BIBLICAL FOUNDATIONS FOR THE CELL-BASED CHURCHES APPLIED TO THE URBAN CONTEXT OF SEOUL, KOREA

By

Hae Gyue Kim

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This dissertation is on how to make the Korean urban churches grow again. First, the author surveyed the churches in Seoul, which have played leading roles in church growth, even though their growth is now stagnating. Second, the author diagnosed the problems of these churches through the window of the cell group. Most churches in Seoul are cell-based churches, in need of a new philosophy and method for urban ministry in the rapidly changing urban context of Seoul. The author's contention was to renew cell group ministry in Seoul in order for churches in Seoul to grow, which will impact the growth of urban churches in Korea.

In order to find important strategic principles for cell group ministry in the churches in Seoul, four research questions are asked: "What are the theological and biblical foundations for cell group ministry?"; "What are the urban characteristics that are relevant for cell group ministry in Seoul"; "What are the cultural characteristics that are relevant for cell group ministry in Seoul?"; and "What are the features of the current cell group ministry of the churches in Seoul?"

To answer these questions, the author examined the relationship between ecclesiological foundations, biblical insights, and urban and cultural relevance for cell group ministry from the Bible and other books. The author utilized field research for the evaluation of cell group ministry of the churches in Seoul.

Based on these studies, the author suggested some strategic principles for cell group ministry in Seoul: to re-establish the concept of both the cell group and the cell-based church, to reshape their present structures from a status-oriented one to a function-oriented one, to reshape its present cell group composition from a region-based one to a relation-based one, to train cell leaders so that they can make and multiply their own cell groups, to endeavor to win souls, rather than attracting the transferred, and to regain the credibility from the community.

Mentor: Edmund Gibbs 328 word

ENGLISH LANGUAGE DISCLAIMER

As a non-native speaker of English, I am aware that my writing may at times lack clarity, though I have attempted to write as clearly as possible. Please note that the primary purpose of this work is to acknowledge a theory and to apply it to a particular context. I appreciate the editorial assistance I have received from various individuals, but acknowledge that the responsibility for this work is entirely my own.

DEDICATION

To my Loving Family

and

Faithful Supporters

in Jesus Christ

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All glory to the Lord. My God has given me this opportunity to rest and study at Fuller Theological Seminar. I appreciate Fuller, a place where I reflected upon my past ministry and carefully planned my future ministry with more knowledge.

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I appreciate my mother and parents-in-law, who are still praying for me. I am really thankful to my wife, Alice and three children, Sarah, John, and Paul, who have always been my joy and my helpers. I really appreciate my faithful supporters, who for a long time have been supporting me spiritually, mentally, and materially.

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LIST OF ABBREVIATIONS

ABD	The Anchor Bible Dictionary
AGR	Annual Growth Rate
DGR	Decadal Grwoth Rate
GNI	Gross National Income
GNP	Gross National Product
KNSO	Korea National Statistical Office
KPC	Korean Protestant Church
KTLA	Korea Times LA
SMR	Seoul Metropolitan Region
STY	Seoul Statistical Yearbook
WBC	Word Biblical Commentary

INTRODUCTION

I have pastoral ministry in three countries. The church where I served as an associate pastor was a mega-church with about 10,000 adult attendees. This church paid its full attention to growth. Church growth was taken for granted by the pastors and elders without considering its necessity or reasonableness, because it had become a kind of ideology in many urban churches in Korea. The goal of growth pushed the church leaders, who then pushed the church members. The failure to meet the expected growth rate became the primary reason for the frequent leadership changes and other conflicts in the church. In a sense, the church and its leaders were the victims of the church growth ideology.

When I became a senior pastor at a Korean church in Tokyo, Japan, I clung to the goal of church growth even though I had in mind a new style of pastoral ministry, different from that of my previous church. My strong desire and hard work produced rapid growth and the establishment of a new church building in a short period. I had a successful pastoral career. However, my subsequent pastoral ministry in a small Korean church in Orange County, California, discolored my previous success in Tokyo. Despite the hard work and dedication, I could not make the church grow. None of the theories on church growth seemed to work and I became exhausted spiritually and mentally. To make matters worse, the church members began to turn their backs on me, condemning their pastor who was no longer able to cause growth.

It was the most miserable time in my pastoral career. However, in the midst of such disappointments, God's love led me to experience a Copernican revolution in my

pastoral career. I discovered that the essence of pastoral ministry is consistent faithfulness to God and true love for the church members in any circumstances.

Our society has two pairs of opposing values: being or achievement, and faithfulness or success.[1] Faithfulness serves being while success serves having. Both pairs of values are evaluating scales as well as values for our lives. It is no surprise that the secular society pursues achievement and success and makes them dominant scales. In contrast, the church is to pursue being (Gal. 4:19; Eph. 4:24; 2Pe. 3:11) and faithfulness (Mt. 25:21; 1Co. 4:2) and makes them important criteria. Achievement and success are also God's blessings, but they are given as the result of being and faithfulness (Mt: 6:33; Jn. 15:4). Achievement never surpasses being nor does success precede faithfulness. The church is the place where the false values of society are corrected and the wounded who fail in writing their own success stories are healed. However, in the church today, the sacred values of being and faithfulness are held captive by the secular value of achievement and success. Many churches aim at rapid growth and their leaders make every effort to obtain it. However, the goal of growth is seen far away like a mirage in the reality of the overall stagnation of the church in Korea. Many churches are still struggling for the supreme goal of growth, and paying little attention to the expansion of the Kingdom of God. The secularization of the church today surely calls for a reformation in the future.

Recently, a mega-church in Seoul opened a branch in Orange County, California. The branch church attracted over 400 adult attendees within four months of its first worship service. All the attendees were previous members of other churches. Many believers are still flocking to the church. This will make the church a big church, which will soon be seen as a model of rapid growth. Other small churches in this area may close their doors. This church started with a good location, big church building, abundant

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[1] Erich Fromm deals with this issue deeply in his book, *To Have or To Be* (1976).

human resources, varied programs, and a famous brand name. Church members today no longer show loyalty to their churches, instead they readily transfer to other churches at will. I do not take sides with the small-sized church nor with the large-sized church. The issue is that the marketing mentality of the church today brings about many problems such as competition among churches, incompetence to make faithful disciples of Jesus, or distortion of the gospel message (Gibbs 2000:41-50).[2] My primary concern lies in how God's church realizes its essential nature in the world.

This reality of the Christian society raises urgent and important questions. "What kind of church does God want for this society? What kind of life does God want from his people?" Churches that meet people's needs well will be successful because Christians will choose to attend those churches. However, the church has a mission to correct people's needs contaminated by secular ideas and desires. If a church neglects to lead its members in the right way, it might as well be a secular group. Therefore, the church today has an urgent task: to evangelize the unchurched and renew its own. The right way toward to this goal would be to realize the church's essential nature, which precedes its growth.

The study of church growth has its origin from the desire to obey Jesus' supreme command effectively. The growth that it aims at is growth by conversion and the growth of the Kingdom of God rather than the growth of individual churches. However, many people tend to consider the study of church growth as a skill or means for the successful, numerical growth of individual churches. I hope that my study on the cell group ministry will be an answer to this problem. It is an endeavor to realize the essential nature of the church in society, and thus restore the original aim of the study of church growth.

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[2] Eddie Gibbs seriously points out the problems of marketing mentality of church today in his book, *ChurchNext* (2000). I will deal with this issue throughout this dissertation.

Background

There has not been a greater need than now for urban mission because of the rapid urbanization that has occurred all over the world. The success of Christian mission in the city means the success of Christian mission in the world. South Korea is a highly urbanized country in which eighty-eight percent of the population live in cities (*The Korea Times LA* 2002f:C25). Seoul and its satellite cities are a dominating power all over the country.

The urban churches, particularly the churches in Seoul, have played a leading role in church growth. However, they are stagnating in growth. Their stagnation directly relates to the plateau of the entire Korean church, in which many churches are competing against each other, losing their existing members and failing in winning new converts. In fact, the number of churches has increased 62.6 percent and the clergy has increased 68.9 percent from 1990 to 1995 (Noh 1998:39). In this situation, some urban churches are still growing fast and are becoming models for church growth. However, their growth is primarily by transfer, not by conversion. Such growth is not desirable because it not only causes a serious competition among churches but it also misrepresents true church growth.

Most urban churches in Korea are cell-based churches that have the cell groups as the basic building block. One of the primary factors of the growth by urban churches was their effective cell group ministry in the urban context. The competition and plateau of the urban churches are deeply related to the fact that they are not successful in realizing the essential nature of the church and winning souls through their cell group ministry. Therefore, it is necessary to evaluate cell group ministry of urban churches in the urban and cultural context in the light of the insights drawn for cell group ministry in the Bible. Out of this I will suggest key strategic principles for cell group ministry that are effective and appropriate in the urban context for the church growth.

Purpose

The purpose of the study is to find key principles for the cell-based church in order to grow the churches in the Korean urban context.

Goals

The goals of this study are:

1. To understand the biblical and theological foundation of church growth in the urban context.
2. To discover the characteristics of the Korean urban context in relation to cell groups.
3. To discover the characteristics of the contemporary Korean culture in relation to cell groups.
4. To identify key principles for the cell-based church which can facilitate church growth in the Korean urban context.

Significance

This study will contribute to the growth of the urban churches in Korea by suggesting strategic key principles for the cell-based church that are relevant for the social reality of the urban context and can demonstrate the essential nature of church. This study will contribute to urban missiology by developing new insights for urban ministry, a need because of the changing urban context in Seoul, Korea. This study also will give me the necessary perspective and knowledge I need to work as a church consultant in the Korean urban context.

Problem Statement

The problem to be addressed in this study is the role of cell groups in the growth of the churches in the urban context of Seoul, Korea.

Research Questions

1. What are the biblical and theological foundations for the cell group in the church?
2. What are the characteristics of urban areas that are relevant for the cell group in Seoul, Korea?
3. What are the characteristics of the contemporary Korean cultural context that are relevant for the cell group?
4. What are the characteristics of the cell group in the growing churches in Seoul, Korea?

Delimitations

First, this study focuses on the churches which have the cell group as their basic building block and have eagerly engaged in cell group ministry. Second, since this study was conducted to suggest insights for the growth of the urban churches, it primarily deals with the churches which have experienced significant growth. Third, this study deals with the churches in the city of Seoul, excluding the satellite cities, since it is focused on the change of cell group ministry due to urbanization. Fourth, this study focuses on the existing churches rather than newly planted churches, since the existing churches had already experienced cell group ministry as an outcome of urbanization. Last, this study does not give much consideration to the ages of the churches, since most of the urban churches in Seoul have experienced a growth in the time of rapid urbanization.

Definition of Terms

1. Cell groups (cells): A basic small group structure within the large church which meets regularly together for the true fellowship and work in the name of Jesus Christ.
2. Cell group structure: The cells' internal organizational structure and the ways the cell group relates to other cell groups and to the church as a whole.

3. Cell group ministry: The ministry being done within and through cell groups and cell-based churches.
4. Cell-based church: The church with the cell as its basic building block.
5. Cell-based church model: There can be various types of cell-based churches based on different organizational structures, philosophy, or methods of management. The cell-based church model refers to a specific organizational structure, philosophy, or method of management in a socio-cultural context.

Methodology

This study is conducted in order to find key strategic principles for cell group ministry in the urban context in Seoul, Korea. There were three steps: first to establish the theological and biblical foundations for cell group ministry; second, to find the urban relevance of cell group ministry in Korea, and third, to find key principles for cell group ministry in the urban context in Korea.

First, it was necessary to establish a theoretical frame of the cell group. However, there is no one theory that is agreed upon by most people, only models or methods, of cell group ministry. This situation led me to find strategic principles for cell group ministry in the Bible. However, the cell group as biblically portrayed does not reflect the cell group today although it has some important insights for cell group ministry. Therefore, I needed to define what the cell group is and to decide how to relate the insights in the Bible with the cell group today. In Chapter 1 I deal with some of the theological issues. Important insights for cell group ministry came from the New Testament, particularly from both Jesus and Paul's ministries because they were key persons who established and developed small groups and the church.

I looked for key insights from the New Testament rather than rely on models or methods on cell groups that are currently suggested. Most recent opinions on cell groups

come from the vintage point of a particular cultural context, and cannot be directly applied to other contexts. I established more solid theological and biblical foundation for cell groups than the current models and methods on cell groups. Part I deals with this issue.

Second, to find the urban relevance of cell group ministry in the urban context of Korea, it was necessary to study important theories on city and culture and apply these to cell group ministry. I found them from authoritative scholars in urbanology and culture in the West and Korea. Third, to find key principles for cell group ministry in the urban context in Seoul, Korea, it was necessary to survey cell group ministry of the urban churches in Seoul. I established key strategic principles for the urban context in Seoul, based on the study of the theological foundations and the urban relevance of cell group ministry. Part II deals with these issues.

Data Collection

First, in order to establish a theoretical framework for cell group ministry, I gathered the necessary information from biblical exegesis, books, articles, and the internet. Second, in order to evaluate cell group ministry of the urban churches in Seoul, Korea, I selected twelve churches and surveyed their cell groups. These are well known, growing, and cell-based churches (cf., Appendix A). I collected the necessary information through two channels: pastoral staff and questionnaire. I interviewed pastoral staff of the churches in order to obtain their pastoral philosophy, policy, method, and structure of cell groups of their churches (cf., Appendix C). Also I used a self-administered questionnaire, based on the theological and biblical study on cell groups (cf., Appendix D). In the questionnaire, I asked thirty-three questions representing nine categories: general information, evangelism, Bible study, fellowship, activity, leadership, relationship with other programs within the church, relationship with neighborhood, and

impact on community of cell groups. The questionnaire for cell group leaders was distributed to 271 cell group leaders of the twelve selected churches. I had executed a pretest of the questionnaire in the two Korean churches in California before I utilized them in the selected churches in Seoul (2002. 10.15-11.25). I visited each of the churches many times for both interviews and questionnaires which were originally written in Korean (see Appendix E & F).

Data Analysis

All data are classified according to each research question. The data for question 4 (the results of the survey) are classified according to nine categories, in order of the size of selected churches. I used tables and figures to display the data clearly. In order to analyze the data, I used a method introduced by Viggo Sögaard and Earl Babbie.

Limitations

There are basically four limitations in this survey. First, the size of the sample may not be sufficient to represent the general features of cell group ministry of the Korean churches. Secondly, the respondents are pastoral staff and cell group leaders of the selected churches. Their answers may not tell the full situation of cell groups. I originally intended for participant observation in two cell group meetings of each church, but most churches did not allow this. Nevertheless, I did meet some cell members unofficially. This unofficial record is reflected in the report even though I did not include their responses in an appendix. Thirdly, the respondents may provide inaccurate answers to the questions because of the element of shame culture in Korea.

Fourthly, this survey may have a weakness due to sampling. A large percentage of cell leaders in both the medium-sized and small churches, but I selected cell leaders in

the large churches. Nevertheless, I selected respondents by in the large churches according to geographical placement.

Overview

The main body of this dissertation consists of two parts. Part 1 deals with theological and biblical foundations for cell group ministry. Chapter 1 studies the relationship between the nature of trinitarian God, church and its structure, and the cell group. Chapter 2 provides key insights into cell group ministry from the Jesus movement in the Palestinian context, including leadership structure, recruiting members, and leadership training. Chapter 3 provides insights for cell group ministry from the Jesus movement in the Gentile context. It includes insights for leadership structure, forming a group, team mission, and house churches.

Part II deals with the relevance of cell group ministry in the general urban context and in the Korean urban context. It also includes the results of the field survey on the selected churches and recommendations for cell group ministry in Seoul. Chapter 4 provides an overview of urban and cultural theories and studies theological and biblical foundations for urban ministry in reation to cell group ministry. Chapter 5 includes the historical change and characteristics of Seoul in order to find the relevance of cell group ministry.

Chapter 6 discusses the impact recent cultural changes in Korea have had upon traditional culture. Understanding this impact will provide insights into the cultural relevance of cell group ministry in Seoul. Chapter 7 evaluates cell group ministry of twelve selected urban churches. Chapter 8 summarizes and recommends six strategic principles for cell group ministry in Seoul.

PART I

THEOLOGICAL AND BIBLICAL FOUNDATIONS FOR CELL GROUP MINISTRY

CHAPTER 1

THEOLOGICAL FOUNDATIONS FOR CELL GROUP MINISTRY

If we consider the cell group as the foundational building block of the church, then we need to first discuss "what the church is". In Christian history, many types of churches exist within a changing social context. In the midst of such change, some churches have lost the essential nature of the church while others have failed to adjust to the social context. Such churches lack a sound ecclesiology, the basis for the ministry and structure of the church. Therefore, it is necessary to establish a sound ecclesiology in order for the church to be biblical and relevant in the social context.

What, then, is the church? It is God's creation and a place, more than any other place, where the being and nature of God should be demonstrated (Co. 1:18-19; Eph. 1:22-23; 2:18-22; 3:10). Thus, it is necessary to understand "who God is" in order to understand 'what the church is'. God is the Triune God. God's church is the reflection of the trinitarian nature of God. It is natural to see God's church in the perspective of the Triune God. This chapter attempts to describe the relationship between the cell group, church, and the Triune God in order to find the theological grounds for the study of cell group ministry.

Church as Reflection of God's Trinitarian Nature

The concept of the Trinity is the fruit of extensive studies and debates throughout the Christian history. A sound ecclesiology is rooted on the clear concept of the Trinity and a correct understanding of the important aspect of the Trinity.

Concept of the Trinity

The long debates on the Triune God can be summarized in the following ideas. [1] First, there is only one God. Second, there are three persons in the one God: God the Father, God the Son, and God the Holy Spirit. Third, the three persons are distinctive from each other: the Father is not the Son, the Son is not the Spirit, and the Father is not the Spirit. Fourth, the three persons are equal ontologically. They are coequally God in being or nature. Each divine person is as fully God as the others. Fifth, there is a distinction between the immanent Trinity and the economic Trinity. As to the economic Trinity, each member of the Trinity is active in each divine action. Sixth, the three divine persons are united and interpenetrated mutually. Seventh, in regards to the relations within the ontological Trinity, the Son is eternally generated from the Father and the Spirit eternally proceeds from the Father and the Son.[2] Eighth, the revelation of the

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[1] The Westminster Confession of faith in 1647 or the Belgic Confession of faith in 1561 is said to summarize well the clear and correct concept of the Trinity. The following are the direct quotations on the concepts of the trinitarian God manifested from both Confessions.

> In the unity of the Godhead there be three persons, of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son (Schaff 1977:607-608).

> We believe in one only God, who is one single essence, in which are three persons, really, truly, and eternally distinct, according to their incommunicable properties; namely, the Father, and the Son, and the Holy Ghost. The Father is the cause, origin, and beginning of all things, visible and invisible; the Son is the Word, Wisdom, and Image of the Father; the Holy Ghost is the eternal Power and Might, proceeding from the Father and the Son. Nevertheless God is not by this distinction divided into three, since the Holy Scriptures teach us that the Father, and the Son, and the Holy Ghost have each his personality, distinguished by their properties; but in such wise that these three persons are but one only God. Hence, then, it is evident that the Father is not the Son, nor the Son the Father, and likewise the Holy Ghost is neither the Father nor the Son. Nevertheless these persons thus distinguished are not divided not intermixed; for the Father hath not assumed the flesh, nor hath the Holy Ghost, but the Son only. The Father hath never been without his Son, or without his Holy Ghost. For they are all three co-eternal and co-essential. There is neither first nor last; for they are all three one, in truth, in power, in goodness, and in mercy (Schaff 1977:389-390).

[2] John S. Feinberg insists that the doctrines of eternal generation and eternal procession are unclear and are not required by Scripture although both Western and Eastern traditions have held to them.

Trinity retains the character of mystery. This will remain a mystery for all eternity (Feinberg 2001:489-496; Boff 1988:96-99; Cha 1982:237-248).

Important Aspects of the Trinity

Recognizing that the Trinity constitutes a mystery by its uniqueness and otherness, it is foundational and important to point out the three following aspects of it to establish a sound ecclesiology.

Unity and Distinction

Throughout Christian history, it is a non-negotiable doctrine that there is only one God. There are three persons in the one God, and the three divine persons are distinguished from each other in spite of ontological equality. The Nicene Creed in AD 325 defined God the Son's equality with God the Father. The Nicene-Constantinopolitan Creed in AD 381 defined God the Holy Spirit's equality with both God the Father and God the Son. Both the Westminster Confession and the Belgic Confession express the Trinity as the following: "In the unity of the Godhead there are three persons of one substance, power, and eternity" (The Westminster Confession), and "God is one in essence, yet distinguished in three persons" (The Belgic Confession).

To correctly understand and explain the relationship between the three divine persons in one Godhead is beyond human capability. In an endeavor to explain it, the church has used the word *ousia* (nature or essence) to refer to the Godhead and the word *hypostasis* (person) to refer to the existence of each person. Numerically speaking, there is only one divine *ousia* and all three persons share the one *ousia*.[3] The three persons in

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To avoid this problem, he suggests "relative trinitarianism", which distinguishes divine person and God (2001:489-496).

[3] *Ousia* refers to a nature or essence. *Hypostasis* or *prosopon* refers to person or subsistence within the divine nature (Feinberg 2001:490). This distinction between *ousia* and *hypostasis* was the result of the Alexandria Synod in AD 361 (Adeney 1908:74). The Western church referred *susbstansia* to *ousia*

the one divine nature exist simultaneously with one another as distinct persons. Therefore, the Father, the Son, and the Holy Spirit are equal ontologically. They all share the divine essence, and thus are coequally God in being. Therefore, each divine person is fully God: no one is superior or inferior to the other. They all share the divine attributes and are equal in the attributes.

At the same time, they are distinctive from each other. They are different persons, never exchangeable. Each person has his own name. The Father is not the Son nor the Holy Spirit; the Son is not the Father nor the Holy Spirit; and the Holy Spirit is not the Father nor the Son. Jesus also says that he is distinguished from the Father (Jn. 5:32; 8:16) and the Holy Spirit (Jn. 14:16; 15:26; 1Jn. 5:7). Each person has his own character. For instance, *logos* is the Son's own character which distinguishes him from the Father and the Holy Spirit. Nevertheless, there is no other substance except the three persons. We cannot suppose the existence of another substance or nature before the existence or relationship of the three divine persons. There are only the three persons (Feinberg 2001:489-496). Shirley C. Guthrie explains that one God in the three persons means one God who has at the same time three distinct ways of existence as God or ways of being God.[4] "In order to express the richness of God's being and work in these three ways, the church has attributed different works to each" (1968:102).

