every statement of the gospel in words is conditioned by the culture” (Newbigin 1986, 4). So this Confucian cultural background conditions traditional Korean diaspora churches. Therefore, if a Korean diaspora church is to acquire a missional understanding and become the force for the kingdom God intends it to be, the senior pastor and his board will, of necessity, have to be persuaded first.
However, despite their power, the pastor and church board do not have the final say. A paradigm shift may not occur without them, but, on the other hand, if their congregation is well ensconced in one way of thinking and acting—a good plan and good pastoral skills will be essential in overcoming a natural inclination not to leave the known path for a new one. So, suppose the pastor is on board with the importance of adopting a missional stance. What then? Based on my reflection on several change theories, and the data and interviews for this study, that is why I decided the best answer to that question—an approach that would fit well in Korean culture—would be a gradual, systemic one, guided by the senior pastor. That is why I have proposed what I call the “Threefold Impact Ministry System” (TIMS), which, of necessity, needs to be led by the senior pastor.

Since the senior pastor’s role in a traditional Korean diaspora church is so important, the very first step in initiating a journey of missional transformation depends on the senior pastor who is the key to change. No one other than the senior pastor has the power to impact, initiate, and cultivate a new atmosphere among the whole congregation.

TIMS is a system whose elements the senior pastor has to apply simultaneously and consistently. The key to TIMS is its three-level intervention, applied gradually and simultaneously. The successful initiation of a missional transformational journey depends on the senior pastor’s consistency in applying the TIMS.

An important factor the senior pastor must acknowledge is the psychological dynamic in the process of change. If the senior pastor wants to lead a successful change, his authority is not enough. He needs to consider the congregation’s emotional reluctance to change. That is why a gradual process is recommended. Major changes usually involve
the emotions as much or more than the intellect. Nonrational factors outweigh cognitive ones. Most culturally-centered groups—and Koreans more than many—make major shifts slowly and cautiously. A sudden shock to the system seldom works well.

**Significance of This Study**

This research reconfirmed the author’s conviction that both individual transformation and congregational transformation must begin from personal in-depth encounter with the essence of the gospel of Jesus Christ. Korean pastors and lay leaders believe that the transformation of the church and individual life-change begin to take place when individuals encounter God and experience the holiness and the vastness of God. Transformation depends upon God, not on people. Only the people of God can challenge or cultivate the new atmosphere of a new culture in the church. When people think about any change of individuals or churches, they must not jump into any strategic plan or organizational transformational theories but must help individuals or congregations encounter the core of the gospel of Jesus Christ first.

The author believes this study fills a void in the literature regarding a viable model of change for Korean diaspora churches in North America, particularly those that would benefit from reconsidering the biblical purpose of the church: to cooperate in God’s mission to the world. Although there are many publications and conversations for understanding a missional church and the missional transformation process, as well as a field guidebook for implementation for the western church, there is little literature in the field on how, specifically, to guide a shift of ecclesiological understanding of Korean diaspora churches. Furthermore, this study is valuable for those who are interested in
missional transformation of the traditional (Korean) church not only in North America but also in other countries in the world. As this research builds upon the work of Sinyil Kim, the author hopes others may build on this research.

Personally from July 2010, I will be serving the Christ United Methodist Church in Honolulu, Hawaii, which is the first Korean diaspora church in a foreign country. Although it is not a first-generation diaspora church, I think the TIMS approach will probably work well. So, I plan to apply the conclusions of the research to initiate a journey of missional transformation in an old and traditional Korean diaspora church in North America. This study will be a significant resource.

**Missiological Implications**

This study of the need of a missional ecclesiology in traditionally-minded Korean diaspora churches in North America has built upon the work, Sinyil Kim’s dissertation, Korean Immigrants and Their Mission: Exploring the Missional Identity of Korean Immigrant Churches in North America (2008). Sinyil Kim establishes a theological work on the identity of Korean immigrants and the Korean diaspora churches in North America; further research should help the Korean diaspora pastors to implement missional concepts in practical ways.

The missional church conversation is actively taking place in the context of the Western Christianity among the people who experience the decline of the western Christianity and are aware of the problems of the Christendom, institutionalized Christianity, and business model churches. They are attempting to solve the problem by redefining or reorienting the understandings of church, world, mission, and the kingdom.
of God (Guder 1998, 1-3). They consider North America as a mission field and try to restore the missional essence of the church theologically. More new books or articles about the missional church are being published in order to develop the ideas and to help pastors implement them in their churches. However, this topic is not being recognized or being highlighted widely among the Korean diaspora pastors and churches because they are mostly focused on getting established and becoming viable—on making it as immigrant, minority churches. They exist in what might be called a “survival mode” even though they are situated in a mission field of North America.

This study reflects the author’s contention that Korean diaspora churches in North America would do well to consider a shift to a missional ecclesiology. By that, a particular understanding of “missional” is assumed, since many are presently putting into the term their own definitions, not understanding the very specific intent of those who, in the 1990s, revived the term, “missional.” Min Young Jung has expressed this need for a clear definition of missional church. In a personal conversation at the GLocal Conference on March 17, 2010, he told the author that “someone needs to make it clear the definition of a missional church in the Korean diaspora context in North America because different people define a missional church in different ways. The concept of a missional church is unclear to Korean diaspora pastors in North America now.”