This basic concept of the unity and distinction of the Triune God guards against all forms of dynamistic monarchianism or modalistic monarchianism. Dynamistic monarchianism insists that Jesus was a simple human being, later became a son of God,

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and persona to *hypostasis*. Later the word of persona was at times substituted by *subsistentia* (Lee, Chong-Sung 1991:82-84; 291-300; 627-628). To these distinctions, Leonardo Boff thinks that the three word of substance, nature, and essence are used as synonyms in denoting divine nature, and the other three words of *hypostasis*, subsistence, person are also used as synonyms in denoting distinguished divine persons (1988:85-86).

[4] The Latin word of *persona* referred in the ancient world to a mask worn by an actor in the theater to help him play his role more effectively. Later it referred to the role more than the mask. Guthrie explains this word as "way of being or way of existence" (1968:102).

or was created as a mediator between God and the human being (e.g. Arianism). Modalistic monarchianism insists that the same God appears in the Father, the Son, and the Holy Spirit, that is, the three divine persons are the three economic modes of God's nature (e.g. Sabellianism). The former ignores the one God in order to insist upon the three persons and the latter ignores the three persons in order to insist upon the one God (Cha 1982:43ff).

The unity and distinction of the trinitarian God is reflected in human society. Each and every human being shares God's image and is equal in humanity. All human beings are created by and belong to one God, the Father (Mal. 2:10; Ac. 17:26). Particularly, God calls his people into one body in Christ without discrimination. At the same time, each human being has his or her own personality, gift, and role.

Immanent Trinity and Economic Trinity

The three divine persons are equal ontologically but keep in order economically (Feinberg 2001:488; Bloesch 2000:273). The Christian church acknowledges the distinction and harmony between immanent Trinity and economic Trinity. The Fourth Lateran Council in 1215 declared this (Boff 1988:73-75). The immanent Trinity refers to God in himself and concerns the internal relations that the three persons have with one another. The economic Trinity refers to their actions in history or the self-disclosure of the Godhead in the three persons' work in the world (Feinberg 2001:488).[5]

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[5] The distinction between immanent (ontological) Trinity and economic Trinity emerged in the course of guarding against both dynamistic monarchianism and modalistic monarchianism on the Triune God. Modalistic monarchianism (e.g., Sabellianism) insisted that the three divine persons are not real ontologically, but just express the different roles of one God. Dynamistic monarchianism (e.g., Arianism) insisted that the Son and the Spirit are just creations of the one true God, Father, so they are not true God.

The Fourth Latern Council (1215) declared the distinction of immanent Trinity and economic Trinity to articulate the concept of Trinity. The three divine persons exist necessarily and eternally, apart from creation. They form and maintain their eternal relationship without regard to creation. This is immanent Trinity. However, they relate to creation with their own roles and characters. This is economic Trinity.

The three divine persons are equal ontologically. There is no ontological subordination within the Godhead; each divine person is fully God as the others. There is no hierarchy of God's being.[6] However, in the economic Trinity, not only certain divine persons seem to be subordinate to others, but also each divine person seems to be more active in a certain activity than other persons.[7] First, in their economic order, certain persons are functionally subordinate to other persons in the Godhead. For instance, the Father is first, the Son second, and the Spirit third (Mt. 28:19; 1Co. 11:3). The Son prays to the Father (Mt. 26:39; Jn. 17; He. 4:7), submits to the Father's will on the cross (Phil. 2:8; He. 4:8), and will submit to the Father at the end of the world (1Co. 15: 28); the Spirit's primary ministry is to testify Jesus Christ and lead people toward him; the Father sent the Son (Isa. 53:6; Jn. 3:16; 8:42; Gal. 4:4; 1 Jn. 4:10) and the Holy Spirit (Jn. 14:16, 26); the Son sent the Holy Spirit (Jn. 15:26; 16:7); the Son does the Father's work (Jn. 17:4ff; He. 10:9); and the Holy Spirit works for the Son (Jn. 15:26; 16:14).

Some recent theologians (e.g., Karl Barth and Karl Rahner) denied the distinction between immanent Trinity and economic Trinity. However, the Western church has supported the distinction (cf. Boff 1988: 73-75; Feinberg 2001:487-493; Frame 2002:706-707, also see footnote 6 and 7).

[6] Traditionally, it is said that the Son is generated (begotten) by the Father and the Holy Spirit proceeds from the Father (Eastern Church) or Father and Son (Western Church). But, many people insist that this doctrine does not clear biblical evidence because this doctrine may create the possibility of an ontological hierarchy of Triune God (Feinberg 2001:489-498; Peters 1993:20-24; Boff 1988:137-147).

[7] The distinction between immanent Trinity and economic Trinity does not support the possibility of different Trinities (a double Trinity). Instead, some theologians say that the economic Trinity is part of the immanent Trinity (Erickson 1995:309; Peter 1993:21). Particularly, Jürgen Moltmann sees that the economic Trinity will be sublimated into the immanent Trinity in the end, "the economic Trinity completes and perfects itself to immanent Trinity when the history and experience of salvation are completed and perfected. When everything is 'in God' and 'God is all in all,' then the economic Trinity is raised into and transcended in the immanent Trinity. What remains is the eternal praise of the triune God in his glory" (1981:161). On the other hand, Leonard Boff says, "In a way, we can say that the Trinity still has a future to the extent that creation, which belongs to it, is still not fully taken up and integrated into the communion of the three divine persons. Only when this has happened will the three persons be one single, complete communion" (1988:148). I think his emphasis on God's participation in human salvation history is right. If we say that God's being is only for human salvation and God's unity will be complete at the end of human salvation, it will hurt God's completeness. Economic Trinity is the expression of immanent Trinity in relation to human history. Therefore, economic Trinity cannot affect immanent Trinity. Boff's understanding of God starts from only the human side, but from God's side. We need to see God from both sides.

Second, in their economic roles, each person has his own role in the history of salvation and takes the initiative in the role. For instance, the Father is the originator of salvation history and of missions of the Son and the Holy Spirit; the Son incarnated as the Savior and died on the cross; and the Spirit inspired the Scripture and sanctifies believers. Nevertheless, the Father is not the only source of the plan and action, neither is the Son nor the Spirit. All three persons are working in othe other as well as (Bloesch 2000:273). At the same time, the functional subordination never indicates any ontological inferiority among the three persons of the Trinity. In the intimate relationship, the subordination of the Son and the Holy Spirit is not compulsory, but voluntary (Jn. 10:18) (Feinberg 2001:489-496).

This nature of the Trinity is reflected in human society, particularly in the church. All people are ontologically equal. Noone is superior or inferior to the others. Each member of the church has his or her own role and position. However, some members are subordinate to others in order to make the body of Christ grow and work orderly. This does not harm the ontological unity and equality.

Perichoretic Communion of the Trinity

The three divine persons do not exist in static union, but in active communion. The Greek word *perichoresis* has been used to describe the active communion of the three persons. The prefix *peri* means "round about or all around", and the verb *choreuo* means to dance in a round dance in Greek. So *Perichoresis* literally means "circle dance" (Cladis 1999:4). People came to use this word as the meaning of interpenetration of the three persons of God (Boff 1988:134-135).[8] Thus, a perichoretic image of the Trinity

[8] It is unclear who first used this word. But it was St. John of Damascus (AD 7 Century) who generalized this word to describe the intimate relationship within the three divine persons. The Council of Florence, the Council of Toledo, and the Decree for the Jacobites expressed the perichoretic community of the Triune God (Boff 1988:134-135).

describes God's "constant movement in a circle that implies intimacy, equality, unity yet distinction, and love" (Cladis 1999:4). Particularly, the Decree for the Jacobites expresses more concretely the perichoretic communion of the three persons of God.

> On account of this unity the Father is wholly in the Son and wholly in the Holy Spirit; the Son wholly in the Father and wholly in the Holy Spirit; the Holy Spirit wholly in the Father and wholly in the Son (Boff 1988:75).

The three persons are intimately related, engaging in mutual dialogue and loving one another. Each person is for the others, with the others, and in the others. The three persons co-exist one within the other. They are integrally united in full, reciprocal, and essential communion. They are always united, interpenetrating one another (Boff 1988:23-24, 138-139).[9] The Bible shows that Jesus was conscious of his intimate communion with the Father: "The Father and I are one" (Jn. 10:30); "The Father is in me and I am in the Father" (Jn. 10:38; 14:11); "Father, may they be one in us, as you are in me and I am in you" (Jn. 17:21-23). The Bible indicates that Jesus Christ as a human being intended to establish true community, then the Holy Spirit works for it (1Jn. 1:3; 2Co. 13:13) (Boff 1988:132-135; 142).

The Triune God extends the loving fellowship of the Trinity to human beings and human societies. Boff's words explain well the relationship of God's communion with human society.

> The *perichoresis*–communion model seems to be the most adequate way of expressing revelation of the Trinity as communicated and witnessed by the Scriptures. Seen within the framework of *perichoresis*, the theories elaborated by theology and the church to signify the Christian God as

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[9] Boff suggests not to use causal terminology, but to use the biblical terminology of revelation and recognition in explaining the relationship of the three divine persons. That is, "the three persons reveal themselves to themselves and to each other. One is the condition for the revelation of the others, always in eternal love and reciprocal communion". And he emphasizes that the three persons are simultaneous in origin. "They are what they are because of their intrinsic, essential communion. . . Everything is *Patreque*, *Filioque* and *Spirituque* (1988:142-145). I think that his emphasis on the co-existence and interpenetration of the three persons is good. But if we emphasize it ignoring the characteristics and order of the three persons, it will fall into dynamistic monarchianism.

> person, relationship, divine nature and procession, are not invalidated, but become comprehensible (1988:137).

Therefore, we need to establish a good community of love (Cladis 1999:5). God's church is the fellowship of the Holy Spirit. Every member of the church is interwoven by the work of the Holy Spirit. They are to have an intimate relationship one with another through mutual love.

Important Aspects of Church

It is necessary to describe "what the church is" and its relation to God's nature. The New Testament uses many metaphors and similes to describe the church. Out of them, the three concepts, people of God, body of Christ, and fellowship of the Holy Spirit, are considered to be the most appropriate ones that describe the church as the reflection of God's trinitarian nature.

Church as the People of God

The church is a congregation of people that are called by God. This concept is apparent in both the Old Testament and the New Testament. God selected Israel among many nations, consecrated them as his people, and structured them into a holy community (Deu. 7:6, 10:15, 14:2, 26:19, 28:9). They belonged to God (Ex. 19:5-6; Num. 11:29; Deu. 9:26). God as their king ruled, protected and blessed them (Deu. 26:19). A covenant was made in order to distinguish them as God's people (Ex 19:5-6). They, as God's people, were asked three things. First, the Israelites is chosen by God's grace alone, were asked to be a people humble and open before God (Deu. 7:6-8; Isa. 41:14). They had to know that God's choice was without regard to race, language, or social status (Ex.12:38; Mt. 1:5). Every individual and nation, equal before God, can become God's people by grace. Second, their mission among all other nations is

emphasized. They were God's priests and servants among the nations (Ex 19:6; Isa. 41:8; 44:1-2) as well as lights for them (Isa. 49:6). Third, they were commanded to make a holy community that would be a model for other nations. Deuteronomy is the code for God's new community, where equality and solidarity are the basis for the community (Deu. 7:9; Jos. 7).

This idea is also apparent in the New Testament. God called his people and made them his holy community, the church. The church is the people of God (1Pe. 2:9-10; 2Co. 6:16; He. 8:10). God called his people regardless of race, language, or social status (Rom. 10:12-13; Gal. 3:28; Eph. 2: 18; Co. 3:11). Anyone, through God's grance, can enter his church through faith alone (Eph. 2:8). Everyone is equal and precious before God (1Pe. 2:9-10). Therefore, apostle Paul used *ecclesia* to denote the concept of God's new community and distinguished it from synagogues or secular groups of that time (Jay 1977:3-10).[10] Hans Küng emphasizes that the church as God's people does not support the clericalization or exclusiveness of the church because all believers are chosen and equal under one Lord (1976:169-178).

Therefore, throughout the Bible, the church as the people of God emphasizes the equality, openness, humbleness, and mission of the church, guarding against hierarchy and exclusiveness. In this sense, the church as the people of God is related to God's trinitarian nature: being, equality, and distinction of the three persons. Each member is equal and precious and all members make a community just as each divine person is equal and the three persons make one God. The church is a congregation of God's people just as God is made of the three persons. Each member cannot live separated from his community just as each divine person cannot stay away from the Godhead.

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[10] The Hebraic words of *edah* or *kahal* which designated people or community was translated into the Greek words of *synagogue* or *ecclesia* in the Septuagint. The early Christians used these two words to designate the newly born community of God. The apostle Paul preferred the word of *ecclesia* (Jan 1977:3-10).

Church as the Body of Christ

The New Testament describes the church as the body of Christ, wherein the head is Christ and the members are his people. This concept of church is particularly apparent in Paul's Epistles (Rom. 6:3-11; 1Co. 10:6-17, 11:17-26, 12: 13; 2Co. 5:17-28; Gal. 3:27). Using this concept, Paul explains the intimate relationship between Jesus and his people, and the individuals of the church (1Co. 12:12-27).

What does the church as the body of Christ mean? First, it means that the church is a corporate personality bound with Jesus Christ (Jay 1977:14). Each individual in the church is bound with Jesus Christ, the life-giving spirit (1Co. 15:45; Gal. 3:27; Rom. 6:3), therefore each member is to live in him (1Co. 15:22; Rom. 5:18; 2Co. 5:17-18). Second, including people, one with another, in the body of his son (Eph. 2:16; Co. 1:15-22). Thus, all people in the church enter into the loving relationship (Eph. 5:2). Third, the church is to grow as a body grows (Eph. 3:19; 4:13-16). The church has to grow to the fullness of Jesus Christ in both quality and quantity (Eph. 1:22-23; 2:18-20; 3:6). The growth of body is the mission of his church (Jay 1977:13-17).

What should the members of the church do in order to build the body of Christ? The first epistle to the Corinthians gives three instructions (1Co. 12ff). First, all members are called to make one body (1Co. 12:25; Eph. 4:2-3; 13-16) because oneness is the essence of the church. They share one God, one head, and one Spirit (Eph. 4:4-5). They cannot live separated from the body. The church's unity is not based on an artificial, organizational relationship, nor upon the fact that people are church-goers. Its basis is that all believers are identified in the work of a single Spirit (MacArthur 1973:17).

Second, each member is commanded to carry out his or her own role in his or her own position. The Holy Spirit gives each of them his gifts in order to keep the body functioning normally (MacArthur 1973:136). The important thing is to use the gifts for each position (1Co. 12:11, 28). My position is not the same as yours and my gifts are

different from yours. Each is distinguished from other, not separated from one another, but each is equally important.

Third, each member has to cooperate with order (1Co. 14:40). To properly keep the body, order is a necessity. Order is kept when each member knows his or her role in the position, and also knows the importance of the role of others in their positions. Order is also kept when all members obey the head (Mt. 18:3; Phil. 2:3; 1Pe. 2:1) (Kuiper 1966:98-99). When there is order, harmony and cooperation are possible allowing the body to work well. If the members are not harmonious, the body will not function properly like a patient with paralysis whose head suffers from the paralyzed members. The Holy Spirit gives each member a role and a position. The role and the position do not create a hierarchy in the body, but instead allows order to be established (1Co. 11:3, 12: 28, 14: 40).

In this sense, church as the body of Christ is related to the economic Trinity. The three divine persons are ontologically equal, but in an orderly fashion when they work for human society. They are united intimately, but each of them has his or her own role in the history of salvation. Likewise, each member of the body is equal, but there is an order which causes the growth of the body. All members are to cooperate in unity, having their own roles and positions for the mission of the church. God established the positions of apostle, prophet, or teacher in the church, not as a hierarchical structure, but as an orderly-working structure.

Church as the Fellowship of the Holy Spirit

Church is also the fellowship (*koinonia*) of the Holy Spirit since it is the Holy Spirit who creates and maintains the church. Thus, the church is both the creation and the fellowship of the Holy Spirit (1Co. 3:16; Eph. 2:22; 4:3-7). The church is the temple of the Spirit (1Co. 3:16; Eph. 2:18-22; 1Pe. 2:4-7), therefore it is under the reign of the

Spirit (Küng 1976:128ff). In this sense, the Holy Spirit is the promoter of fellowship (Fifth World Conference on Faith and Order 1993:13).[11]

What does the church as the fellowship of the Holy Spirit mean? On the one hand, "the fellowship initiated by the Spirit" (2Co. 13:14), on the other hand, "the participation in the Spirit" (Phil. 2:1). These two meanings complement each other. The Holy Spirit initiates the fellowship in which the participation in and the gifts of the Spirit are made possible (Jay 1977:24). The Holy Spirit called his people into his community where he enables them to have intimate fellowship, by giving them love and gifts (Eph. 4:2-3; 1Co. 12:11). The communion of the saints (*communio sanctorum*) requires the work of the Holy Spirit and is not possible by the simple act of the gathering of people. The New Testament lays great stress on the corporate nature of the church.

> Church does not mean the sum of individuals who has a private relationship with Christ and a private inspiration of the Holy Spirit. It is a community of believers incorporated into Christ's filial relationship with God by the adopting initiative of God himself who has sent the Spirit of his Son into our hearts (Jay 1977:26)

The Bible tells two aspects of *koinonia*: vertical and horizontal. Vertical *koinonia* is between God and his people which are kept by the Holy Spirit (1Co. 1:9; 11:23-26; 2Co. 5:20-21; Rom. 8:9-17; Gal. 2:20, Jn. 1:12). The Spirit leads his people to participate even in the divine nature (2Pe. 1:4). Horizontal *koinonia* is between God's people. At this time, *koinonia* means that God's people share what they have. The New Testament shows the reality of *koinonia* of the church: sharing of goods (Ac. 2:44; 4:32), meeting each other's needs (Rom. 12:13; 1Co. 10:24), almsgiving (2Co. 8:1-5), prayer (Gal. 6:2; 1Th. 5:12-13), love feast (1Co. 10:16; 2Co. 1:5-7), and evangelism (Phil. 4:15; 2Th. 3:1; Rom. 15:23-24) (Lee 1993:117). Among these usages, this word was primarily used to mean share (15 times), fellowship (14 times), and collection (6 times) (Oh

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[11] The Fifth World Conference on Faith and Order in Santiago in 1993 uses the term *koinonia* and the term communion interchangeably (1993)

1993:173-174). That is, *koinonia* includes both spiritual fellowship and the visible life of sharing as the result of spiritual fellowship. It also includes the Christian witness through *koinonia* with the unchurched (Fifth World Conference on Faith and Order 1993:35).

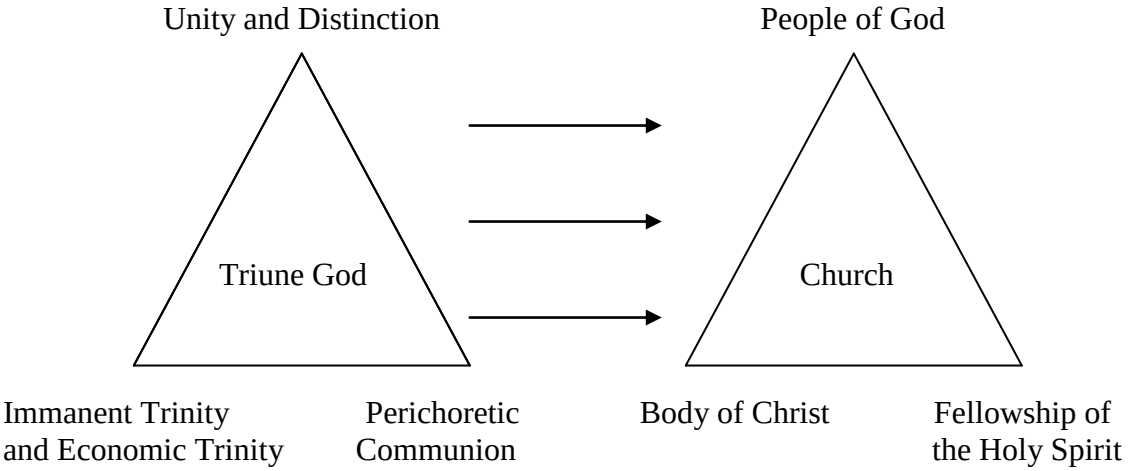

FIGURE 1

RELATIONSHIP BETWEEN THE TRINITY AND THE CHURCH

In this sense, the church as the fellowship of the Holy Spirit is related to the trinitarian nature of God. The Spirit is not satisfied with a static situation, but instead wants a deep and intimate relationship in his church as the three divine persons are in the perichoretic communion eternally. Human beings do not have the ability to have an intimate relationship of mutual love and support due to their sinfulness. The church without the fellowship of the Spirit will be no different from one of the secular groups. However, the Holy Spirit makes his people new and the intimate fellowship of his people possible. The Holy Spirit wants the fellowship of his people to be a model for all human societies.

Figure 1 illustrates the relationwhip between the three important aspects of Triune God and the three important aspects of God's church. The unity and distinction of God supports the church as the people of God; the immanent Trinity and economic Trinity of God supports the church as the body of Christ; and the perichoretic community of God supports the church as the fellowship of the Holy Spirit.

Church Structure as the Vehicle of the Nature of God and Church

If the church is to reflect God's trinitarian nature, it is to be formed to best express the nature of the Triune God. Moreover, it is to be structured to do effectively the mission of the church in the world.

Church Structure and the Trinitarian Nature of God

Throughout Christian history, the church's structure has been influenced by secular ideas and institutions because it was not fully rooted in the ecclesiology which reflects the trinitarian nature of God. Therefore, it is necessary to see God's church as the reflection of God's trinitarian nature.

Church and the Trinitarian Nature of God

Each aspect of the church is also interwoven with each other just as each aspect of the trinitarian nature of God works together. First, each aspect of the church is interrelated to each other, representing diverse characteristics of the church. The church as people of God does not exist just as the sum of all the individuals, but as the body of Christ. The members of the church are tightly and intimately linked much like the members of the body. The members of the church are mutually supported by love just as the members of the body are mutually supported by blood and the nervous system. The Holy Spirit makes it possible for the growth of the body. The church as God's people

connotes the personality, equality, responsibility, and spontaneity of church members. This does not support the idea of clericalism or hierarchy in the church. The church as body of Christ connotes unity, harmony, and order. The Catholic Church became hierarchical because it neglected the aspect of God's people while the Protestant Church experienced many schisms because it neglected the aspect of the body of Christ that emphasized unity and order.

The church as the body of Christ emphasizes the spatial uniformity of the members, while the church as the fellowship of the Spirit emphasizes the dynamic sociability of the church members. The fellowship of the Spirit opposes the institutionalism or exclusivism of the church, enabling the free fellowship and demonstration of the spiritual gifts. The church as God's people connotes the mundanity of the church while the fellowship of the Spirit the transcendence of the church. Thus, the concept of church as God's people opposes the ghettoization of church while the concept of church as the fellowship of the Spirit protects the church from secularization. Therefore, we cannot put more emphasis on one aspect of the church. These aspects are to be balanced like an iron pot with a tripod (Lee 1993:206-214).

Second, as mentioned above, each aspect of the church reflects the nature of the trinitarian God. The church as God's people relates to the being and the distinction of the three divine persons. The church as the body of Christ relates to the immanent Trinity and the economic Trinity. The church as the fellowship of the Holy Spirit relates to the perichoretic community of God. The church is historically shaped by the economy of the Triune God. The church is "a finite echo or bodying forth of the divine personal dynamics" (Gunton 1991:73-79) and "the forerunner of the community in the kingship of the Trinity" (Boff 1988:152). The trinitarian nature of God is and should be embodied in the structure of the church.

> A perichoretic model of the church would submit all ecclesial functions to the imperative of communion and participation by all in everything that concerns the good of all. Then the church would in fact be a people made one with the unity of the Father, the Son, and the Holy Spirit (Boff 1988:154).

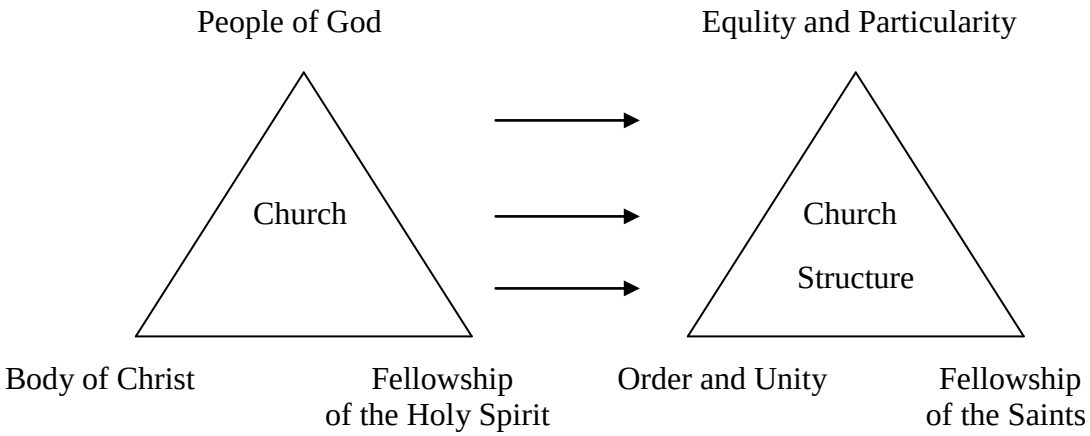

FIGURE 2

RELATIONSHIP BETWEEN THE CHURCH AND THE CHURCH STRUCTURE

When we think about the relationship between individuals in society, people cannot live alone in the shell of self, but instead they live in the wider network of society. People can only build their own identities through being with others. This is because each individual has the image and likeness of the Triune God. The trinitarian nature of God asks people to live in the "permanent active web of relationships" as God does (Boff 1988:149). True human community includes both the particularity and the freedom of each individual. Thus, true community rules out collectivism which does not acknowledge particularity, and individualism which denies the intimate relationship and cooperation (Gunton 1991:117).

Figure 2 illustrates the relationship between the three important aspects of the church and the church structure. The church as people of God supports the equality and particularity of the church members; the church as the body of Christ supports the order and unity of the church; and the fellowship of the Holy Spirit supports the fellowship of the church members.

Church Today on the Perspective of God as Trinity

The Western church tried to explain the Christian faith harmoniously with the dominant epistemological streams or political structure of the times. This trend brought about a hierarchical structure in the church as well as the reinforcement of political monotheism in the society. In the Roman period, Christian apologists tried to explain Christian faith as a reasonable religion in society in order to survive the church in hostile circumstances. They linked Christian faith with philosophical monotheism, which was already associated with the cosmological doctrine of hierarchical world order at that time. This fusion gave rise to the notion of the single, universal pyramid of universal order. It was not out of the ordinary that Constantine the Great tried to make Christianity a permitted religion suitable in his reign of the country. After Christianity became the state religion, a hierarchical notion of the understanding of the universal order provoked both the universal and unified church and state: one God-one emperor-one church-one empire. That is, political monotheism and clerical monotheism coexisted as both sides of a coin throughout Western church history (Moltmann 1981:192-200).

For instance, the Augustinians, influenced by Neo-platonic ideas, tended to think of an underlying being *(deitas)* anterior to the three persons of Trinity.[12] So they failed to establish adequate distinction between the modes of action of the Father, the Son and the

[12] In contrast to the Augustinian, the Cappadocian thinks that there is no being anterior to that of the three persons. The being of God is the persons in relations to each other (Gunton 1991:77-79).

Spirit. This idea caused a hierarchical view of God and reality, and was reinforced by the hierarchical thought of the Roman Empire and the Roman church (Gunton 1991:59; Cladis 1999:5). Neo-platonic ideas emphasized not only the distinction between the invisible and visible, but also the hierarchical concept. By this influence, the church acknowledged not only an invisible church compared to a visible earthly church, but also the clergy as the real church, relating it to a hierarchical head (Gunton 1991:63-81).[13]

Ignatius of Antioch cut a path to clerical monotheism by insisting the principle of "the episcopate-one bishop-one church". Thomas Aquinas reinforced the hierarchy in the church by asserting that the hierarchy of the church is modeled after that of heaven. The ecclesiology of church has been dominated by monistic or hierarchical conceptions of the church. The conception of God as Triune community did not contribute to the ecclesiology of the church (Gunton 1991:61-83). The hierarchical notion of church was also apparent in Calvinists. The European absolutism of the Enlightenment period was the final form of political monotheism. It was also the last attempt to establish a state based on religious unity.

The hierarchical notion of church in a sense brought unity into the churches, but it did so at the cost of eliminating the charismatic prophets and stifling the free demonstration of gifts given by the Holy Spirit. As the result, "the Spirit was bound to the office. God's grace became the grace of the office" (Moltmann 1981:196-200). Moltmann emphasizes that the notion of Trinity never supports the hierarchical notion of the church. He asserts that the resurrection of the notion of Trinity is not only the

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[13] Hans Küng opposes the concept of invisible church. "A real church made up of real people cannot possibly be invisible. . . Here is no place for fantasies about a Platonic idea (1976:59). "There are not two churches, one visible and one invisible. Nor must we think, with Platonic dualism and spiritualism, of the visible church as the reflection of the real invisible church. Nor is the invisible part of the church its essential nature, and the visible part the external form of the church. The one church, in its essential nature and in its external forms alike, is always at once visible and invisible. . . It is possible to live in the real church"(1976:64-65).

antidote to distorted ecclesiology, but also the best way to guarantee the unity of church without side effect. He highlights that God the Father gave his son; the Son died on the cross; and the Holy Spirit creates new lives. That is, God is not just victorious like secular kings, but instead God has concern for human beings and participates in the human society. Therefore, the doctrine of Trinity provides the intellectual means whereby to harmonize personality and sociality in the community of men and women, without sacrificing one to the other. Jesus' prayer for oneness (Jn. 17:20ff) gives an important insight into the unity of human society, because the unity of community is in the fellowship as the Father is in the Son and the Son is in the Father. At the same time, this will be a key to the "possessive individualism" in the society, which was developed in the midst of the disappearance of the social doctrine of the Trinity in the Western world (Moltmann 1981:197-200).

Leonardo Boff takes the same position as Moltmann. He believes that the idea of the Trinity is the model for any society seeking participation and equality. According to him, the notion of Trinity is "a pointer toward social life and its archetype," while human society is "a pointer on the road to the mystery of the Trinity" since human society is interwoven among individuals, functions, and institutions as the three divine persons are interpenetrated. That is, the perichoretic relationship of the trinitarian God underlies all community and social life (1988:119).[14]

In conclusion, both Moltman and Boff suggest a completely free society with equality as an alternative to the hierarchical structure in society. In relation to church structure, Moltmann thinks that "the presbyterial and synodal church order and the

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[14] Boff believes that the perichoretic communion of the three divine persons is the basis for the complete and perfect liberation of human society. That is, "the Father is the origin of all liberation; the Son is the mediator of integral liberation; and the Holy Spirit is the driving force of integral liberation" (1988:164-212). He is partly right. But he tends to reduce the function of the Triune God primarily to the liberation of the human being and the creation of human Utopia (Lee, Chong-Sung 1991:698-700).

leadership based on brotherly advice" are the structure that best correspond to the notion of Trinity (1981:202).

In my opinion, it is remarkable that they regard the relationship of the three divine persons as the prototype of human society and church. Nevertheless, the alternatives they suggest neglect the order of the three divine persons in the economic Trinity and the sinful nature of the human being. First, the three divine persons are equal ontologically, but are in order in their economic roles for human salvation. This aspect neither supports the hierarchical structure in the human society, nor the abolishment of appropriate order and distinction. Second, the society of the three divine persons cannot be fully identified with human society because human beings have a sinful nature and are limited in their ability and knowledge. They cannot make a social Utopia or religious Utopia which guarantees perfect freedom and equality. The church is the people of God, the body of Christ, and the fellowship of the Holy Spirit. The Holy Spirit rules the church and leads the church members. Nevertheless, we admit that the church is also open to sin and crime.

For instance, we see that the Presbyterian form, which Moltmann suggests as an alternative, became clericalized and institutionalized. This is not the only problem of the Presbyterian structure, but of all forms of church. When this form appeared, it seemed to be a good form at that time. What made this form so institutionalized? In my judgment, it is related to at least three factors. First, people who took this form failed to understand the correct notion of Trinity. Second, people failed to realize the principle of Trinity in the church because of ego, desire, or profit. Third, people failed to renew this form as people and society changed over time. Therefore, the church today needs to keep studying the correct concept of Trinity and sound ecclesiology, to engage in spiritual awakening, and to renew church structure in the changing social context. The cell-based church is one of the alternatives.

Church Structure as the Vehicle of Church's Nature

I have discussed that God's church should be formed to realize the trinitarian nature of God. Further, I will discuss the structure of the church because it is not only a vehicle of the essential nature of church as the reflection of the Triune God, but also the vehicle to transmit it to society. Therefore, it is important to make an appropriate church structure in the social context.

Nature, Task, and Structure of the Church

In the church, how is the structure (form) related to the nature (content or essence)? Howard A. Synder explains the relationship between nature and structure by using the biblical image of wine and wineskins. Jesus Christ says, "No one puts new wine into old wine-skins. If he does, the new wine will burst the skins, the wine will run out and the wineskins will be ruined. No, new wine must be poured into new wineskins" (Lk. 5:37-38, NIV). Snyder thinks that Jesus distinguishes something essential (the wine) from something secondary but necessary (the wineskins). The wine is the gospel, whereas the wineskin is the structure or pattern that contains the gospel. Here the gospel is to be interpreted newly according to God's plan and the change of society (Ps. 40:3; Isa. 42:9; 43:19; Eze. 11:19; Isa. 65:17; He. 10:20; 13:8; Mt. 26:28; Jas. 1:17; 2 Pe. 3:13; Rev. 21:5). Thus, the structure should be also changed in association with the gospel and society. Therefore, the important thing is to find the structure which is "most compatible with the gospel in the emerging global society" (1996:13-16).

According to Küng, the nature and structure of church are neither separate from each other, nor identical. First, "essence and form cannot be separated" because essence without form is formless while form without essence is insubstantial, so both are unreal. The distinction between essence and form is conceptual.[15] Second, "essence and form

[15] I use interchangeably essence with nature and form with structure in this paper.

are not identical" because the essence of the church exists in reality, but any form of the church has not expressed the church's essence fully (1976:23-24). Therefore, "the essence of the church is always to be found in its historical form, and the historical form must always be understood in the light of and with reference to the essence" (1976:24). Both Snyder and Küng point out the interchangeability of both the essential nature and the structure of church. In this sense, it is significant that Charles Van Engen sees the church as an "emerging reality" in the world. The real church is not fixed, but always exists in the process of what it is and what it becomes. It is a sociological entity with a spiritual nature (1997:47).

From above discussion, two questions develop in relation to the essential nature of church. First, what is the essential nature of the church? The Council of Constantinople in AD 381 declared the four essential natures (or attributes) of church: oneness, holiness, catholicity, and apostolicity (Van Engen 1997:59). These four were regarded as the fundamental elements that made the church what it is. At the same time, they were the measuring criteria that examined what the church is and what the church does. However, the Roman Catholic church, in order to defend itself, misused these attributes as marks to distinguish her from other churches. Thus, the Reformers established three new marks of the church as criteria to examine the true church: pure preaching of the word, right administration of the sacraments, and proper exercise of discipline. However, the Reformers also used these marks to distinguish themselves from others. Therefore, the important thing is not to add other elements to reinforce the four attributes, but to rediscover and reconfirm the meaning of the four attributes (Van Engen 1997:61-65).

In what ways can we reconceptualize the four natures (attributes) of the church? First, the four attributes are both gifts and tasks. That is, the four attributes are not only the fundamental elements of church, but also the tasks that the church should do. These

two aspects cannot be separated from each other. This perspective helps the church realize the essential nature of the church, preventing it from institutional confinement. When we see them in this perspective, the oneness of church is a unifying force (Eph. 4:2-3); the holiness of church is a sanctifying force; the catholicity of church is a reconciling force; and the apostolicity of church is a proclaiming force (Van Engen 1997:66-68).

> What is the Church? It is the unifying, sanctifying, reconciling, and proclaiming activity of Jesus Christ in the world. Mission cannot be something separate from or added to the essence of the Church. The essential nature of the local congregation is, in and of itself, mission, or else the congregation is not really the Church (Van Engen 1997:70).

In other words, the four attributes are not only the criteria for the church, but also the mission of the church. The church needs to realize the four attributes (essential natures) in the world.

The second question concerns how the church realizes its essential nature in the world. The New Testament shows four kinds of activities: *koinonia* (Jn. 13: 34-35; Rom. 13:8; 1Pe. 1:22), *kerygma* (Rom. 10:9; 1Co. 12:3), *diakonia* (Mt. 25: 30, 45), and *martyria* (Isa. 43:10-12; 44:8; Ac. 1:8; 2Co. 5:20-21). These four activities are the tasks of the church which help it realize the essential natures (attributes). They are the most important functions of the church. These four activities are the ones that Jesus Christ himself used. The early church shows a balanced attitude in doing the four tasks in the midst of a hostile surrounding. Therefore, the structure of church should be shaped in such a way that realizes to the furthest extent the essential nature of church. In other words, it should be shaped to carry on the four tasks of *koinonia*, *kerygma*, *diakonia*, and *martyria* in the world (Van Engen 1997:88-89).

The New Testament Church and the Churches in Subservient Ages

The above discussion leads us to the question of "where can we find such an appropriate structure (model) of the church?" Some may try to find it in the Bible. Does the Bible show a model applicable in all ages and contexts? Simply speaking, the original model of church exists because the church has its historical origin. However, it is not the absolute model, not an important model, because it emerged in its own social context. Küng advocates this idea. According to him, the church has its divine origin, so its essential nature must be preserved through all the changes of church forms and social contexts.

> The church must constantly reflect upon its real existence in the present with reference to its origin in the past, in order to assure its existence in the future. . . It remains permanently dependent, for the ground of its existence, on God's saving act in Jesus Christ, which is valid for all time and so also in the present (1976:35).

The New Testament church shows what the prototype of church was and how the essential nature of church was realized. It takes an important position throughout Christian history and has its own influential power over other churches (1976:34-35).

However, the New Testament church did not emerge in a day, but throughout the historical process within a variety of cultural contexts. This means that it has, from its birth, been open to change even though it had its divine origin. This is proven by the fact that the New Testament itself shows different forms of the church (1976:37). In addition, the church is one of God's creations in the limited human world, so it is finite and open to sin (Gunton 1991:73). In this sense, the churches in the New Testament are not the absolute models which we must follow without regard to the changing of time and situation. Instead, they show that God's church, while keeping its essential nature, needs to change its form in order to do its mission effectively in a constantly changing context. Therefore, "we cannot copy it today, but we can and must translate it into modern terms"

(1976:45-46). In this sense, the words of Stuart Murray sum up the answers to those who want to find a biblical model of the church.

> There is no absolute model in the Bible. So we only need to find principles and relationships instead of patterns and models. . . Thus, our task is how to distinguish fundamental principles from contextual adaptations (2001:82).

Therefore, the church needs to have a workable structure with the insights from the original church in order to realize its essential nature and execute its role in the current social context. Howard A. Snyder suggests three guidelines on a workable structure of church. First, church structure must be biblically valid. Second, church structure must be culturally viable. Third, church structure must be temporally flexible (1977:140-145).[16]

Cell Group as the Basic Unit of the Church and Mission

It is necessary to describe the contours of a cell-based church. Current opinion seems to regard the cell group as the basic unit of God's church and one of the best communities which realizes God's perichoretic communion and demonstrate God's mission in the church and society.

Cell Group

There are various definitions of the cell group. I will address a few issues concerning cell groups for clarification purposes: the comparisons between the cell group and small group, cells of modality and sodality, and the cell group and house church.

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[16] Snyder suggests the four biblical insights for church structure which can be applied in any cultural context. First, leadership should be based on the exercise of spiritual gifts (Eph. 4:11). Second, the life and ministry of church should be built on viable large-group and small-group structure (Ac. 2:42; 46-47; 4:34-35; 5:25, 42; Mt 18:15-20; 1Co. 5:3-13). Third, a clear distinction should be made between the church and para-church structure. Last, churches should be part of an organic network (1996:149, 170-174; 1997:146-147).

Concept of Cell Group

In the church, the term cell group is often interchangeably used with the term small group. One condition for a small group is the size. But psychologists do not regard size as a primary factor in defining a small group. They tend to define small group by the characteristics of group: perception, motivation, group goals, organizational characteristics, or interdependence. Nevertheless, size is an important aspect of the characteristics of a small group. Thus, the principle of the "least-sized groups" is applied to define small group: "A group should be as small as possible so long as members have the necessary variety of information and skills to accomplish its task" (Brilhart &Galanes 1992:7, 39). In this sense, Marvin E. Shaw gives a good example of the concepts of small group, emphasizing both size and interaction. "A small group is defined as two or more persons who are interacting with one another in such a manner that each person influences and is influenced by each other person" (1981:8).

However, in the church, the term cell group is preferred rather than the term small group. I prefer the term cell group because it is a better term to express the characteristic of small group in the church. The term of cell originally refers to the biological building block of an organism. When it was first used in the church, it referred to the basic unit of a church because the church is the body of Jesus Christ.[17] It is not a solitary and independent small group detached from a local church.

There are also many definitions of the cell group. However, most definitions of the cell group tend to add the concept of cell (basic unit of a large body) to the principle of "least-sized groups" by psychologists. Thus, size, belonging to a whole body, frequency of meeting, goal, interaction, and mutual influence are considered as the

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[17] David Yonggi Cho used the word cell with this meaning in his book, *Successful Home Cell Group* (1981). I think that the church cell group does not exactly represent the cell of the body. The cell of the church is not confined within church, but extends beyond the physical confines of the church. The church cell exists in secular society because it straddles both church and society. The church cell is different from the cell of the body.

defining criteria of the cell group in the church. Along these lines, I define the cell group as "a basic small group of the church which meets regularly together for true fellowship and works together in the name of Jesus Christ". In the following, I will articulate, in more detail, the concept of the cell group.

Cell Group in Modality and Sodality

The relationship between modality and sodality in Christian mission is an important consideration in the discussion of the cell group as the basic unit of a local church. This paper focuses on the cell group of organized church in the urban context, but it cannot exclude the cell group outside traditional organized churches because this paper also aims at Christian mission in the secular urban context.

Ralph D. Winter's insights are very helpful in dealing with this issue. According to Winter, God has used two structures for his mission throughout Christian history: modality and sodality. Modality is "a structured fellowship in which there is no distinction of sex or age, while a sodality is a structured fellowship in which membership involves an adult second decision beyond modality membership, and is limited by age, sex, or marital status" (1974:127). Both denomination and local congregation are modalities, while mission agencies or other Christian movements are sodalities. In the early church, Paul's missionary band (sodality) was sent by a church (modality), but it in turn planted and helped churches. From the period of the Roman Empire to the medieval period, these two structures, the parish structure of church and the monastic order, represented a symbiotic relationship towards each other. Modality generated and supported sodality while sodality renewed and nourished modality and extended the church's mission. Modality structure is a significant and absolutely essential structure. But we have to admit that God has also greatly and consistently used modality structure for his mission (1974:121-139).

If we agree with Winter, we need to admit the importance of sodality structure for Christian mission. Many sodalities operate through their cell groups just as organized churches do, challenging and awakening traditional churches. Therefore, cell groups in both modality and sodality need to be recognized with the same importance as well as need to corporate in their Christian mission endeavors.

Cell Group and House Church

The difference between the cell group and house church needs to be explained. Ralph Neighbour, an advocate of cell groups, distinguishes them from house churches. According to him, the house church is similar to the cell group in that a small group gathers on a weekly basis. But it is different from the cell group in that each house church stands alone, being isolated from other house churches, without forming a whole structure or network of house churches. House churches usually grow slowly because they do not have aggressive evangelistic zeal or activity, and do not contribute to church expansion. In contrast to this, cell groups exist as small units of a larger structure. Each cell has a relationship with other cells under the authority of the whole structure. Therefore, the cell group can be effective in reaching the unreached because it can take care of each person in the whole structure under Christ's lordship (1990:203-204).

Robert Banks, an advocate of house churches, also tries to differentiate house church from the cell group. He describes the negative aspects of a cell-based church that have the cell group as basic unit. According to him, first, cell-based churches today are unbiblical because it has a more hierarchical structure compared to the early church. Though cell-based church uses the language of servant leadership, its vertical chain of authority and responsibility is different in character from the early Christian approach in which a hierarchical structure was denied. Second, even a single the cell group neglects a deep relationship among people in the course of rapid growth and multiplication in a

certain period. Third, cell groups tend to be a homogeneous group rather than a microcosm of the whole church. Children and teenagers are sometimes not full participants of the cell. In contrast to this, Banks regards house church as an ideal mixture of most small groups.[18] According to him, if the church is to be an alternative society beyond the goal of mission, the primary goal of house church is to form a true Christian community in the world (1998:107-108, 229-230).