Andrew Walls says, “People from the non-Western world will be the principal agents of Christian mission right across the world. Even in the Western world, they will have a significant place, for it may be that in some areas of the West at least, Christianity will increasingly be associated with immigrants” (Walls 2006, 16). Missiologists or scholars in the West need to study and develop a theology of diaspora in consideration of
the importance of diverse diaspora people in North America from all over the world. This study might be valuable for those who have a similar approach and concern about the evangelization of the West.

Not only Korean Christianity but also Christianity in other countries that have received the culturally Westernized gospel from the Western missionaries may have the same concern about truncated Christianity. They also need to rediscover the true meaning of the church’s call in their own context by rediscovering the early church’s understandings of the church, mission, world, and the kingdom of God. This study has sought to reflect on those issues, offering some concrete responses for Korean diaspora churches, particularly those in North America.

However, Christian identity as a diaspora is applicable not only for the ethnic minorities in North America but for all Christians. Missional ecclesiology comprehends all Christians as persons who belong to God, and are sent by God as kingdom citizens to a world that is dominated by the spirit and ambitions of the evil one. Therefore, all Christians are to be understood as the diaspora. As the center of Christian gravity has shifted southward during the latter half of the twentieth century and the world has become increasingly globalized, it is self-evident that non-western Christians and the diaspora will increase in number, be active in Christian mission, and impact the world with the gospel. In the circle of the Christian world mission movement, the study about diaspora needs to be dealt with and developed with serious concern.
Suggestions for Further Research and Implementation

The further development of approaches that can cultivate a new missional outlook in the Korean diaspora churches in North America is vital. The Threefold Impact Ministry System (TIMS) in a conceptual or theoretical level gives a general description of a workable system. However, the TIMS must be tested and refined. Korean pastors need a practical frameworks and suggestions. I believe further developing the TIMS approach, providing more detailed help at each level from what is learned in actual cases of its application might be of substantial help in that regard.

There is also a need for approaches and models of change for second and third generation Korean American churches in North America, because their culture has been formed differently from the first generation of Korean diaspora. This requires further research, focusing on 1.5 and second-generation Korean diaspora churches in North America.

Korean diaspora church in other countries might also benefit from this study, for TIMS focuses not on context but first generation Korean culture in expatriate settings. Therefore, the TIMS would be applicable for the Korean diaspora churches in other countries. However, the possibility needs further research with consideration given to individual contexts. Conducting such research may well prove fruitful in God’s ultimate purpose of bringing “all things in heaven and on earth together under one head, even Christ” (Ephesians 1:10)—that is, with respect to God’s use of Korean diaspora churches all over the world towards that end.

Not without significance is our focus on heart-change in Korean diaspora churches. We have not suggested that developing a contextual model of change for these
churches is a mechanical or organizational reshaping, driven by the pastor. Inherent in the process is the need for psychological change, something emphasized in Kotter's *The Heart of Change*, following up his previous book, *Leading Change*. Even though Korean Christians follow and obey the direction of the senior pastor physically, they are not fully being changed by the authority of the senior pastor without the change of heart.

Especially, approaches for the second and third generation Korean Americans must be changed from the one for the first generation of Koreans at least in terms of the change of heart. The meaning of the change of heart must be studied for a more genuine change or transformation of the church.
APPENDIX

Semi-Structured Interview Guide

1. How long have you been in North America?
2. How long have you ministered in Korean diaspora churches in North America?
3. How long have you ministered at this church?
4. How do you think other pastors understand the church? How do you think your church members understand the church? How do you understand the church?
5. How do you think other pastors understand mission? How do you think your church members understand mission? How do you understand mission?
6. How do you understand the relationship between church and mission?
7. What is your final picture of your church? What is the vision/goal/future of your church? What is the main focus of your church?
8. What are you currently doing for your final picture of your church?
9. What are the barriers / obstacles / difficulties on your way to the final picture of your church? (Cultural, Social, Organizational, Structural, or Environmental, etc.) How do you think can you get rid of or overcome them?
10. Have you ever experienced any changes in your church? Has your congregation ever changed in any significant way? What were they? What did you do? How did the change happen?
11. How do changes take place in a Korean’s mind or thinking or behavior? In what ways? What do Korean Christians agree on? How can changes take place among them?
12. What do you think is the role of the pastor? What do you think church members think is the role of the pastor? What are key differences between these perspectives?
13. Other than your own church, do you know of any Korean diaspora churches that have made big changes? What are those churches and how did the change happen?
14. What is the best way to bring about changes in Korean diaspora churches? Do you know of any successfully transformed cases among Korean diaspora churches?
15. How do you define missional ecclesiology in the Korean diaspora context?
16. What do you think does a model of missional Korean diaspora church look like?
17. Why do you think your church is missional (or not *missional*)?
18. How did your church become missional? What did you do for it?
19. Are your congregations 1\textsuperscript{st} generation, 2\textsuperscript{nd} generation, and 3\textsuperscript{rd} generation? How many percentage of each generation make up your congregation?
20. How are they different? (1\textsuperscript{st}, 2\textsuperscript{nd}, and 3\textsuperscript{rd} generation)
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