As for me, both cell groups (or cell-based churches) and house churches have their own strengths and weaknesses. As Banks points out, cell-based churches today tend to be hierarchical and goal-oriented because it is an organization that has cells as subgroups. However, house church, as Neighbour points out, may neglect vigorous mission or networking because it focuses on the intimate relationship with each individual. Our task is to maximize the strengths of both the cell group and house church, minimizing the weaknesses of both of them, because any meeting in the name of Jesus Christ is God's community. If we stick to the concept of organized church with clergy, we may not fully respond to God's plan for mission in the changing world. Therefore, all churches, organized or non-organized, are to be linked in the networks under the head of the church, Jesus Christ, although this paper focuses on the organized churches in the urban context.

Cell-Based Church

Most current opinions concerning cell groups describe how individual cells make a cell-based church, which in turn has cells as the basic building block. What does a cell-based church look like? In order to answer this, I will describe the important features and structure of a cell-based church. I do not intend to explain the overall picture of it.

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[18] Banks categorizes small group into five groups: interest group, action group, support group, accountability group, and the cell group (1998:106-107).

Basic Features of Cell-Based Church

A cell-based church is a church composed of cell groups. It is necessary to think about three important features of a cell-based church. First, a cell-based church has cell as the basic building block. It is not just a church with cells. In the cell-based church, cell is "not secondary to church members, rather integral to the effective operation and ministry of the local body" (Hadaway and DuBose 1987:99). It is "not just another program, but the very heart of church life and the primary method of evangelism and discipleship" (Comiskey 1996:4). And it is "the center of church where all main activities of church take place" (Murray 2001:141).

Neighbour distinguishes the cell-based church from the traditional church in two ways. First, in the cell-based church, people's basic activities take place in the cell (Ac. 2:42-46). This is in contrast with the traditional church where people usually participate in church programs or activities in classrooms in a church facility. People seldom have opportunities to become intimate or visit others' homes. Thus, their meetings tend to be on a superficial level. Second, the meetings of the traditional church cannot develop into a true community on a spiritual level. Even the people who meet in small groups for prayer or discipleship rarely form true community nor do they reach to the unchurched because they, themselves, do not experience intimate fellowship. In contrast, in the cell-based church, people build true community and reach the unreached because each cell is formed on the basis of an intimate fellowship on a personal level (1990:197-200).

Second, in the cell-based church, the cell group is the primary place where the basic and important functions of Christian life are executed. The basic and important functions of cell are stated differently according to people. According to Carl George, cell has four basic functions: loving (pastoral care), learning (Bible knowledge), deciding (internal administration), and doing (duties that serve those outside the group) (1992:89-92). According to Ron Nicholas, it has the functions of nurture, worship, community,

and mission (1985:22-37, 79-120). The emphasis on a particular function and the combination of these functions vary according to the types of the cell group. Nevertheless, the important thing is that the ministries of cell group cover important aspects of a member's life.

Third, one more important thing in the cell-based church is that each cell is led by a lay leader, not a pastor. Lay leaders function as a lay pastor in each cell (George 1992:96; Neighbour 1990:210). At the same time, the members of the cell are encouraged to demonstrate their gifts, to model and learn how to care for one another, to study the Bible and apply it to their lives, to build up and encourage one another, to do evangelism, and to nurture one another (George 1992:59).

The qualifications of a cell-based church vary. Some cell-based churches involve at least sixty percent of the regular adult attendees in cell groups. Lay leadership may be involved in baptizing or appointing lay leaders in cell groups (Comiskey 1996:4). Such qualifications need to be considered in relation to the patterns, the quality, or the degree that people are involved in cell group ministry. The important measuring criteria for being a cell-based church are directly related to how much church leaders and congregation regard cell group ministry as important and basic.

Structure of Cell-Based Church

A cell-based church has its own structure which becomes the basic structure of the church. Carl F. George and William A. Beckham indentify two main structures of cell-based church: cell and celebration (George 1992:59-61; Beckham 1997:225-32). Peter Wagner and Ralph Neighbour add an intermediary group between cell and celebration: cell, congregation, and celebration (Wagner 1976:97; Neighbour 1990:197-207). This is in reference to the sociological division of group: primary, secondary, and tertiary group (Gibbs 1997:276ff). The important thing is that the structure of cell-based

church is the organic networks of cells. For instance, the celebration of the cell-based church is not the simple aggregation of the church members, but the total meeting of the individual cell groups. The structure of cell-based church will vary according to time and situation. Nevertheless, it is clear that cell is the basic building block of cell-based church and the network of cells is the basic structure of it.

On the other hand, the structure of the cell-based church is not fixed, but open to change. The concept of meta-church by George expresses this character of the cell-based church. The prefix *meta* in the Greek means "changes", so the meta-church means a type of church that adjusts itself appropriately to the changing society. Therefore, George says, "Its deepest focus is on change: pastors' changing their minds about how ministry is to be done, and churches' changing their organizational form in order to be free from size constraints" (1992:51). When church leaders' minds are changed, the church structures are changed, and then the churches can meet their members' needs and reach the unchurched. Such a church will continue to grow in both quality and quantity. The concept of meta-church puts its focus on the mind and attitude of people rather than the structure for the future although cell is the basic building block of meta-church. Cell group structure is an endeavor to realize the essential nature of the church and to execute the basic function of the church in the changing social context.

Cell Group for Church Growth

The cell group cannot cover all structures of cell-based church and cell-based church cannot cover all models of churches. Cell group ministry at both the single cell level and the cell-based church level has its strengths and weaknesses in regard to church growth because it is also a human activity. When we understand this fully, we can develop a more effective the cell group or the cell based-church for church growth.

Strengths

The strengths of the cell group can be considered in two ways. One is theological strength. The cell group is one of the best communities to bear the trinitarian nature of God and demonstrate the gifts by God.

> The small group is a generic form of human community that is transcultural, transgenerational and even transcendent. The natural and simple demonstration of God's communal image for humanity is the gathering of a small group (Icenogle 1994:13).

This is possible because of some characteristics of the cell group: small size, belonging to a large body, egalitarian structure, and lay leadership. The small size of the cell group creates a comfortable atmosphere and allows intimate relationship, focusing on each person, and sharing with each other. Egalitarian organization led by lay leaders leads people to demonstrate their gifts in the atmosphere of mutual respect and love. Because the cell group belongs to a whole church, it provides people with unity in Christ and more holistic care.

The other is practical strength. It can have its meeting at any place and at any time because it has both flexibility and mobility rooted in human relationship, not in place or program. It can permeate into even a hostile society. Therefore, it is the primary arena and vehicle for growth and mission of the church (Gibbs 1997:240-254; Snyder 1997:149ff; Icenogle 1994:14).[19]

Weaknesses

However, the cell group has some weaknesses for true church growth at both the single cell level and the cell-based church level. First, a cell-based church tends to be hierarchical and rational as Banks points out above. It is an organization composed of cell groups with the goal of church growth. Any organization tends to pursue efficiency,

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[19] Gibbs gives five strategic strengths of small groups in his book, *Believe in Church Growth*. They are intimacy, flexibility, community, mobility, and sensitivity (1997:240-244).

calculability, predictability, and control in the course of the achievement of its goals. This drives the group into the trap of "the irrationality of rationality" as Max Weber worried about, causing dehumanization and other side effects (Ritzer 2000:12). When a cell-based church aims at growth, there may be a loss of true community that is the very basis of its existence. George advocates that it is possible for cell-based church to keep growing numerically without hurting its quality (1992). However, his opinion is not yet proven.[20] Icenogle also warns about this.

> Small groups still tend to be a program or technique of ministry rather than a call to return to the roots of the very nature of what God created humanity to be. Most of the current small group activity in the church is not organic but technical and curricular (1994:11).

Second, the cell group also has some internal problems in the single cell. Gibbs points out the problems. 1) The cell group may close its door against outsiders (introversion). 2) The cell group falls apart from the whole church because of prejudice or egoism. This causes the loss of cohesion in the whole church (fragmentation). 3) The cell group can suffer from the oppressive style of a leader. This hinders people from demonstrating the members' gifts or training lay leaders (domination). 4) Cell group members can entirely depend upon the cell leader (dependency). 5) The cell group may stay in status quo, losing its vitality (stagnation). 6) Some members can exploit cell for their personal profit (subversion). 7) The leader or members may not fully commit to the cell group because they have other jobs in the church (overloading) (1997:255-260). The importance of cell leaders is evident. Cell group leaders function as pastors of the cells. Cell is greatly influenced by its leader's qualification and integrity. The success of a cell group is primarily dependent upon whether the church can select and train qualified lay leaders or not. Selecting lay leaders may be a strength or weakness in managing cell

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[20] George insists upon this opinion, considering the Yoido Full Gospel Church in Seoul. But this church exhibits many problems in relation to its quality, recently decreasing its membership.

groups. More importantly pastoral staff, particularly the senior pastor, needs to have a clear vision and leadership skills for cell-based church.

Third, the cell group is not the master key to church growth or evangelism (this is not a weakness). But many people may regard the cell group as the master key of church growth. This may make churches worse, resulting in conflicts, stagnation, or disappointment in people's minds. According to a survey by Mikel Neumann, all the churches in his survey were already the fast growing churches before becoming cell-based churches.[21] Cell groups accelerated church growth by involving a greater percentage of people in the ministry (1999:19).

> Home group ministry is not an instant solution to church problems. Churches that are not functioning well without home groups will not automatically function effectively because of them. If a church is not growing because the Christians are not evangelizing, it is unlikely to grow when home groups are started. We have seen home groups revolutionize a church, but it was a process that took time (Neumann 1999:167).

Church growth is a result of the complex interaction of many factors at both the contextual and institutional level. Particularly, most successful cell-based churches have dynamic leaders and critical masses of highly committed people in a growing situation. Therefore, changing into a cell group structure does not guarantee success in transforming a static and inward-looking church into a dynamic and growing church. To be successful, cell-based churches need to function within a network that is large enough to sustain and service cells groups (Murray 2001:142-143).

Today, many church leaders adopt many models of the cell group for church growth. But the model itself never brings the growth. For instance, one of the features of the cell group is evangelism. If a church adopts a cell group structure and is not engaged in evangelism, the cell group structure may cause a conflict rather than growth. A cell

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[21] Neumann surveyed eight churches in five cities in five continents, all in different contexts. He did it in seven areas: structure, leadership development, teaching/discipleship, evangelism, prayer, caring, worship (1999).

group is a structure of church, but it is beyond just a structure. It is a basic community which realizes the essential nature of church. If it is used as a means for the church growth without paying attention to its nature, we will not be able to realize the essential nature of church through ell groups even though we can achieve the church growth with cell groups. At the same time, it is not a completed and fixed type of group, but open to change in the changing social and cultural context for effective evangelism. Therefore, we need to contextualize cell group ministry taking into consideration its nature.

Summary and Conclusion

The church is the reflection of the trinitarian nature of God. Christian history has shown that the distorted ecclesiology gave birth to hierarchical, institutional, and ineffective church. The rediscovery of the trinitarian nature of God can cure the distorted shape of the church. The Triune God is in unity yet distinct one from the other; in economic order and function with ontological equality; and in perichoretic communion, not in static unity. This demands that the church has a structure in which each member unites in Christ, admits and respects other's particularity, acknowledges order and function in the Holy Spirit, denies institutional and hierarchical organization, and executes all ministries based on the intimate and loving fellowship among people.

The church as reflection of God's nature is to make a true community that can fully realize its essential nature. In order to do that, the church needs to have an appropriate structure in the cultural context. The Bible itself does not give the model of church that can be applied in any situation throughout history. The early church itself struggled to demonstrate its essential nature in the society. Nevertheless, the New Testament church gives important principles for church structure (model) because it is the prototype of church with its origin in the society.

The cell group is one of the best communities which can demonstrate God's nature and the church's essential nature. At the same time, it is one of the most important structures that realizes the gifts given by the Holy Spirit. The cell group is the basic unit of church in which important activities take place for Christian life. Nevertheless, cell group ministry has its weaknesses in spite of its strengths. It is not the master key for church growth and evangelism. Therefore, our task is to understand cell group ministry, form appropriate cell group formation and structure, and manage it for mission in each social context.

I have discussed that the Bible gives important principles for today's church although it does not give an absolute model. The biblical model for the cell group or the cell-based church cannot be found. But Jesus movement and the early church have some important insights. In the following chapters, I will ask to what extent the small group ministry in the early church realized the essential nature and ministry in the practical context. The need to interpret and apply the biblical insights on small group to modern postmodern urban context will also be addressed.

CHAPTER 2

BIBLICAL FOUNDATIONS FOR CELL GROUP MINISTRY (I): JEWISH MOVEMENT OF CHRISTIANITY

Jesus Christ was the key person of the Jesus movement, which became the matrix of the church. The ministry of Jesus and his movement gives some important insights for cell group ministry as well as for the church today. Jesus selected ordinary people, trained them, and empowered them to evangelize the world. He did his ministry with a master plan, which his disciples followed. Therefore, it is necessary to study the principles of Jesus' ministry in relation to cell group ministry.

Social Context of the Jesus Movement

The emergence of a movement cannot be considered separated from its social context. Jesus came in due time (Gal. 4:4). The Jesus movement also emerged and developed in the reciprocal interaction with Jewish society. The social background of Palestine had a positive effect on the Jesus movement, which in turn caused a social change in the society. The Jewish society in the first century of the Christian era had sufficient reasons for the emergence of the Jesus movement economically, ecologically, politically, and culturally. First, the devastated socio-economic situation of the Jewish society worked positively for the emergence of the Jesus movement. The existing socio-economic stratification was greatly changed under the Roman Empire. New groups became the upper class with the help of the Roman Empire (e.g., the Herod family). Many ordinary people became poorer and left their hometowns and lands (Stambaugh & Balch 1986:91). This situation led to the expectation for a new order of society, which

eventually demanded renewal movements of the society. The Jesus movement which claimed social justice and compassion for the poor could easily gain support from both the lower class, who were rootless, and the marginal middle class, who were threatened in their fortunes and status (Lk. 8:3, the wife of Chuza, the Herodian official, Ac. 13:1, an intimate of Herod Antipas) (Theissen 1978:33-46).

Second, socio-ecologically, the relative deprivation of the rural area positively affected the emergence of the Jesus movement. The policy of the Roman Empire focused on cities than rural areas. As a result of this, cities had more advantage in many areas than the countryside. For instance, the residents of Jerusalem took advantage of the temple and tax exemption. On the contrary, people in countryside did not have such advantages although economic pressure was greater in the country than in the city. Therefore, it is not strange that people in the countryside had a rebellious attitude toward both the Roman Empire and the residents of the cities. In fact, most resistant movements were based in the rural areas at that time. The Jesus movement originally emerged in the rural culture. It was a Galilean movement (Mk. 14:70; Ac. 1:11; 2:7). Ten of the twelve disciples were from Galilee. Particularly, sharp differences of life-style and attitude existed between the peasants of the Galilean countryside and the wealthy landowners of the cities (Stambaugh & Balch 1986:93, 106). Therefore, the Jesus movement had the critical attitude to the Jerusalem and its residents although it later moved its center to Jerusalem (Lk. 13:33ff.; Mk. 11:15ff, 14:58) (Theissen 1978:47-58).

Third, socio-politically, the dissatisfaction with the secularized government positively affected the emergence of the Jesus movement that supported the restoration of true theocracy. The Jewish community had been a theocratic entity. But in the first century, God’s rule no longer reigned and the secularized priestly aristocracy ruled the Jewish community. Moreover, the conflict between various political groups caused many resistance movements to restore the true theocracy. Palestine, at that time, was subject to

three forms of control: the Herodian family, the prefect of Judea, and the Emperor of the Roman Empire. The harmony and equilibrium of the three powers were not successful. There were conflicts between the Hellenistic elements and the Jewish elements in the cities. There were conflicts between the Romans and the Jewish high priests.[1] There were conflicts between each group in the Sanhedrin.[2] The tension between the powers ignored the rule of God, which eventually led to resistance movements for the realization of theocracy. The Jesus movement was recognized as one of the resistance movements for theocracy (Theissen 1978:59-76).

Fourth, socio-culturally, the aspiration for the preservation of the Jewish culture positively affected the emergence of the Jesus movement which claimed the true Israel. The Jewish society was confronted with both the Hellenistic culture and the Roman forces. There were four primary languages used in Palestine: Latin, Greek, Aramaic, and Hebrew. Many Gentiles lived in the Palestine cities. The religion and identity of the chosen people was threatened in the course of assimilation by superior alien cultures (Stambaugh & Balch 1986:88-91). The renewal movements began to intensify the social norms to keep their identity as a chosen people. They began to distinguish Israel from other peoples. Furthermore, they competed with each other, and insisted that they themselves were the only "true Israel" different from other Jewish people. This trend inevitably produced a schism among the Jews, so the inner equilibrium of the society was destroyed. However, all Jewish people could not satisfy these intensified norms.

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[1] The Jews formed an *ethnos*, with the high priest and the Sanhedrin at its head. The present high priests were from the Hasmonean dynasty, but the Hasmonean family was not legitimate. The high priests had to be from the Zadok family. Moreover, the Herods and the Romans used to replace the high priests at will. Between AD 6 and AD 66 there were eighteen high priests (Theissen 1978:70).

[2] The Sanhedrin consisted of three groups: the high priests, the elders, and scribes (Mk. 15:1). The high priests were the aristocracy of worship, the elders the aristocracy of the rich, and the scribes the aristocracy of the educated. The first two groups had protected themselves against competitors by dynastic or economic privileges. However, other groups could enter the Sanhedrin only through education in law and religion. Therefore, the Pharisees, or their scribes excluded not only their opponents, the Sadducean aristocracy, but also all rival renewal movements in achieving their goal to enter the Sanhedrin (Theissen 1978:70-71).

Inevitably people found a breakthrough toward the universalization of Judaism by re-interpreting the Torah, which emphasized God's grace to all people. The Jesus movement executed this successfully. It satisfied the concept of true Israel by the concept of the church, and the universalism of Judaism by the idea of Jesus' salvation to all peoples (Theissen 1978:77-96).

In conclusion, the crisis in Palestinian-Jewish society led to search for new patterns of religious and social life. The Jesus movement gave an answer to people who were no longer able to live their lives according to their traditional norms, or to accept alien values and cultures (Theissen 1978:94-95). The Jesus movement gave birth to a new sect within Judaism. However, it did not keep the impact within the Jewish society for a long time, but instead it had great success in the Hellenistic society. According to Theissen, the short-term impact within Judaism relates to two factors. The first conflict was between the Jewish people and the alien people (1978:112). The message and attitude of love and reconciliation by the Jesus movement stimulated those who had anti-feelings toward the Gentiles (Ac. 12:1-3). The second related to the success of the Jesus movement outside Palestine. The news of love and reconciliation of God were spread by Christian missionaries who, in turn, reinterpreted Jewish traditional customs like Sabbath day and circumcision laws. However, the Jewish people thought that the Jesus movement compromised Judaism and began to persecute the Jesus movement (Gal. 2:11ff.; Ac. 23:12ff.).

In contrast to this, the Jesus movement greatly succeeded in the Hellenistic society. Above all, the message of love and reconciliation was more in accord with the Hellenistic cities. This is also the reason why the Jesus movement in the Palestinian context was different from the Gentile context in its structure (1978:112-116).

Jesus' Selection of Disciples

Jesus selected his disciples with a clear purpose and plan. It was an epoch making event for both his ministry and the Christian history. He prayed all night in order to select the twelve disciples (Lk 6:12). The term of *sianuktereuein* (to pass the night in watching) is an unusual Greek word which expresses the persevering energy of this vigil. The term of *proseuke tu theu* (prayer to God) is also a unique expression in the New Testament. It does not mean just a special request, but a state of contemplation in God's presence, a prayer arising out of the most profound communion with God. This demonstrates that the selection of the twelve was the most important event for Jesus in the presence of God the Father (Godet 1887:299).

Purpose of Jesus' Selection of Disciples

The purpose of the Jesus' selection of disciples is to establish God's new community which brings forth the Kingdom of God, based on intimate fellowship (Swete 1977:58; Taylor 1966:230). Mark states clearly the purpose of Jesus calling the twelve.

> Jesus went up on a mountainside and called to him those he wanted, and they came to him. He appointed twelve- designating them apostles- that they might be with him and that he might send them out to preach and to have authority to drive out demons (Mk. 3:13-15, NIV).

First, intimate relationship is an earthly reflection of the perichoretic communion of God and the basis for God's ministry in the world. Being with Jesus is the primary characterization of discipleship. That is, it is the primary activity of those called (Mk. 1:16-20; 2: 14; 4:11). According to Robert P. Meye, "being with Jesus" has three meanings: to see the works of Jesus, to hear the word of Jesus, and to be prime witness to the ministry of Jesus. Through living with Jesus, the disciples could see his works, hear his words, and be his witnesses. Through seeing and hearing, they in turn could resemble their teacher in personality and in ministry. Jesus' being with his disciples was an important means for revealing himself and teaching the secrets of the Kingdom only to

them (Mk. 1:21-28, 2:1-12, 4:35-41) (1968:102-103). In this sense, being with Christ was the training of the disciples, and a fellowship with human beings was in turn necessary for Jesus himself (Smith 1958:5-6; Swete 1977:58). Jesus asked his twelve to be with him and pray with him in the Garden of Gethsemane (Mt. 26:40). When the crowd began to leave, Jesus asked his disciples, "Will you also go away?" (Jn. 6:67) Both Jesus and his twelve disciples needed true fellowship reciprocally.

The disciples' intimate fellowship with Jesus is congruous with the purpose of Jesus' incarnation (1Co. 1:9). Another name of Jesus is *Immanuel*, which means "God with us" (Mt. 1:23). Jesus came into the world to be with his people (Jn. 1:1-12, 1Jn. 1: 3). Being with Jesus is in itself salvation and blessing. When people are in and with him, they will receive God's blessings just as the vine bears fruits (Jn. 15:5). Being with God the Son and bearing fruit in Him is the sign of being a disciple of Jesus (Jn. 15:8). Being with God will continue in heaven in the future (Rev. 7:15).

Second, Jesus called the twelve for the ministry in the Kingdom of God. Jesus committed them to preach the gospel and to drive out demons from people, and gave them the authority and power to do so (Mk. 3:15; Lk. 9:1-2). He wanted his plan for world evangelization to be done by his disciples, not by himself. He needed trained people who could lead the multitude to him (Coleman 1993:34-35). In this sense, the selection of the twelve was an important landmark in the history of the gospel. It was the first action in which Jesus made his ministry public, by organizing his movement (Godet 1887:296).

> It divides the ministry of our Lord into two portions. In the earlier period Jesus labored single-handed; his miraculous deeds were confined for the most part to a limited area, and his teaching was in the main of an elementary character. But by the time when the twelve were chosen, the work of the kingdom had assumed such dimensions as to require organization and division of labor; and teaching of Jesus was beginning to be of a deeper and more elaborate nature, and his gracious activities were taking an ever-widening range (Bruce 1929:29).

Third, one step further, the selection of the disciples by Jesus was to form a new family in which God is the father, Jesus is the big brother, and the disciples are the family members (Icenogle 1995:127-129). In this family, the members work based on intimate fellowship with God. This is also "a symbolic prophetic action" (Eze. 39:23-29, 40-48). Jesus wanted to seek the lost in Israel and restore them, and to establish a new kingdom as the Messianic king of the new Israel (English 1943:75; Tayler 1966:230; Swete 1977:58; Lohfink 1984:9-12). The band of twelve disciples was the seed for this new society. They are the very foundation upon which the church is built (Eph. 2:20; Rev. 21:14) (Meye 1968:211). We can see Jesus' strong desire for God's new family in the Bible (Mk. 3:33-35; Lk. 8:21). Through the new family Jesus wanted to show a new model for a new society which is ruled by new principles of life (Mt. 5:1ff). Icenogle depicts Jesus' new family well.

> The small group is the microcosm of God's community intention for the whole world: to be together, to be assembled, to be with Jesus, to be in agreement, to be like children, to be welcoming, to be humble, to be reclaiming, to be listening, to be confronting, and to be reconciling (Mt. 18:1-20), are all trademarks of the faithful group with Jesus (1994:228).

Composition of the Group of Twelve

Jesus deliberately selected the twelve from a large band of disciples (Mk. 3:13-19; 6:7-13). His gathering of the twelve tells two things: Jesus calls people without regard for education, class, and region, but he selects his disciples among those who are prepared to follow. First, the band of twelve disciples was comprised of a combination of diverse and heterogeneous cultural elements. It was a "motley group" which was a microcosm of the diversity of character in the church that would emerge (Icenogle 1994:131).

Out of the twelve, Peter, Andrew, James, and John were fishermen who were uneducated and from the lower class in Galilee. Andrew and other disciples were the

disciples of John the Baptist (Jn. 1:35-50). Philip, Andrew, and Peter were all from the same village of Bethsaida (Jn. 1:44). Nathanael was different from the three groups. He was a pious man who had waited for the Messiah and prayed for him under the fig tree (Jn. 1:48). Matthew was a tax collector who was despised by people. Simon was a fiery nationalist who probably belonged to the Zealot party. Thomas had a doubtful faith. Judas was from Judea and later betrayed Jesus. The details of the gathering of the other five are not revealed in the Gospels. Anyway, they were all different in character, thought, and purpose of life. The twelve was "the church in miniature or germ, so as to in the community of church there should be neither Greek nor Jew, circumscision not uncircumcision, bond or free, but only Christ" (Bruce 1929:35-36).

In addition, it was extraordinary in the Jewish society that a group of women followed Jesus (Stambaugh & Balch 1986:104). Jesus seemed to be breaking several social barriers within Judaism. However, he did not include them within the circle of the twelve. Nevertheless, women were called to be disciples and served Jesus and the twelve (Wilkins 1992:129). The exact number of them is not clearly known. Luke says that there was Joanna the wife of Cuza, the manager of Herod's household; Suzanna and many others (Lk. 8:1-3). He also mentions "women who followed him from Galilee" (Lk. 23:49). John mentions that Jesus' mother Mary, Mary's sister, and Mary the wife of Clopas (Jn. 19:25); Mark adds Salome, and Matthew adds the mother of Zebedee's sons. The importance here is that many women followed Jesus. They followed Jesus because they were healed and forgiven, so they respected and appreciated him. They helped to support Jesus and the twelve with their own means in Jesus' public proclamation ministry (Lk. 8:3). They were a source of financial support for the men (Icenogle 1994:133). They later became the witnesses of Jesus.

Second, the twelve were ordinary people, even insignificant in a worldly point of view (Ac. 4:13), but they were voluntary followers who were prepared (Bruce 1929:35-

37). None of them hesitated to follow Jesus when they were called (Lk. 9:62). When they were called, they began to follow Jesus at once, leaving their fortunes or jobs (Mt:4:22; 19:27; Lk. 5:28). Hay insists that Jesus selected, on purpose, disciples who were uneducated, from lower class, and not wealthy (Hay 1947:36). It is partly true that some of the twelve were unwealthy or rootless. However, when selecting his disciples, Jesus never had a bias toward "what he had". The criteria for selection were preparedness and the voluntary attitude of the people. If educated and wealthy people were prepared to follow Jesus, they would have been chosen. Some of them came to Jesus, but they were not prepared. They might have been Jesus' followers, but they did not enter the band of the twelve (Lk. 9:57-62; Mt. 19:22; Jn. 3:1).

Training Disciples by Jesus

The twelve were chosen at least one year before the crucifixion. From then on, the twelve entered into a regular apprenticeship through the intimate, daily fellowship with Jesus. The training was a crucial part of both Jesus' personal works and the disciples' ministry (Bruce 1929:30).

Content of Training

Jesus trained his disciples according to his purpose in all dimensions of life. First, Jesus trained the twelve: to be with him and do the ministry (Mk. 3:15). Jesus taught them to be with him, to have fellowship with God the Father and the Holy Spirit, and to love with each other. It was the most important training because ministry flows out of fellowship with him (Jn. 15:4-5).

Love and obedience to Jesus are the important means to be with him. If one obeys Jesus' commands, he will remain in his love just as the branches are linked to the vine (Jn. 15:10). If one does Jesus' commands, he is his friend (Jn. 15:14). God gave his

spiritual powers to those who obeyed him (Ac. 5:32). Obedience comes from the love for Jesus. Only the ones who love him can obey his command (Jn. 14:15, 24) and have true fellowship with God (Jn. 14:23). Jesus taught them loving obedience to God. At the same time, Jesus taught them mutual love and respect for one another, important means for the unity of the body in Christ and effective teamwork (Jn. 15:12-14, 17).

Prayer was an important means to keep an intimate relationship with God. The disciples were able to be with Jesus through visible and tangible interaction while they were still with him. However, they could not keep the visible and tangible fellowship with Jesus after he left the earth. Therefore, through prayer they would realize the Father's will and communicate with the Holy Spirit (Bruce 1929:118; Wilkins 1992:135-139).

Then, Jesus taught them how to do ministry in the world which had no amicable attitude toward them. For this, he taught them the strategy and skills to evangelize by showing his model. But his emphasis was on the attitude of the disciples as evangelists rather than skill development: self-denial (Lk. 9:23-25), self-sacrifice (Lk. 17:33, 18:28-30), self-control (Lk. 9:52-55), stewardship (12:42-48, 15:1-10), humility (Lk. 14:1-14), and simplicity of life (Lk. 9:3; 10:4; 12:15-21). For instance, James and John got angry when he was rejected by the residents of a Samaritan village and they wanted to destroy the city by fire (Lk. 9:52). Jesus rebuked them. They needed to control their temper (Bruce 1929: 59-99).

Second, Jesus trained his disciples in all dimensions of life. Michael Wilkins summarizes this in three dimensions: spiritual, ethical, and community life. In the spiritual life, Jesus trained them to be born again and grow spiritually (Jn. 3:1-15), to count the cost, to bear the cross (Mt. 8:34-9:1), to deny themselves, and to follow him (Lk. 9:23). Self-denial and following Jesus was not only the entrance into the Way, but

also characterized the life on the Way. Prayer was a central element in the spiritual life Jesus introduced to his disciples (Mt. 6:7-15, Lk. 11:1-4).

In the ethical life, Jesus' teaching created the basis for an ethic that would sustain the disciples during his earthly ministry as well as beyond it. Jesus' disciples were to focus on the ultimate ideal (Sermon on the Mount). "Be perfect, therefore, as your heavenly Father is perfect" (Mt 5:48). Jesus taught them that thought and motive are as important as actions (Mt. 5:21-22; Mt. 5:28). Jesus' disciples would be called into account for all they did and thought (Mt. 7:21-23).

In the community life, Jesus' form of discipleship included a complex balance of individualism and community. Jesus asked them to leave the family, or love him more than the family (Mt. 10:34-36, Lk. 14:26). Jesus called individuals to discipleship and asked them to enter into a community of faith (Mt. 12:46-50; 18:1ff) (Wilkins 1992:135-141).

Method of Training

Jesus trained his disciples in the field of ministry according to their spiritual maturity. First, Jesus focused on the practical training in the field. Practical training is primary and classroom study is secondary. He showed them "what to do and how to do it" by setting examples. The disciples saw and heard their teacher's words and behaviors.

> In the early period of their discipleship hearing and seeing seem to have been the main occupation of the twelve. They were then like children born into a new world, whose first and by no means least important course of lessons consists in the use of their senses in observing the wonderful objects by which they are surrounded (Bruce 1929:41).

Jesus had them do what they saw and heard, encouraging them and sometimes rebuking them to do better. Jesus frequently took his disciples aside to instruct them more fully regarding the things that had to take place. These teachings were essential and of great value to the disciples. However, they were secondary or supplementary

explanations to practical instruction in the field of ministry. That is, the classes were set for the purpose of considering the experience obtained in practical work (Hay 1947:38).

Second, Jesus trained his disciples step by step, considering their spiritual maturity. A number of authors divide Jesus' discipleship training into stages. Alexander Balmain Bruce divides it into four stages according to their maturity: first, just believer, second, steady follower, third, chosen disciple, and fourth, as apostles (Bruce 1929: 11-28).[3] Robert Coleman divides Jesus' discipleship training into eight stages: selection, association, consecration, impartation, demonstration, delegation, supervision, and reproduction (Coleman 1963).

Wilkins divides it into several stages according to the process of the Jesus movement. In the first stage, the disciples were people who took a personal initiative to follow Jesus (Jn. 1:35-42; Lk. 18:18-27). In the second stage, Jesus selected his twelve disciples among the followers (Mt. 4:12-25, Mk. 1:14-20). One important thing is that Jesus always took the initiative in choosing his disciples (Mt. 8:19). In the third stage, Jesus sifted out those who were not in line with his expectation when he fed the multitude at the Passover (Jn. 6:22-59). In the fourth stage, Jesus sifted out those who were not entirely committed to him during the final weeks of his earthly ministry (Lk. 19:37; Mt 27:15-26). In the last stage, Jesus made his disciples the leaders of the church by filling them with the Holy Spirit during the Pentecost (Ac. 6:7; 9:26; 11:26; 14:21-22) (Wilkins 1992:108-119).[4]

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[3] Wilkins distinguishes disciple from apostle. According to him, the term disciple refers to the twelve who were called and under training in the gospels, while the term disciple refers to the twelve who were leaders in the early church. Therefore, "as disciples the Twelve give us an example of how Jesus works with all believers, and as apostles the Twelve give us an example of how Jesus works with leaders of the church" (1992:111). However, according to Robert P. Meye, both are interchangeably used in the Gospel of Mark. And the twelve in Mark have a similar function to the apostolate as described by Paul and by Luke. Just the term disciple is used exclusively of the twelve, but later it is used for those outside the band of the twelve (1968:111, 230).

[4] Cf) Hay describes ten essentials in Jesus' training of his disciples. The ten essentials also include the method of training (1947:39-40). Beckham divides Jesus' ministry into six stages: convergence

Ministry of Jesus' Team

What kind of ministry did Jesus have his disciples do? The disciples' ministry was the result of the training by Jesus for world evangelism.

Ministry and Training

The ministry of Jesus' team was related to Jesus' plan, the maturity of the disciples, and the change of the field of ministry. According to Bruce, Jesus ordered his disciples not to go among the Gentiles or any town of the Samaritans, rather to the lost sheep of the house of Israel (Mt. 10:5-6). This seems to be in accord with his word, "I was sent only to the lost sheep of Israel" (Mt. 15:24). This does not seem to be in accordance with his ultimate aim of world evangelism (Mt. 28:19; Mk. 16:15; Ac. 1:8). However, the temporary confinement of disciples' ministry by Jesus was a part of the general plan. Jesus wanted to first secure a strong base for world evangelism in the Palestinian area, and then gradually extend to the broader areas.

This is entirely in accordance with the order of evangelism in Acts 1:8. However, the principal reason of confinement was the spiritual maturity of the disciples. His disciples were not prepared to preach the gospel either among Samaritans or Gentiles. Their hearts were too narrow and closed to embrace other nations (Lk. 9:54). If the narrow-minded evangelists had gone into a Samaritan village, they would have called down fire from heaven to consume the people after losing their temper, instead of seeking the salvation of the people in the village (Bruce 1929:100-101).

In addition, Jesus restricted the content of the message that the disciples preached. Their mission was very extensive in doing miracles, but very limited in preaching the gospel. "Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give" (Mt 10:8). There was no restriction for miraculous

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stage, innovation stage, leadership core stage, support network stage, base congregation stage, and church stage. This division also deals with the method of training (1999).

works. In contrast, Jesus did not allow them to preach all that they had seen, listened, and thought freely, but instead commanded them to proclaim only the fact that the kingdom was near, so everybody should repent. "As you go, preach this message: 'The kingdom of heaven is near'" (Mt 10:7). Bruce insists that Jesus did so to prevent miscommunication and misunderstanding of both Jesus himself and the Kingdom of God, because most Jewish people expected a political Messiah and an earthly Kingdom. The disciples did not fully and clearly understand the concept of the Kingdom of God and the meaning of the messianic mission. It was only after Jesus' resurrection that Jesus ordered the disciples to go to the ends of the world and to all peoples (Mt 28:19; Mk. 16:15; Ac. 1:8). Therefore, Jesus' prohibition of the sphere of evangelism and content of the message is part of his general strategy of world evangelism (1929:100-103). Jesus had a strategy to extend evangelism to broader areas as his disciples matured and with the guidance of the Holy Spirit.

Content of Ministry

The ministry of the twelve was carried out in accord with Jesus' ministry. The twelve did their ministry following Jesus' preaching, teaching, and healing. As witnesses of Jesus, they preached the gospel (Lk. 9:6). According to Luke's understanding, the core message of the gospel was that the Kingdom of God was near (Lk. 10:9). But the teaching ministry by the twelve is not written in detail in the Gospels. Also Jesus ordered and empowered the disciples to heal the sick and drive out demons from people while they preached the gospel (Mt. 10:8; Lk. 9:1-2; 10:8-9). The disciples experienced the healing of the sick and the driving out of demons by the name of Jesus, and they returned full of joy (Lk. 10:17). King Herod was perplexed upon hearing about the disciples' ministry (Lk. 9:7).

Nevertheless, the preaching ministry seems to have had more emphasis than the healing ministry in the work of the twelve, because healing supports the message of the preaching. The committed ministry of the disciples in Mark 3:15 is the important aspect of their ministry as fishermen in Mark 1:17. This is also Jesus' ministry to seek for the lost in the world (Lk. 19:10). That is, the main focus of the ministry of the disciples is to fulfill the same ministry as Jesus in the world. After Easter, their mission focused on preaching rather than healing. The main point of their preaching transferred from the Kingdom of God to the resurrected Jesus. The sphere of their ministry also extended in the broader area. They began to fulfill the same ministry as Jesus did in the world (Meye 1968:109-110, 211).

Organizational Structure of Jesus' Team

Jesus' team had an organizational structure inside and outside the group of the twelve disciples. The structure gives some important principles for the church.

Inside the Group of the Twelve

Jesus' team was organized to an extent and had an inner circle within it. If the core group really existed, its importance is to be explained. First, in relation to the organization of the team, Icenogle states that Jesus had within the band of the twelve a core group composed of Peter, James, and John. The three were chosen as disciples before the rest of the twelve and were with Jesus from the beginning of his ministry (Mk. 1:16). They were with Jesus for greater period of time and more events compared to other disciples (Mk. 1:29-31; 1:35-39; 2:13-17; 5:35-43; 9:2-37; 14:32-42). They experienced special things and were taught special instructions that were not allowed the others (Icenogle 1994:162-165).

In addition, the core members might think that their membership had the potential to assure a higher position in Jesus' political kingdom which they imagined would be in Jerusalem. These thoughts and attitudes brought about a conflict in the group of the twelve (Icenogle 1994:164-165). When the mother of James and John asked Jesus for higher positions in the kingdom, other disciples got angry (Mt. 20:20-28; Mk. 10:35-45). Her demand was due to her personal relation to Jesus, and to the fact that her sons were already the members of the core group. Moreover, the quarrel about "who the greatest was" among the twelve shows that such a conflict existed near at the end of Jesus' ministry on the earth (Lk. 22:24-30). Therefore, it is sure that Jesus led a core group which might have caused a conflict within the group of the twelve.

Second, why then did Jesus lead the inner circle despite the conflict? Icenogle thinks that the existence of the core group relateed to Jesus' strategy and the core members led the sub-groups within the group of the twelve. Each of the three in reality led his own small group composed of three other disciples (Icenogle 1994:165-166). Beckham supports this opinion. According to him, the twelve had a triangle leadership structure: Jesus is at the top, the three persons are at the second level, and others are on the base line (Beckham 1997:180-183).

Wilkins has a different opinion although he agrees with the existence of the core group. He develops his opinion based on the explanation of Bruce. Bruce says that the existence of three sub-groups within the group of the twelve could be found from the four references which listed the twelve disciples in the New Testament (Mt. 10:2-4; Mk. 3:16-19; Mk. 6:13-16; Ac. 1:13). Each group has four members. The first group includes Simon Peter, Andrew, James, and John. The second group includes Philip, Bartholomew, Thomas, and Matthew. The third group includes James the son of Alphaeus, Thaddaus, Simon, and Judas of Iscariot (Bruce 1929:36).

According to Wilkins, Peter is always first, Philip fifth, and James of Alphaeus ninth. The order of the names within the groups varies except for Peter. But the sequence of the groups is the same in each list. This grouping suggests that the three sub-groups were led by Peter, Philip, and James (1992:151-152). We see here two different opinions on the leaders of sub-groups. Wilkins designates Peter, Philip, and James son of Alphaeus as sub-group leaders while both Icenogle and Beckham designate Peter, James son of Zebedee, and his brother John.[5]

The difference between the two opinions raises a question about the composition of the core group. Why did not Jesus lead a core group of Peter, Philip, and James son of Alphaeus if they were the leaders of sub-groups? Instead, Jesus led the core group of Peter, James son of Zebedee, and John. Why was James not placed fifth and John ninth if they were the leaders of sub-groups? This question makes one thing clear. In the New Testament, Jesus led the core group composed of Peter, James, and John, but it is not clear that the three led their own sub-groups. Furthermore, it was impossible for John, the youngest among the twelve, to lead his own sub-group in the hierarchical Jewish culture. Instead, Jesus taught them that they should be servants, not leaders in the hierarchical structure (Mt. 20:26-27; Lk. 22:26-27; Jn. 13:4-11).

If Jesus had made a triangle leadership structure and appointed the three persons as leaders of the sub-groups, this officialization by Jesus would have prevented such a serious conflict within the group. Therefore, the New Testament does not offer enough solid evidence to support the opinion that the twelve had a triangle leadership structure, the core group was composed of the leaders of sub-groups, and this leadership structure was according to the strategic plan of Jesus. The assumption of the triangle, hierarchical leadership is not in accord with Jesus' teaching.

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[5] Bruce sates that Andrew was in the first group, but not included in the core group (1929:36)

Why then did Jesus lead the core group? First, Jesus might have needed a smaller group for his company. It was not easy for Jesus to take the twelve everywhere all the time. Three or four was an appropriate number for travel. Particularly, Jewish houses were not big enough to accommodate a lot of people at once. Second, Jesus might have desired an intimate relationship with those who accompanied him. Jesus was a human being. Twelve is too large for developing and maintaining an intimate relationship. Peter, James, and John loved and understood Jesus more than the other disciples. They committed themselves to him. Not all the disciples understood and followed Jesus at the same level. Judas of Iscariot complained and betrayed him (Jn. 6:64, 71; 12:4-6), and Thomas did not believe his resurrection though the other disciples did. In contrast, Peter confessed him as Messiah (Mt. 16:16) and John followed him to the cross.

It is not strange that Jesus, as a human being needed an intimate fellowship with those who understood and committed themselves to him. Of course, it is also natural that the three persons understood and followed Jesus with all their hearts, as the result of the intimate fellowship with Jesus. It was a blessing. Nevertheless, Jesus' intimate fellowship with them does not mean that Jesus loved them more than other disciples. This just means that Jesus had an intimate fellowship with those who matured earlier than other disciples.

Therefore, the existence of the core group is seen as a natural result of intimate fellowship within the group of twelve, rather than a strategic plan for the church in the future. All the more, it does not support a triangle or pyramid structure of leadership. Rather, Jesus describes a horizontal structure of leadership. Peter seemed to be a leader among them, the first among equals, not the leader in a hierarchical structure although he demonstrated his leadership. This leadership structure is in accordance with the economic Trinity of God, which shows a working order in spite of ontological equality.

At the same time, intimate fellowship within a large group is necessary for an effective ministry and fellowship itself.

Outside Groups of the Twelve

The Jesus movement had many followers and supporters outside the band of the twelve. Theissen assumes that the Jesus movement had organized local groups besides the twelve. According to him, the local groups were formed and developed by the interaction of three roles: the wandering charismatics, their sympathizers in the local communities, and the bearers of the revelation. Jesus empowered the wandering charismatics, who then evangelized people in the local communities and empowered them to become their sympathizers who could support the Jesus movement (1978:7).

The wandering charismatics who were apostles, prophets, and disciples traveled to preach the Gospel from village to village. Jesus sent the twelve and the seventy to preach the Gospel in the Judean villages (Lk. 9:1ff; 10:1ff.). They gave them the power and authority to accomplish this task. They obtained their followers who later became the nuclei of the local communities for the Jesus movement (Theissen 1978:15-23).

In the New Testament, there is evidence of the existence of the followers in the local communities (Mk. 14: 3ff; Lk. 8:2ff, 10:38ff.). It is not clear whether Jesus had a plan to organize the local communities to support him. It is not likely that the local communities had organizations or hierarchy, because they might have been too small to create a tight organization. For instance, the women's group does not seem to be a hierarchical sub-group under, but a functionally supporting group to the group of the twelve (Mt. 18:20). It is possible that the Jesus movement had relatively broad supporters in many towns and villages and the number of supporters written in the Bible is only the tip of an iceberg.

Therefore, the important characteristics of the organizational structure of the Jesus movement are like as follows. First, Jesus himself preached his message to the people, obtained his followers, selected his twelve disciples among many followers, and made a small group with them. Jesus did not take over other existing groups for his ministry. Then Jesus trained his disciples to imitate both him and his ministry to reproduce his ministry in the world. The existence of local supporters is fruit of such a strategy and the endeavors of Jesus. The important insight here is that the initiator of a movement made his follower by preaching his message himself, made his small group as core group for his future ministry, and trained the members of the group to reproduce his ministry. At the same time, the characteristics of the organizational structure of the Jesus movement seems to be functional and relational, and kept in order rather than hierarchical and institutional.

Emergence of the Church: The Jerusalem Church

The Jesus movement was organized into a church after Jesus' ascension. The birth of the Jerusalem church is the most important event throughout Christian history. It means the systematization of the Jesus movement and shows the prototype of the forms that the Jesus movement should have for its extension. The disciples did not intend to establish a church or to have a concrete plan for the extension of the Jesus movement. The Holy Spirit led all the process of the birth of the Jerusalem church, based on the work of Jesus by the will of the Father.

> Strictly speaking the *ekklesia* was born at Pentecost when the Holy Spirit was poured out upon the small circle of Jewish disciples of Jesus, constituting them the nucleus of Christ's body. The disciples before Pentecost should be considered only the embryo church. The *ekklesia* is not to be viewed simply as a human fellowship, bound together by a common religious belief and experience. It is this, but it is more than this: it is the creation of God through the Holy Spirit. Therefore, there is and can be probably only one *ekkeisia* (Ladd 1974:347).

Therefore, each aspect of the Jerusalem church gives a crucial insight for the churches thereafter.

Public Preaching and House Meeting

The rapid growth of the church was possible because of the interaction of public preaching and house meeting. Public preaching brought about many house meetings, which were necessary to nurture a great deal of converts after public preachings (Ac. 2: 41, 46). In turn, the house meetings contributed to the ongoing and rapid growth of the church (Ac. 2:47; 4:4; 5:14; 6:1; 6:7). House meeting not only took care of the converts from the public preaching, but also became outposts to attract people in the neighborhood.

House meetings were possible due to the disciples and well trained lay leaders. The twelve disciples became the leaders of the church and the 120 disciples at Mark's upper room led the house meetings. The selection of seven deacons connotes that the church had good workers or leaders, who were good preachers and evangelists as well as good administrators.

In short, the rapid and ongoing growth of the church was the result of the balanced execution between public preaching and house meeting. The house meetings were possible due to the prepared lay leaders. This is exactly the same way Jesus preached in public and led the twelve in private.

Function of House Meeting

What was the house meetings function within the church? The Bible describes the activities of the Jerusalem church (Ac. 2:42-47; 4:31; 4:32-37; 5:42). The activities of the house meetings cannot be considered apart from the meeting of the church as a whole. Nevertheless, a considerable portion of these activities was carried out at the

house meetings except for the election of deacons, the initial distribution of almsgiving, and discipline. The activities of the house meetings in Acts 2 are categorized in following ways. First is study: they studied the apostles' teachings (2:42). Second is fellowship: they broke bread together and shared the experiences of being born again (2:42). Third is worship: they glorified God (2:42, 47). Fourth is prayer: they paid full attention to prayer (2:42). Fifth is the demonstration of spiritual gifts: many miracles and signs occurred (2:43). Sixth is service: they met one another's needs (2:45). Seventh is evangelism: God added new converts daily 2:47). They were excellent in outreach (Ac. 8: 1ff). Eighth is good reputation: they had favor with all the people and were admired by them (Ac. 2:47; 5:13).[6]

These activities cannot be carried out in effectively at the whole church level, but only in the small group level. The Bible does not mention about what the leaders of the house meeting did or what the relationship between house meetings was like. The important thing is that house meeting lasted over time and became one of the basic meeting patterns in the church, particularly during the persecution in the Greco-Roman context. The activities of the house meetings were accepted as the fundamental functions of the Christian church. In this sense, the house meeting of the Jerusalem church shows the importance and function of the small group in the church.

Leadership Structure

The Jerusalem church had a simple leadership structure that was able to solve the present urgent problems within the church at its birth. The leadership structure of the church is fully oriented for outreach. However, it gradually became institutionalized with the emergence of the elders' group.

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[6] Hadaway summarizes the activities of the house meetings in five ways: teaching (*didache*), fellowship (*kononia*), worship (*liturgy*), ministry (*diakonia*), and proclamation (*kerygma*). Three of them are more inward and two of them are more outward in function (Hadaway and DuBose 1983:60-61).

When the church emerged, the twelve apostles including Peter demonstrated their leadership in the church (Ac. 1:21-26; 5:1-10; 6:1-6). Nevertheless, their primary concern was still focused on the witness of the gospel through preaching, teaching, and healing (Ac. 1:22; Ac. 6:2-4). They maintain the church while focusing on the primacy of outreach (Gal. 1:19). The lay leaders of the church also kept a good balance between evangelism and administration. Seven deacons preached the gospel although they were chosen as administrative leaders (Ac. 7:1-60; 8:4-8, 26-40). The preaching of Stephen was excellent (Ac. 7), and the evangelism by Philip was effective (Ac. 8:29ff). Every member of the church took part in the evangelistic outreach (Ac. 8:1).

However, as time passed, the ethos and leadership structure of the church came to resemble the Jewish synagogue with the emergence of the elders' group. At first, the leadership was confined to the twelve, but later it was likely transferred to other administrators like James. Peter was no longer in the position of a primary leader (Ac. 12:17; 21: 17; Gal. 2:12). He is described as a missionary to the Jews, not a resident leader of the church (Gal. 2:8). Instead, James, the brother of Jesus, became the supreme authority and his colleague elders were also in a leading position in the church (Schwarz 1983:37-40). The officers of the Jerusalem community took their own authority and position, even in the presence of the twelve apostles, and this led to another leadership pattern in the church (Burtchaell 1992:291). The church gradually became organized and inactive in evangelism, and caused a lot of trouble with the Gentile churches (Gal. 2:12), although James had given way at the apostolic council of AD 48 on the primary issue of circumcision. He seems to have presided over elders who formed a Christian Sanhedrin. His power was authoritative if not absolute (Frend 1982:106). The church took the leadership structure of the Jewish synagogue.

In short, the church gradually began to be organized within the confines of Judaism and became inactive in evangelism toward the Gentile world. This tendency

caused Paul's church to be separated from the Jerusalem church, and to become an entirely new Christianity. It was inevitable that the church would become organized hierarchically as time passed. But a hierarchically organized church tends to neglect evangelical outreach. The Jerusalem church led by James no longer contributed to the Gentile mission. Therefore, the change of the Jerusalem church asks a question about what pattern of leadership structure the church should have for effective outreach.

Summary and Conclusion

I have studied the Jesus movement, dividing it into two periods of before and after the emergence of the church in the Palestinian context. In relation to the Jesus movement before the emergence of the church, I found some insights for the church today and cell group ministry. First, Jesus led his small group of disciples, involving himself in public preaching. He kept the balance and harmony in managing the two kinds of ministries. Moreover, Jesus created his small group by recruiting members himself, not by taking over existing groups. His followers were sought by evangelizing people before the twelve were selected. The principle and process Jesus followed to create his small group were adopted by the evangelists and church planters.

Second, Jesus selected the members of his small group according to their preparation and commitment to follow him. One of the qualifications of being a core member of the Jesus movement is preparedness and a voluntary attitude rather than external conditions such as education, familial background, or social status. Jesus chose them not at their request, but according to his intention as he checked them out and prayed to God. During Jesus' time, his method was not the norm. The teachers' initiative in selecting disciples, forming, and leading a small group is important.

Third, the small group of Jesus was a heterogeneous one composed of people with a variety of backgrounds. It was extraordinary at the time that the Jesus movement had a

group of women followers. The heterogeneity of the group of Jesus is directly related to one of the purposes of his incarnation- to be with his people. Jesus wanted his disciples to make God's new community. Their intimate fellowship with Jesus and with one another has priority over the ministry. Jesus wanted his disciples, as God's workers, to have an intimate fellowship just like the Triune God. Therefore, the ethos and composition of the twelve shows what the composition of God's church should look like in the world.

Fourth, Jesus' training changed the crude disciples into excellent apostles. Jesus trained them in all dimensions of human life, according to their spiritual maturity, and in the practical field of ministry. It was the will of Jesus to form workers who could overcome their circumstances in any situation (Phil. 4:12-13). Thus, Jesus trained them in the practical field of ministry, not in a comfortable classroom. He taught them by doing the ministry himself in the field. He had his disciples do ministry even in the course of training. At the same time, he trained them with consideration of their spiritual maturity in the changing social context. The philosophy and method of the discipleship training of Jesus asks a serious question about the curriculum of theological seminaries and lay leadership programs in the church today.

Fifth, the primary focus of the ministry by the disciples was always to catch fish, that is, to seek the lost as Jesus did. In order to seek the lost, Jesus taught balance between the three ministries of preaching, teaching, and healing with a greater emphasis on preaching the message, than healing. Jesus also had his disciples do the ministry, considering their spiritual maturity in the social context. Sixth, the Jesus movement had a leadership structure inside the group of the twelve. Jesus led a core group within the group of the twelve. Thus, a core group within a bigger group in doing cell group ministry is a necessity. Nevertheless, the dual structure of the twelve does not support a hierarchical leadership structure. The core group was not the top of a hierarchical

structure, nor was Peter the top person of the twelve. He was a leader, but only the first among equals. It is surely possible that the core group played a leadership role within the group of the twelve, thus, the necessity of order within a group.

Therefore, the existence of the core group and order within the group of the twelve gives an insight in the leadership structure of cell group ministry today. That is, an egalitarian structure does not exclude the existence of order and the core group within cell group structure. Instead, this is the reflection of the trinitarian nature of God who has economic order and role based on ontological equality. In addition, the existence of the stratification of various supporters outside the band of the twelve shows that a small group needs to have its massive strata of supports outside the group because the supporters are the potential active members of the group. Therefore, a small group and its supporters outside the group are in a relationship of interaction.

On the other hand, the Jesus movement, after the emergence of the church, also gives some important insights for cell group ministry and church today. First, the organization and ministry of the church is entirely led by the Holy Spirit. But the Holy Spirit does it on the basis of the work of Jesus Christ, that is, the preparation of human resources that can lead the church. The emergence of the church needed three years of preparation before the Pentecost. It would not be possible with just the preparation but it needed the work of the Holy Spirit. Today, some churches tend to depend upon the work of the Holy Spirit for their growth, without securing the workers to be used by the Spirit, while others depend upon the principles of scientific management for their growth.

Second, the Jerusalem church paid its full attention to preaching the gospel. Both leaders and members had passion for evangelism even though they executed the job of administration. The leaders of the church had the attitude of an evangelist or a missionary rather than a church administrator. This attitude is more important than the program and structure in the church. Third, the church kept a balance between small

group evangelism and public preaching, and house meetings and large group meetings at the temple. The existence and function of the house meeting was absolutely important in the survival of the early church. Both the house meeting and public preaching are reciprocal although the priority of one or the other has been different according to time and place.

Finally, the Jesus movement adjusted and used its social context very well, without being trapped within its cultural values and frames. The Jesus movement was born and raised in the Palestinian society, but it, in turn, made a great impact on the community. When it crossed over the Palestinian borderline, it also adjusted and used the Greco-Roman context better than any other religions. But the Jesus movement made a greater impact on the society than any other movements. If a movement fails to adjust to its context, it will not survive. If it fails to make an impact on the society, it has no reason for its survival. The adjustment and impact of the Jesus movement in its social and cultural context gives an important lesson to the Christian movement and cell group ministry today.

CHAPTER 3

BIBLICAL FOUNDATIONS FOR CELL GROUP MINISTRY (II): GENTILE MOVEMENT OF CHRISTIANITY

Despite its Jewish origin, the Jesus movement developed into a world religion in the Greco-Roman world rather than in the Jewish society. This demonstrates that the Jesus movement not only had some factors that led to great success in the Gentile world, but also changed itself to adjust to the Gentile context. At the same time, the movement changed the Gentile society into a Christian society with its message and strategy. The philosophy and method of the ministry of early Christianity gives important insights for the churches after it. The urban mission and house church movement of the church in particular are considered to be excellent strategies for evangelism. Apostle Paul's team played a key role in the Jesus movement in the Greco-Roman world. Therefore, it is necessary to study the ministry of early Christianity in relation to the mission of Paul's team.[1]

The Social Context of Greco-Roman Society

The success of early Christianity has an intimate relationship with the social characteristics of a Gentile in the first century: Roman administration, Greek culture, urban context, and Jewish community.

[1] Wayne A. Meeks states three reasons for the importance of the study of Pauline Christianity: 1) It is fascinating. 2) It recorded the early Christian movement very well. 3) It is urban (1983:7-8).

Roman Administration

The peace and well-equipped road system under the strong leadership of the Roman Empire became a positive factor for Christian evangelism. In the Roman Empire, the well-equipped road system made possible an establish police and military force, swift transmission of news, trade, travel, and social intercourse between different nationalities of the Empire. It also facilitated a homogeneous civilization in the Mediterranean world, connecting all the provinces and cities of the empire. Moreover, the Roman military protected people from the plundering of the land and from piracy on the sea, and the imperial government took responsibility for a road system throughout its regions. Sea travel was faster and cheaper than by land (Meek 1983:17-18; Stambaugh and Balch 1986:37-41).

One oft-quoted inscription found at Hierpolis in Asia Minor on the tomb of a merchant, records that the merchant traveled to Rome no less than seventy-two times without any difficulty. Therefore, it is not strange that Christians made the maximum use of the Roman road system (Meek 1983:17; Green 1970:12-15).

Greek Culture

Greek culture and thought that pervaded the Roman Empire made significant contributions to the spread of Christianity. Greek became the vehicle for communication throughout the Mediterranean area. St. Luke writes that a Roman captain asked the apostle Paul at Jerusalem, “Do you know Greek?” (Ac. 21:37) The Greek language’s contribution to Christian mission was crucial. Also, Greek thought and religion had some positive effects on Christian mission. For instance, both Plato and Aristotle, in a sense, paved the road toward monotheism; the Stoics had the opinion of creation of the universe; and some poets opposed idol worship. Some cults taught cleansing, security, and immortality in ways the state religion never explained. Therefore, such thought

paved the way for Christianity and its message of one God, the cleansing of sin, and hope for the future (Green 1978:16-22; Stambaugh and Balch 1986:14-15).

On the other hand, the corrupt culture of the Roman society worked positively on Christian mission to an extent. The moral and social condition was not good at that time. The belief in demons was prevalent. People were saturated in immoral cultures (Allen 1960:26-37). Paul's Epistles show how people living in Greek culture were defined by idolatry, adultery, or traditions.

> Whatever advantages of education, civilization, philosophy, and religion, the Empire possessed, so long as it was defiled by slavery, the games, the temples and the magicians, it is, I think, impossible to argue that St Paul's converts had any exceptional advantages, in the moral character of the society in which they were brought up, which are not given to our converts today (Allen 1960:37).

In this cultural circumstance, Christianity offered people love, equality, freedom, and meaning of life that other religions did not offer. It gave them a high level of ethics beyond the current moral and ethical level.

Jewish Community

Early Christianity used the Jewish community as a strategic foothold for its mission and went far beyond the Jewish cultural boundary. Because it was first seen as a sect of Judaism, it could take advantages of the merits of Jewish community: the spread of the Jews, monotheism, an ethical standard, the synagogue, and scriptures. At the same time, it had some characteristics that could appeal to the Gentiles beyond the limitation of Judaism (Green 1970:20-28).

First, the presence of the Jewish community scattered over the Roman Empire became the broadest avenue for Christianity.[2] The Jews received remarkable privileges

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[2] In the first century, there were a million Jews in Palestine and four million Jews outside of Palestine. Some people place the population of the Diaspora at five to six million. The Jews in Rome, at the time of the birth of Christ, may have numbered as many as fifty thousands (Frend 1984:40).

(e.g., religious freedom and exemption from military service) after the Jews had helped Julius Caesar at the time of war (Green 1970:24). Primarily they lived in the cities. They were not an impoverished minority, but relatively wealthy because they had been drawn out from Palestine by economic opportunities. They usually used Greek.[3] A large number of them were no longer Jews in the ethnic sense and remained only partly so in the religious sense. In this situation, the evangelists of the early church who spoke Greek and used the Septuagint could attract the Jews. In particular, the Hellenized Jews were the group best prepared to receive Christianity. In fact, many of the converts mentioned in the New Testament can be identified as Hellenized Jews.

In addition, Christian missionaries frequently did their public teaching in the Jewish synagogues (Stark 1996:57-63). The monotheism and high moral standard requested by Judaism became the highway for Christian mission. The passion for conversion by Judaism influenced the Christian attitude of evangelism (Green 1978:26-34; Stambaugh and Balch 1986: 47). People tended to adopt a new religion if it retained cultural continuity with their familiar religions. Christianity was familiar to those who were in the Jewish culture (Stark 1996:137). Therefore, the Jews and Judaism became an outpost for Christian mission.[4]

Second, Christianity not only took advantage of Judaism but also overcame the weaknesses of Judaism. Judaism laid down three rules for Gentile converts: circumcision, food laws, the offering of an appropriate sacrifice. These requests became stumbling blocks to some Gentile converts. Particularly Greeks, who almost idolized the human body, saw circumcision as degrading and humiliating. Many Gentiles were content to stay as God-fearers, not becoming proselytes (Ac. 13:16). In contrast to this,

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[3] Seventy-four percent spoke Greek, two percent spoke Hebrew and Aramaic, the remainder spoke Latin (Stark 1996:57-58).

[4] Frend asserts that between AD 145 and AD 170 there was a major shift in which Christianity abandoned its Jewish connections (1984:257). But Rodney Stark asserts that the mission to the Jews of the Diaspora should have been a long-run success (Stark 1996:70).

Christianity practiced baptism instead of circumcision and did not impose food laws. It could easily gain the Gentiles who were being sought after by the Jews. Therefore, Jews persecuted the early church because the Christian evangelists won over their hard-earned fruit (Harrision 1985:54-55).

Urban Context

Christianity was "an urban movement from start to finish" in Jerusalem, then in the Greco-Roman world (Meek 1983:10). The Roman Empire adopted a Greek policy which made cities strategic points for its imperial extension and built more cities at strategic points all over the Mediterranean world. Cities became the places where all powers were concentrated and all changes were done (Meek 1983:13-15; Stambaugh and Balch 1986:12-17). Thus, few characteristics were formed in the first century as the result of mixed interaction of Roman imperialism, Hellenism, urbanization, and economic profit. First, Greek was commonly used particularly in the cities. Second, city folks used common forms in many areas of life. Third, the cities became the place where new civilization could be experienced, novelties could be first encountered, change could be met and even sought out. "To become a city dweller meant to be caught up in movement" (Meek 1982:15-16). This means that city dwellers were open to new ideas and religions including Christianity.

Places and Target People for Church Planting

It is not likely that all evangelists of the early church had strategies for their mission. But Paul had a strategy for his mission in the Greco-Roman context. He planted his churches primarily in the important cities for evangelism, reaching his target people.

Places of Church Planting

The apostle Paul planted churches in the strategically important cities of the four provinces of Asia, Galatia, Achaia, and Macedonia in the Roman Empire. Roland Allen states that Paul preached the gospel and established churches not in every place, but in some important places. For example, he went from Tarsus to Lystra and Iconium. Between these cities, there lay the territory of Lycaonia Antiochi that belonged to Antiochus. It is probable he passed through this area without trying to preach the gospel. Perhaps, Paul thought that this region was not as important as the region of Lystra (1960:10-17).[5]

Allen thinks that Paul claimed that he evangelized the whole province when he had established churches in two or three strategically important cities of a province. In fact, Paul claimed that he had fully proclaimed the gospel of Christ from Jerusalem all the way around to Illyricum ten years after his first start from Antioch (Rom. 15:19). Also he wrote to the Roman Christians, "There is no more place for me to work in these regions" (Rom. 15:23). Meeks also has a similar idea.[6]

> "I no longer have any room for work in these regions" (Rom. 15:19b, 23a). Yet what he had done to "fill everything with the Gospel of Christ" was only to plant small cells of Christians in scattered households on some of the strategically located cities of the northeast Mediterranean basis. Those cells were linked to one another and to Paul and his fellow workers by means of letters and official visits and by frequent contact through traveling Christians, and he had encouraged local persons of promise to establish new groups in nearby towns. The mission of the Pauline circle was conceived from start to finish as an urban movement (1983:10).

Why did Paul choose cities for church planting? Two factors are reasonable. First of all, cities were the centers of Roman administration, Greek civilization, Jewish

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[5] Green has a different view from Allen at this point. He states that some places where Paul preached were not the centers of a province (Green 1978:260).

[6] Green also agrees with this opinion, but he emphasizes that the majority of Christians at the time never knew the outline of urban strategy. Ordinary believers wandered to tiny villages and hamlets to hear the good news. These endeavors contributed greatly to the rapid growth of the church (Green 1978:264-265)

influence, and some commercial importance. Second, he was familiar with cities rather than rural areas. He was born and educated in a city. He was a Roman citizen who spoke Greek. He was a learned man who could communicate with the educated people in the cities (Allen 1960:10-17).

Target People

The growth of the early church is also due to the suitable selection of the target people for evangelism: Jews first, and then all the people who spoke Greek. When Paul entered a city, he first went to Jewish synagogues and preached the gospel primarily to the Jews and the Gentile converts, not to the people who never knew about God. They already understood the Old Testament which Paul used to explain the truths of Christianity. In a sense, they were receptive to the gospel. Paul also had a strong passion for mission to the Jews despite the persecution from them (Rom. 9:1-5) (Allen 1960:21). Eventually, Paul gained his followers and made them evangelists through preaching to the Jews in the synagogues.

Paul also tried to reach everyone who was prepared to listen to him, without regard to race, education, or social status (1 Co. 10:19; Co. 3:11). As a result, upper class women came to church. Prosperous people served others as patrons (Ac. 11:14; 16:14-15; 18:8). Nevertheless, most converts were not from the upper class, but from the poor or lower class. The early churches had many poor people (1Co. 1:26). For example, the Macedonian Church was suffering from deep poverty (2 Co. 8:1-2). The Corinthian Church also had the problem of poverty. Poverty at that time seemed to be related to famine in the regions. The famine, however, does not prove that the church members were poor. Luke carefully notes the conversion of “chief women” at Thessalonica (Ac. 17:4), the “women of honorable estate” at Beroea (Ac. 17:12). This connotes that the upper class or rich people were few in the churches. The majority of Paul’s converts

were of the lower commercial working classes, laborers, freed-men, and slaves (Allen 1960:23-24).

Therefore, Paul planted churches in the cities from where the gospel could be transmitted, using his merits in the urban context. Paul chose to target people who already knew about God and made them evangelists for Christian mission. That is, Paul's targets were the places and people that had more receptivity to the gospel.

House Church Movement

The house church movement was one of the most successful strategies in the early church which contributed to the rapid growth of the church in a hostile environment. Its success is due to its excellent appropriateness and effectiveness in the cultural context.

Concept of House Church

The term house church in this chapter designates a Christian gathering in a private house in New Testament times. It is an English translation of the Greek word, *oikon ekklesia*. The Pauline Epistles used the term *oikos* to designate family, house, or household.[7] They used the term *he kat' oikon ekklesia* to designate the Christian groups in a private house, which may be correctly translated as "the assembly at somebody's household" (I Co. 16:19; Rom. 16:5; Co. 4:15) (Meek 1983:75; Castillo 1982:64). In the Roman Empire, an *oikos* included "not only immediate relatives but also slaves, freemen, hired workers, and sometimes tenants and partners in trade or craft" (Meek 1983:76).

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[7] The concept of family or house is expressed by three Greek words in the New Testament: *patria*, *oikos*, and *oikia*. The first word, *patria*, generally means familial lineage". Both *oikos* and *oikia* are translated "house", but the former includes the members, thus it generally means a "household". *Oikia* is the word for house as a dwelling place. *Patria* is only used three times (Lk. 2:4, Ac. 3:25, Eph. 3:15). Family is represented by the word *oikos* in the New Testament. It is used for house with special reference to members or household (Castillo 1982:64). On the other hand, a Latin word to designate family or household is *familia*, which represents a legal feature of household. That is, *familia* often includes all those under the authority of one head (*paterfamilias*), including a wife, natural and adopted children, grandchildren, and sometimes also slaves (Clarke 2000:81-83).

The Greek term *ekklesia* meant only the gathering of a group of people in the secular meaning (Ac. 19:30, 41). However, the apostle Paul gave a special meaning to this word to differentiate a Christian meeting from a Jewish meeting or Hellenistic cults.[8] By using the term *ekklesia*, Paul tried to express "an actual gathering of Christians" or "Christians in a local area conceived or defined as a regularly assembling community" (Banks 1994:27-35).

In the Pauline usage, the term *he kat' oikon ekklesia* does not mean that a household usually became a church (1 Co. 16:17). Instead, this term means that a church gathered at a house, and then other households participated in the church as important members (Ac. 16:14-15; 16:31-34; 18:8; Rom. 16:11ff; 1 Co. 1: 11; Phil. 4:22). According to Meek, Paul probably distinguishes an individual household-based group (*kat' oikon ekklesia*) from the whole church (*hole he ekklesia*), which designates a whole assembly of the Christians in a city on occasion (1 Co. 14:23; Rom. 16:23; cf. 1 Co. 11:20). An individual household-based group is not only a church, but also the basic cell of the Christian movement. That is, the early Christian movement had a single house church as the basic unit as did the Roman Empire have a household as its basic unit. Because the early church established the household church and kept the network of the house churches, it could easily penetrate into the network of the society and also be involved in Christian mission in a broader area (Meeks 1983:75-76).

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[8] Jews used *synagoge* for their meeting and Hellenistic cults used *sunados*, *thiasos*, and *koinon*. Both the term *ekklesia* and the term *synagogue* could be and often were exchanged. Christians preferred to use *ekklesia* to *synagoge*. Christians tended to avoid using the term *synagoge* to designate their entity. In Christian usage, *synagogue* sometimes even was used negatively: "the *synagoge* of Satan"(Rev. 2:9; 3:9), "the *synagoge* of villain". Paul never uses the word *synagoge* because the use of these terms might result in the misunderstanding of true meaning of Christian meeting. Instead, the *ekklesia* was used in designating the great solidarity of Christians as well as local community (Burtchaell 1992: 278, 282; Banks 1994:29).

Missional Character of House Church

The house church was a Christian community which greatly contributed to the expansion of Christianity in a hostile environment. The house church kept its priority of preaching the gospel and making disciples of Jesus although it was excellent in other ministries. How could it succeed in evangelism? It was missional. I suggest several factors. First of all, the early Christians had an extraordinary zeal to win souls. They believed that God is the true God, Jesus is the only Savior, and Christianity is the only true religion (Hinson 1981:161). This strong conviction and zeal for the gospel made all Christians evangelists. Evangelism was "the prerogative and the duty" of every church member (Green 1978:274).

> If there was no distinction in the early church between full-time ministers and laymen in this responsibility to spread the gospel by every means possible, there was equally no distinction between the sexes in the matter. It was axiomatic that every Christian was called to be a witness to Christ, not only by life but also by lip. Everyone was to be an apologist (Green 1978:175).

Second, early Christians used every means possible for winning new converts: synagogue preaching, open air preaching, prophetic preaching, teaching evangelism, testimony preaching, personal evangelism including personal encounter and visiting, literary evangelism, and household evangelism (Green 1978:194-206). According to Ronald F. Hock, Paul also used his working place as an important arena for evangelism (Ac. 19:12) (1980:44-45, 93). They did not have church buildings for more than 150 years nor were allowed to have large-scale public meetings or mass evangelism. They knew "nothing of set addresses following certain homiletical patterns within the four walls of a church" (Green 1978:194). This circumstance contributed to the extension of the gospel, encouraging them to do their ministry in any circumstance (Phil. 4:13) (Green 1978:279-280).

Third, the early church had institutional procedures to keep converts and train them: initiatory procedures, baptism, eucharist, disciplinary procedures, commissioning, disciplining of the clergy, and the use of scripture. It combined the institutional procedure, daily life, and faith in keeping and training new converts. These procedure seemed to be excellent compared to other religions (Hinson 1981:57-58, 161).

Fourth, another striking feature of the early church is the high degree of consistency between what they preached and how they lived (1Pe. 3:15ff; 1Th. 2:1-15). Peter and Paul highly emphasized the link between holy living and effective evangelism. The early Christians showed their chastity, hatred of cruelty, and civil obedience and good citizenship. They rejected anything that related to idolatry. This made a great impact in the hostile society. Even the heathen opponents of Christianity recognized a Christians' pure life (Green 1978:184).

Fifth, the house church itself was planted through evangelism. The apostle Paul established his house churches with new converts through evangelism. He did not fill his churches with existing believers converted by other evangelists. His philosophy of ministry was not to plant his churches on the ground that others prepared (2Co. 10:15). The apostle Paul preached the gospel publicly and went from house to house at any time in any circumstance (Ac. 20:20; 2Ti. 4:2). Conversion was a result of his preaching. Together with his new converts, Paul established a house church. Thus, conversion is a strong characteristic of the early house churches (Green 1978:148; Hinson 1981:57).

Also Paul's followers planted their own house churches. For instance, Paul evangelized Timothy, who, in turn, trained his follwoers, and they, in turn, trained others (2Ti. 2:2). This tree (genealogy) of Paul's discipleship shows that Paul (first generation) taught people including Timothy (second generation), then the second generation of disciples made other reliable people disciples (third generation), and then the third generation made others disciples (fourth generation). The tree of Paul's discipleship is

intimately related to the tree of Paul's house churches. That is, Paul formed a house church (or small group) of his disciples (second generation), Paul's disciples also formed their house churches of their disciples (third generation), and then the third generation formed their own house churches of their disciples (fourth generation) (see Figure 3). Therefore, it is possible this original idea and method affected the churches which were planted by Paul's team and its followers.

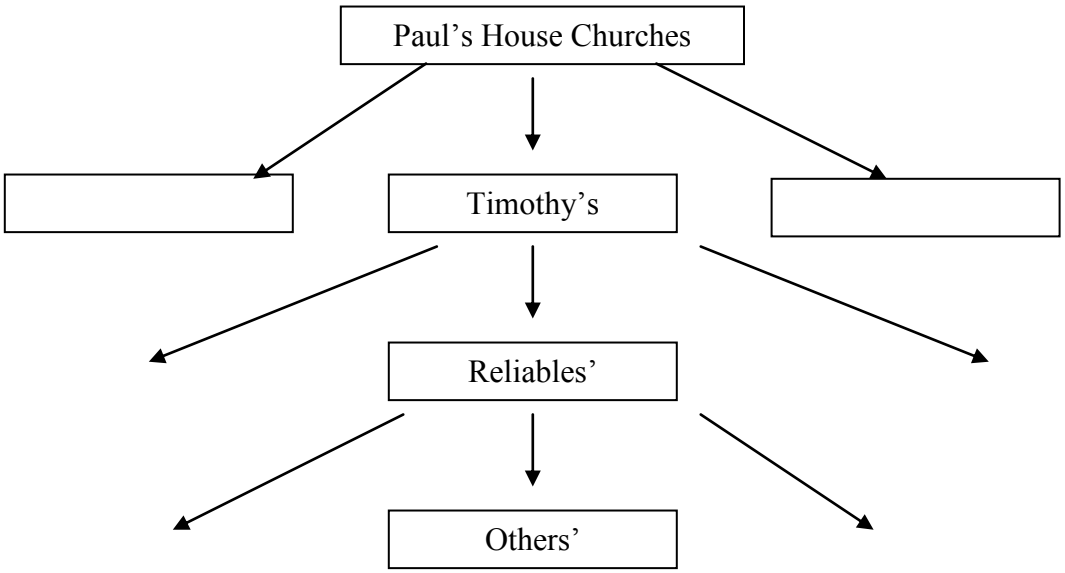

FIGURE 3

GENEALOGY OF PAUL'S HOUSE CHURCHES

Relevance of House Church

The effective ministry of the house church is due to its relevance to the urban and cultural context at the time. The house church also had a theological appropriateness in demonstrating the essential nature of the church in such context.

House Church in the Urban Context

The house church was born in cities such as Jerusalem, Antioch, Ephesus, Corinth, and Rome. It used urban characteristics for its emergence and growth, by impacting its society. First, the Greco-Roman cities were usually very small and filthy, and overpopulated.[9] Therefore, many urban problems arose: the homeless and impoverished, new comers and strangers, and violent ethnic strife. The members of the house churches revitalized people and their lives by providing new norms and new kinds of social relationships: offering charity and hope or a new basis for social security and solidarity. They offered a new culture capable of making life in cities more tolerable (Stark 1996:161).

Second, privacy was rare in such small houses in a dense area. For instance, in Rome, most people lived in small apartments called *insulae*, in poor conditions with a high rental fee. Most people lived on streets and sidewalks. The house was for sleeping and storing one's belongings (Finger 1993:40). Privacy was not possible for the ordinary person. Life happened in front of the neighbors (Meek 1983:29). News or rumors would travel rapidly (Ac. 19:23-41).

Third, the high density of the city made it easy for people to meet. Many people lived together in highly populated area. The activities of people took place in small

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[9] For example, Antioch on the Orntes was one of the biggest cities in the first century, yet a person could look around the city in an afternoon. It accommodated at least 150,000 people (some estimate a quarter of a million). It consisted of 75,000 inhabitants per square mile. The average population density in Roman cities was around two hundred per acre- an equivalent found in modern Western cities only in industrial slums (Meek 1983:28: Stark 1996:161).

areas. People did not need to go far to visit others. People could even meet every day (Ac. 2:2, 46).

Therefore, in such an urban context, Paul and his companions could easily find synagogues or Jewish people in the Jewish districts in any city and were known to the people in the city (Ac. 16:13; 18:2ff.) (Meek 1983:28-29). When people gathered in a house, the neighbors were aware of it. The home was the most ideal context to communicate the gospel and express the ongoing life of the New Testament (Hadaway and DuBose 1987:38-40). In this way, the urban house church rapidly developed.

House Church in the Culture

The house church was culturally relevant because it met in people's homes, the basic social unit at the time of the New Testament. First, the household was the basic building block of a city and state (Stambaugh and Balch 1986:123). It included immediate family, slaves, former slaves, hired laborers, and business associates or tenants. To be part of a household was to be part of a larger network of relations (Meek 1983:30). Moreover, it was the most important place where daily life took place: meeting together, trade, and even religious activities (Birkey 1988:38). The Jewish Diaspora met in households and synagogues. Pagan cults sometimes conducted their worships in households, especially before a public temple was built (Stambaugh and Balch 1986:140). The household was the center for everyday life and human relationship. "The genius of early Christianity, at least in part, was its ability to model itself on the ideal forms of the social structure already present in the Roman Empire" (Brikey 1988:39). Therefore, the success of the house church is largely due to the extent of its ability to use familiar forms of relationship

Second, the house church met at homes where people lived. Thus, it provided people with comfortable hospitality. Eastern people were well-known for their generous

hospitality in the home. In fact, the early house church was enthusiastic in its hospitality (Ac. 16:14-15; Phl. 12; Ti. 1:8; Rom. 12:13; 1Pe. 4:9; He. 13:2). Early missionaries assumed the hospitality of the people to whom they proclaimed their message (Mk. 6:7-11; Mt. 10:5-43; Lk. 9:25, 11:16). The success of house church was related to the hospitality of the target people (Brikey 1988:61-62). In addition, it could avoid the attention of angry religious leaders or public officials. It provided security and privacy in a hostile environment, which were two vital elements of house church (Ellison 1963:21ff). Everyone could come to the house church without feeling anxious. Therefore, the house church became effective for evangelism in the places where Christianity was not an official religion and where Christians were subject to persecution (2 Th. 1:4).

Third, the small size of the house church provided intimate fellowship and demonstrated of people's gifts. A house, generally at that time, could not accommodate a lot of people. Archaeological evidence shows that a normal house could accommodate at best thirty to forty comfortably (Banks 1981:45; Finger 1993:40).[10] Therefore, the members of a house church knew one another and had an intimate relationship. They identified their gifts and encouraged to deploy them. People in Paul's house churches shared gifts at their meetings (1Co. 14:26-33). Both intimate fellowship and the demonstration of gifts worked positively toward conversion and discipleship. This does not easily occur in a large meeting.

Fourth, the house church was economically effective because it was a convenient way for starting churches, in no need of financial backing in urban and rural areas. The

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[10] The correct structure of the houses is not attainable because the remains of house churches is rarely found. The contours of the house church structure can be understood from the archaeological excavation on the site of a house church at Dura-Europos in the Syrian desert (AD 3 Century). The ruins convey an early house church structure although it was a relic of the third century. The house consisted of eight rooms and a courtyard, later it was altered for a Christian meeting, adding a baptistry and wall painting. But its appearance still remained that of a private house so that the inside of the house was hardly seen from the outside (Birkey 1988:54-55; Meeks 1983:32).

early Christians were not rich. It was not easy to borrow other buildings. The government did not allow church building until the rule of Severus in about AD 222-235 (Ellison 1963:21ff.). In this situation, the house church solved the financial problem and proved to be an effective missionary strategy (Birkey 1988:64-62). Thus, the house church served as an evangelistic strategy became of its mobility and economic profit in the midst of persecution and poverty.

Fifth, the house church was the best place for group conversion. The household at the time was an extended family led by the head of a family. A house church was composed of these families. This means that the structure of the house church is compatible with the structure of the society which was composed of a variety of families, subgroups, or homogeneous units. People converted into Christianity as units of households or groups. Therefore, the house church was a good means to penetrate the society composed of many kinds of subgroups like the household and voluntary associations (Ac. 10:1-2; 16:13-15; 16:31-34; 18:18).

House Churches in Theological Perspective

The house church had a familial atmosphere, and its small size was composed of diverse members. These characteristics were appropriate vehicles to transmit the essential nature of a church. First, the house church was called God's family or household (Eph. 2:19; 1Ti. 3:15; 1Pe. 2:5; 2:17; Gal 6:10). The New Testament *koinonia* had a very strong family orientation (Birkey 1988:55-56). The members of the house church were considered the children of God. Paul compared the relationship between him and the Corinthian believers to the relationship between a father and a son (2Co. 4:14-15). "As broker of the heavenly patrons, Paul nurtured and managed the household community by demonstrating his patriarchal authority (*paterfamilias*) (Foubert 1995:218-

222). In fact, the house churches were primarily composed of families. This familial ethos would be effective in realizing the concept of God's family.

Second, the house churches were composed of a variety of people who had different social, educational or racial backgrounds. For instance, the members of the Corinthian church came from different cultural groups. Priscilla and Acquilla (1Co. 16:19) and Crispus, the ruler of the synagogue (1Co. 1:14) were Jews, while other members, such as Titius Justus, Tertius and Quartus, were non-Jews. They also came from different social strata. The church was a multi-ethnic church. This characteristic was not only relevant to the multi-ethnic urban context, but also showed a family in Christ.[11] Also, both men and women were allowed to be members. Paul refers to women of high standing within the community, such as Phoebe who was not only a *diakonos* of the *ekklesia* in Cenchreae, but also a *prostatis*, a leader (Rom. 16:1-2). Therefore, the house church was a good place to demonstrate the nature of a church, God's family.

Weaknesses of House Church

The early house church had problems in spite of its many merits. First problem involved its tendency to become a hierarchical structure. The structure of the *oikos* was somewhat hierarchical although it oriented diversity in the unity in Christ. Accordingly, it was not strange that some house churches, composed of various households, became hierarchical in time. The hierarchical structure seems to conflict with certain egalitarian beliefs and attitudes of early Christianity. Evidences of this are found in the later letters of the Pauline circle. Paul advises his listeners to follow the contemporary hierarchical custom at that time. That is, he emphasizes *oikonomias*, the order of the household (Meek 1983:76). Paul writes to the Colossians and Ephesians to obey husbands and

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[11] The Antioch church consisted of Simeon the Black, Cucius of Cyrene (North African), Manean (a slave of Herod's father), Saul of Tarsus (a native of Asia Minor), Barnabas (from Cyprus) (Ac. 13:1; 11:20).

superiors (Co. 3:18-4:1; Eph. 5:21-6:9). The apostle Peter also tells to his listeners to follow the contemporary social order of hierarchy (1 Pe. 2:13-3:7). As time passed, house churches became a self-supporting church in many ways, and stood apart from the authority and influences of Paul and his team. Naturally, the heads of households had the power in churches as they did in their own households (Meek 1983:77).

Second is the problem of factions. This is deeply related to hierarchical structure. The household context set the stage for some conflicts in the allocation of power and in the understanding of roles in the community. The head of the household, according to the normal expectations of society, would exercise some authority over the group and would have some legal responsibility for it. First Corinthians provides the evidence of this. Particularly, Paul advises the Corinthians to stop the quarrels among them, designating the names of factions in the church (1 Co. 1:11-12). Factioned divisions were due to the structure, which comprised of different households (Meek 1983:76). Nevertheless, the early house church could not survive without the household structure to provision of economic and physical needs. Therefore, the church existed with the tension between *oikonomia* (familial structure) and *koinonia* (egalitarian structure) (Finger 1993:42).

Third, the house church may not have been ideal as a form of church as the early Christians thought, but was the best form the church could choose in the social context. In this sense, Derek Tidball's remark is impressive.

> The apostolic church can never be properly understood without always bearing in mind the distinctive contribution the house churches made. The house church as a model did not provide Paul with his most demonstrative theological model for the church, which was the church as body. It did, however, provide the paramount sociological model whose ramification was everywhere to be seen (1984:86).

Therefore, the household evangelism of the early church does not guarantee the success of household evangelism today. The important thing is that the early church

succeeded in using individual households as a place where both the primary social unit and the center of people's meeting was in its social context. Today, an effective evangelistic strategy must consider the involvement of the people's primary social units.

Team Ministry and Local Churches

The success of Paul's mission is intimately related to the cooperation between him, his team, and local churches. Paul was seldom found working alone (Tit. 1:5; 1 Th. 3:2, 6). He encouraged the local churches (Eph. 4:7-16, 1 Th. 1:8). Then he withdrew from the churches when they grew enough to support themselves (Hesselgrave 1980:185-186).

Paul's Mission Team

Paul's team was composed of diverse people. It executed evangelism and church planting, and supported Paul's vision given by God.

Character

Paul made and led his team and also was supported by the team members. After he had gathered his team during his second journey (Ac. 15:40), Paul gradually had authority and responsibility for managing it. He played decisive roles in planning and executing what to do and where to go (Act. 18:1; 18-21; 19:21; 20:13, 16-17). He sent people to some places and had others stay at elsewhere for the purpose of mission (1 Co. 4:17; 2 Co. 8:18 ff.; Eph. 6:22; Phil. 2:19, 25; Co. 4:8-9, 1 Th. 3:2, Phl. 12). His authority was not from his own ability, but from the Holy Spirit, who gave Paul spiritual power and led him (Ac. 13:6-12, 16:9-10). It is right in a sense when Bank says, "Paul's community focused on not a group of people, but one person, Paul himself, and paid attention to execute Paul's ministry" (1994:161). Nevertheless, Paul did not execute his

mission without consulting his colleagues, who had their own gifts and played important roles in evangelism. The relationship between Paul and his team members seems to be familial (1Ti. 1:2; Tit. 1:4), and intimate and sacrificial toward one another (Rom. 16: 3-4).

In addition, Paul's team did not have a fixed geographical headquarter. The team moved according to its mission. Paul himself was a movable tent maker and an evangelist, and his team displayed a movable character. The members, for the most part, moved throughout regions and participated in varied tasks. This is related to the movable character of the team.

Composition

The team consisted of a variety of people according to race, status, gender, and their degree of commitment. Paul himself was a Roman citizen from a Jewish background, who spoke Greek, was employed as a tent maker, and disciplined in rabbinic thought. This background of Paul related to the character of the coomposion of his team.

First, the team had both Jews and Gentiles. Silla (Ac. 15:22, 40), Timothy (Ac. 16:1), Priscilla and Acquilla (Ac. 18:1, 2), Krisbos (Ac. 18:8), Lucius, Jason and Sosipater (Rom. 16:21), and Sosthenes (1 Co. 1:1) were Jews. Sopater, Aristarchus, Secundus, Gaius, Tychicus, Trophimus (Ac. 20:4), Lucas (Ac. 27:2) were Gentiles. Many others, of unknown ethnicity, existed. Second, the team had slaves (Co. 4:8-9, :Phl. 10). It can be conjectured, by the example of Onesimus, that Paul embraced slaves to be a part of his team. Third, the team had women (Lydias at Philipos and Priscilla, Ac. 16:13-15, 40). (Ac. 17:4; 17:12; 17:34; Rom. 16:2, 12; Phil. 4:2-3). Paul's approach to women elevated women's place in the church (Banks 1994:153-158). Fourth, the team

had local supporters such as, Stephanas, Philemon, Apphia, and Archippus, Epaphras, and Lydia.

The composition of the team was similar to that of Jesus' team with its variety of members and local supporters. This characteristic benefited the success of God's mission to the world.

Maintenance

Paul and his team members personally supported the team financially and with human resources in cooperation with local supporters. First, he and his team members had secular jobs. He worked day and night (2Th. 3:8). Paul's secular job contributed to his ministry (1Co. 9:12). This was a strong point of his team. Second, Paul's supporters also provided for him in many ways. They helped him when he was thrown into prison or in need of finance. His supporters brought subsidies from the local church to Paul (Phil. 4:18). They brought information from local churches (1 Co. 16:17-18; Co. 1:7-8; 4:12), asked for Paul's help (1Co. 1:11), returned and served to local churches (Phil. 2:25-30). helped Paul with their medical skill (Co. 4:14), aides or secretaries (Rom. 16:22), executed mission on behalf of Paul, and oversaw the collection for Jerusalem (1 Co. 16:3; 2 Co. 8:16-23) (Banks 1994:151).

In relation to the financial issue, Allen states three rules Paul lived by: 1) Paul did not seek financial help for himself from his converts or supporters although he legitimized their support (1Co. 9:1-14). 2) He did not provide his church plants with subsidiary funds because he wanted the churches to be self-supported. He encouraged them to share good things with their evangelists (Gal. 6:6). 3) He did not administer the fund of local churches. He instead encouraged every church to administer its own funds. He collected some funds to support the Jerusalem church (2Co. 11:8-18), an extraordinary event considering the urgent circumstance of the Jerusalem church, the

mother church (Allen 1960:49-61). These rules do not suggest that Paul never received any subsidiary funds from local churches or supporters. He and his team received much help from them, but it was done voluntarily. He said that the help was a "fragrant offering, an acceptable sacrifice, pleasing to God" (Phil. 4:18). The important thing is that Paul, different from others, searched for the best way to keep his own standard and the team's management. Today, the question still exists whether evangelists should have secular jobs or not. Today, the question will be answered when the gospel is considered in the current social context.

Relationship between Paul's Team and Local Churches

Paul's team and the local churches co-operated with each other although their purposes and characteristics differed and each had their own autonomy (Banks 1994:163). Paul's team planted churches and supported them with its resources. The local churches also supported the team in many ways: recruitment of the workers for mission (Ac. 13:1-3), financial support (Phil. 4:14-16), prayer (1 Th. 5:25; 2 Co. 1:11; Rom. 15:30-32; Co. 4:18; Eph. 6:18-20), and encouragement by letters or visits.

The local churches maintained their autonomy in spite of such interdependency. Paul and his team guaranteed the local churches' autonomy. As for Paul, each church had its own customs appropriate to meet its own needs in the social context. The rules and regulations of the older churches were not absolutely obligatory. In this sense, Paul neither transplanted the law and customs of the church in Judea into other provinces, nor allowed the universal application of precedents (Ac. 16:4). He tried to realize both unity in Christ and diversity in culture. He did not act alone nor ordain without their approval. By doing this, he firmly established the principle of mutual responsibility. Even when he gave certain directions, he advised them what they ought to do, but not in detail (1 Co. 11:34, 2 Co. 13:1-2). However, in a time of crisis, he did not hesitate to solve the

problems, insisting on his authority of apostleship and as the founder of the churches (1 Co. 7:17, 11:16, 11:34; 2 Co. 10:8, 13:1-2) (Allen 1060:90, 111-114, 126-138, 164-166).

Paul wanted local churches to do evangelism by themselves. He trained and encouraged his disciples to do the same work as he did. It was possible because local churches had autonomy and their leaders had authority (Eph. 4:7-16, 1 Th. 1:8). For example, Epaphrus, a convert of Paul, planted a Colossian church (Hesselgrave 1980:185-186). Banks concludes:

> Paul views his missionary operation not as an *ekklesia* but rather as something existing independently alongside the scattered Christian communities. Only in a secondary way does it provide the organizational link between the local churches, suggesting the basis for a wider conception of *ekklesia* of a "denominational" kind. Paul's mission is a grouping of specialists identified by their gifts, backed up by a set of sponsoring families and communities, with a specific function and structure. Its purpose is first the preaching of the gospel and the founding of churches, and then the provision of assistance so that they may reach maturity. While this clearly involves interrelationship with the local communities, Paul's work is essentially a service organization whose members have personal, not structural, links with the communities and seek to develop rather than dominate or regulate (1994:169).

Leadership Structure in the Early Church

The structure of the early church was simple enough so that it did not become instititutionalized. After death of the apostles, attack from heresies, and church growth, the structure's simplicity was compromized.

In the Single Church

The tension between an egalitarian and a hierarchical structure existed in the leadership structure of the early church. There are two factors that influenced the structure of the early church. One is the Jewish synagogue and the other is Roman society. First, the early church adopted to some extent the structure of the Hellenistic

Jewish synagogue which had a hierarchical structure. For instance, the synagogue was governed by the company of elders (*gerousia*). Many offices existed hierarchically under the governance of elders: elders, presiding officers, and assistants. The early church had the offices of elder, deacon, bishop, hosts and prominent women (Burtchaell 1992:288-334; Liefeld 1979:34ff; Brown 1984:36-139; Schwarz 1982:54ff.).

Second, the leadership structure of Roman society influenced the early church. The society was highly stratified by social status. People who had power and wealth were honored as leaders. This social principle prevailed over all levels of community: central government, cities, voluntary associations, families and households, and even the Jewish synagogues. In this circumstance, the church as a social group could not be free from the cultural influence since the church members were already part of the culture (Clarke 2000:146-147; 206-207).

However, the early church coined new titles and created services that differed from those of the Jewish synagogue.[12] The church did not have a senior elder (*gerousiarches*), priests, an inner circle of authority, the notables (*archontes*), or various minor officers as seen in the synagogue. The father and mother do not appear in the church although their possible counterpart may be found in the Christian householders. The important point of difference between the Jewish synagogue and the church was that many people served without titles in the church. Fundamentally, each office is to serve others. The offices of the early church were fundamentally based on the gifts given by the Holy Spirit.

> Every office is ultimately a charismatic office, since it is the expression of the measure of grace that has been given to us. The gifts of grace

[12] According to James Tunstead Burtchaell, the early Christians began at first to differentiate themselves from other Jewish communities- by nomenclature, not by structure. Other Jewish sectarian groups usually did so when they wanted to differentiate themselves from other groups. In large cities, such as Jerusalem or Alexandria, there were many synagogues according to Jewish sectarian groups like Pharisees, Sadducees, Zealots, Essenes, Therapeutae, and other sects. It was not strange for them to have their own nomenclature or custom (1992:279-334).

> naturally differ in the direction in which they are exercised, but not in their basic service character. This basic similarity is not diminished by the fact that certain services (ministries) were regulated by means of appointment, while others were carried out more spontaneously. The notion that certain offices have no charismatic quality is untrue to the picture of the first Christian community that we gain through the New Testament. It would also introduce a dangerous distinction between first and second-class Christians, those who enjoy charisma and those who do no. This would lead to an implicitly boasting attitude of "super-Christians," a trait which is vehemently rejected by Paul (Schwarz 1984:55).

In particular, the apostle Paul tried to differentiate the idea of Christian leadership from the Jewish synagogue and the worldly models of leadership (Clarke 2000:146-147; 206-207). Paul's perception of Christian leadership derives from his understanding of the nature of church. He views the church as the body of Christ (1 Co. 12:12). By this concept, all the church offices are under the authority of Christ, the head of the church, are linked by the gifts given by the Holy Spirit, and are in a relationship of cooperation (Ogden 1990:30-36). There is neither inferiority nor superiority in the body (1 Co. 12:15-21). They affect each other in ministry (1 Co. 12:4-6). This is why Paul puts strong emphasis on the diversity and oneness in Christ.

> The New Testament stresses function over form, operation over organization. Paul repeatedly uses functional language to describe the living organism operating under divine endowment. People are graced with the ministry gifts to affect the body. Ministry is not restricted to a professional or official position in the body. Paul focused on behaviors that motivated people instead of on authority structures and official positions. . . The key principle is that function precedes position. In other words, if authoritative leadership is translated into office, it is done only with the prior recognition that leadership has already been functioning. Office does not create authority, but is the result of authority in evidenc (Ogden 1990:141-142).

Nevertheless, Paul changed his idea on the structure of the church. The early emphasis in the ministry of Paul was upon preaching and church planting. As time passed, he could not help paying more attention to church organization (Hesselgrave 1980:361). His pastoral Epistles, written in the last period of his life, show that he came

to have concern about the offices and structure of the church. In fact, Paul tried to appoint elders in every church in every town (Tit. 1:5). He already appointed elders in the local churches (Ac. 14:25).[13] In other words, "his interests were no longer primarily missionary but pastoral; he was concerned with tending the existing flock" (Brown 1984:31). This trend is related to the following facts of the early church: the Apostles' old age and death, disintegration from the attack of heresy (Tit. 1:10-16), dispersion and the growth of the church, and the necessity of repeated worship service and other services with order including sermons, hymns, and prayer. This situation moved church organization steadily toward the direction of a single resident leader in charge of each community (Frend 1984:108).[14]

Paul emphasized the authority and order within the church. He strongly insisted on his authority as apostle for his church members (Gal. 1:1; 1Co. 9:2). He emphasized his role as father for them (1Co. 4: 11-12). However, his emphasis as apostle and father is not for his own fame and power, but for the gospel and the church. For him, apostleship was a commission to "preach among the Gentiles" and to gather the converts into communities. If he had not been an apostle, both the churches he had planted and the doctrines he had taught would not have been legitimate (Meek 1983:132). Although he insisted on his spiritual paternal authority, it is not to reinforce his personal authority (*patria potestas*). He thought that his authority as father would be effective to correct the behavior of some members of the Corinthian Church. Contrasted to this, he introduced himself as a brother (Rom. 16:23; 1Co. 1:1, 8:13, 16:12; 2Co. 1:1, 2:13; Phil. 2:25; 1Th. 3:2). He believed that the only head in the church is Jesus Christ. Paul in fact had

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[13] Even before Paul appointed elders, there were already elders and deacons (Ac. 6, Jas. 5:14, 1 Th. 5:12).

[14] By the end of the first century, the church government changed from the collegial system to the hierarchical system. Polycarp's church at Smyrna was a hierarchical community centered on himself (Allen 1960:140). Institutionalization of the Christian movement was an aspect of what scholars call "early Catholicizing." If the church is a society, regulation is an inevitable sociological development that is of the nature of the church (Brown 1984:36-37).

authority and exercised it in the church. Nevertheless, his authority is exercised out of love, not his profit and honor unlike the leaders of other social groups (Clarke 2000:222-246).

At the same time, Paul tried to establish a church based on human relationships and cooperation with each other. He advised that church members were to respect their leaders, who protect their churches from false teachers (Tit. 1:9-2:1; 1Ti. 4:1-11, 5:17). He also wanted people to know both their positions and duties, and to behave properly and loyally, thus exhibiting the qualities of church leaders (1 Ti. 3:1-14; Tit. 1:5-9). He asked people to use their gifts "decently and in order" (1 Co. 14:40). Human relationships in the church were discussed. Wives should respect their husbands, Husbands should love their wives, the slave should obey their masters while the master should not be harsh to their slaves (Eph. 5:21-6:9). These emphases by him were not for the formation of a hierarchical structure in the church, but for the survival and growth of the church and protection from false doctrine and persecution. Paul wanted a church leadership committed to diversity and order. This is in accord with the trinitarian nature of God revealing the economic order in ontological equality.

In the Churches in a City

Each local house church itself was recognized as an independent entity in spite of its small size and insufficient human resource. Local churches existed in a loose network. This network gradually tightened and became an organized pattern. Thus, the synod was formed to link churches. For instance, we can identify at least five groups in Rome (Rom. 16:3-16): the house church by Prisca and Aquila, those in the household of Aristobulus, those in the household of Narcissus, brothers and sisters, and the saints. Among the five groups, only the group by Prisca and Aquila is called a church by Paul.

The remarkable thing here is that all the Christians in Rome seldom worshiped together nor was there a centralization of authority (Finger 1993:22, 40-42). Paul did little to centralize them. Nevertheless, the local house churches must have been linked one to another through correspondence, hospitality, or disaster relief. They must have cooperated in time of need, for example, by holding a special meeting or performing an evangelistic task. A local church was a segment of one church (*ekklesia*) in a city (Birkey 1988:48-50). That is, each local church had a relationship with others with equal status.

However, in the latter part of the first century, as the number of churches in a city increased, the churches within a city began to belong to a single central governance: one college of elders (Burtuchaell 1992:332-333). Urban churches were stratified into a hierarchy according to their traditional civil ranking, not to the rank or the reputations of their founders or bishops. The churches in the big cities were higher in priority than those in the small cities or rural area. For example, Ignatius was the "shepherd of Syria" because he was *episkopos* of Antioch, the provincial metropolis. Ephesus was the chief church in Asia because it was the capital. Rome had presidency in the country because it was the capital of the Roman Empire (Burtchaell 1992:331). Moreover, a hierarchical arrangement existed upward through town, city and metropolis to Jerusalem, with an accountability upward and provident authority downward (Burtchaell 1992:339-340). Thus, the early church formed a kind of "evangelistic network" throughout the Roman Empire (Hinson 1981:284-289).

> The relationship of one city-church to another, then, was hierarchical. Just as local officers were given eventual ascendancy over the spiritual adventures by the argument that God the Father had sent the Son/ Jesus had sent the apostles/ the apostles had sent commissioned elders to assume their charge, so also certain churches were authorized to hold others accountable by the argument that they had been given the ascendancy through the apostles (Burtchaell 1992:332).

Evaluation of Leadership Structure of the Early Church

The offices and structure of the early church was inevitable because it was a social organization in its context. But it had some weaknesses in spite of the inevitability of organization. Raymond Brown points out a few things (1984:37-46). First, the hierarchicalized leadership structure which had presbyters, bishops, and deacons contributed to the stability of the church and the continuity of the apostolic tradition. However, some particular ways of life, exclusive dogmas or policies emerged to cope with the difficulties under persecution or attack of heresy and it still existed even when the difficult circumstances changed into peace or particular issues were eliminated.

Second, as the result of the first weakness, the church tended to be more organized and structured, and then institutionalized, so the church might not be open for missionary innovativeness for the gospel. Therefore, the church becomes pastoral ministry-oriented, not mission-oriented. There arose a tension between the pastoral ministry and mission. Brown calls this tendency "the Caiaphas principle," wherein one man should die for the security of the whole community (Jn. 11:50). This tendency led the church to be institutionalized.

Third, to appoint one person to preserve church against heresy may put others under suspicion. Sometimes, one who argues for the development of sound doctrine may be labeled as an opponent of God's truths. Moreover, only those who are appointed as teachers or leaders publicly can teach or govern. This divides the church into two parties: the teaching church (*ecclesia docens*) and the learning church (*ecclesia discens*). This is different from the atmosphere when the Jerusalem church emerged. In the Jerusalem church, deacons also preached and evangelized. All church members preached and evangelized. They could demonstrate their gifts. However, institutionalized church does not encourage lay people to demonstrate their gifts.

Summary and Conclusion

I have discussed the method and structure of the Jesus movement in the Greco-Roman society, centering on Paul's team. The Jesus movement had great success in the Greco-Roman society. The movement adjusted its message and method of Christian mission to the social context. First, Paul's team chose cities as target place for mission. Paul and his team demonstrated their ability and gifts in the urban context. Cities were highly receptive to the gospel and its transmission. Second, Paul's team chose the Hellenized Jews as the target people. Paul was a Jew and had Jewish team members. The Hellenized Jews were highly receptive to the gospel. At the same time, Jews usually lived in cities and formed a network in the Mediterranean area. The insight gained, in relation to the selection of the target place and people for mission, suggests that the higher the gospel's receptivity, the more effective is the gospel.

Third, the house church movement is the most successful way for Christian mission in the urban context. At that time, the house was not only a basic social unit, but also a center of everyday life, where people met, and even traded with each other. Paul and other evangelists formed the house church by using the household. The house church provided to have an excellent urban and social relevance in its context, particularly in its hostile surroundings. It was not an ideal form of church, but the best choice in the social context. As it relates to cell group ministry today, "What is the basic unit and the center of communication of current society for the composition and management of cell groups?"

Fourth, Paul encourages his followers to form their own groups which could be house churches. Paul himself had a philosophy of ministry not to build his house on another's foundation. Paul formed his own groups by preaching, not by taking over existing believers. This was an important strategy for umission which contributed to the growth of house churches. Therefore, this insight is very important for current cell-based

churches which depend more on transferred believers than converts sought through evangelism.

Fifth, Paul seldom worked by himself, but with his team members. His team was a motley group, which included nobles and slaves, men and women, and Jews and Gentiles. He and his team reached people, planted churches, and then appointed leaders in the congregation. Then he left the church so that it could stand by itself. In turn, the churches supported Paul and his team with financial and human resources. Nevertheless, the relationship between them is not hierarchical or dependent, but cooperative, self-governing and self-supporting. Paul's team was kind of a consulting team.

Sixth, in the leadership structure, the early church had an egalitarian structure which had only simple offices like apostles, elders, and deacons. As time passed, the offices became complicated and the leadership structure became more hierarchical and institutionalized. This change was inevitable under the circumstance of the apostles death, the church' expansion, and the attack of heretics. The apostle Paul tried to find an optimum point in the tension between egalitarian structure and hierarchal structure. He suggested the concept of the body of Christ for the church structure. By this concept, he portrayed the offices of the church are as ones subject to Christ, the head of church. These offices are equal and must cooperate with each other in an orderly fashion. That is, the oneness and diversity of the church should be well harmonized and maintained by mutual love and support, not by hierarchical authority. At the same time, the offices of the church should be bestowed to those who have gifts and can demonstrate them. The structure is effective when the essential nature of the church can be demonstrated in the structure and simultaneously be well accepted by the people at the time.

Seventh, individual house churches were linked to one another in spite of their independency and autonomy. This networking contributed greatly to Christian mission in the wider community. Therefore, the cooperation of individual churches in a city is very

important to Christian mission today. At the same time, interchurch consulting teams, like Paul's team, is needed for evangelism, church planting, and interchurch cooperation.

PART II

IMPORTANCE OF CELL GROUP MINISTRY FOR THE CONTEMPORARY URBAN REALITY IN SEOUL

CHAPTER 4

URBAN CONTEXT FOR CELL GROUP MINISTRY

Urbanization is proceeding rapidly in the world, but the proportion of the Christian population is decreasing in the cities.[1] This is on one hand due to the decrease of the Christian population in the Western cities, and, on the other due to the massive increase of the non-Christian population who had migrated to the cities of the Third World countries. In fact, non-Christian cities have gradually emerged and grown. By AD 2050, four of the top five world cities will be non-Christian or even anti-Christian cities with around forty million inhabitants each: Shanghai, Beijing, Bombay, and Calcutta (Barrett 1986:10). The failure of Christian mission in the city suggests that it has also failed in world mission. Christianity started as an urban movement in the time of the New Testament (Linthicum 1991:22). Therefore, it is necessary and urgent that the urban churches develop a deep understanding of the city and establish appropriate strategies for effective Christian mission.

Urban Features

A city has its own features which affect people's lives. With the help of various theoretical frames, I will address life, spatial differentiation, and personal network in the city that I think have connections with cell group ministry in the urban context.

[1] According to Barrett, the Christian population in the world was occupied 69 percent in 1900. By 1986 it had decreased to 46 percent. It is projected that in 2000 it will decrease to 44 percent and in 2050 to 38 percent (1986:10).

Urbanism and Urban Life

The urban environment affects the urbanites' lives. Determinist theory emphasizes the negative aspect of urban life. Subcultural theory suggests that the linkage between urbanism and people's lives is a complex one. Sociospatial perspective addresses the intimate relationship between space and the social factor in the urban context and its affect upon human life.

Determinist Theory

According to Louis Wirth, three ecological factors distinguish the city from rural areas: size, density, and heterogeneity of population.[2] The urban environment, impacted by these three factors, negatively affects urban residents. Socially, it accelerates economic competition, which differentiates communities according to division of labors or diversity of locales. This weakens social ties at both the community level and the individual level. Weak social ties in the cities give people freedom, but they produce social anomie since people are not familiar with the weak social ties and new norms in the cities. Mentally, urbanites experience alienation and impersonal human relationships in the course of their adjustment to the urban environment. This may cause physical or mental illness. In this circumstance, human relations become superficial, temporal, and instrumental (Palen 1981:133; Fisher 1984:28-32; Gottdiener 1994:201).

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[2] Wirth's article, "Urbanism as a Way of Life" in 1938, initiated the study on the relationship between urban environment and human life in America. This article was reprinted in *Urban Life* (Gmelch and Zenner 1996:104-127). Wirth defines the city as "a relatively large, dense, and permanent settlement of socially heterogeneous individuals".

Compositional Theory

According to this theory, a city is composed of many social mosaics composed of kinship, ethnicity, neighborhood, occupation, life-style, or similar social attributes.[3] People are embedded in each mosaic and their behaviors are mainly determined by the composition of economic position, cultural characteristics, class, life style, and their marital and family status, rather than by urbanism. Therefore, urban residents are not directly influenced by urbanism itself, rather by social or demographic factors (Fisher 1984:32-35; Gottdiener 1994:201).

Subcultural Theory

The subcultural theory, a combination of the previous two theories, explains that urbanism does not have a direct affect on urban residents, but it brings about subcultures, which affect them. According to Claude S. Fischer, large urban communities attract migrants with various cultural backgrounds.[4] Thus, the population concentration in a city generates a great variety of social worlds by the migrants – subcultures.[5] Each subculture intensifies its members' way of life and thought. When the encounter between subcultures is positive, the outcome is a reduction of the differences between them, generating positive inter-subculture interaction. When the encounter is negative, the outcome widens the differences between them, reinforcing the distinctiveness and collective cohesion of each subculture. In this way, urbanism positively affects people, intensifying primary groups and subcultures (Fisher 1982:11-12; 1984:35-40; Gottdiener 1994:201).

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[3] Hebert Gans (1962) and Oscar Lewis (1965) are important authors who espoused this opinion. This theory also emerged from the Chicago School tradition.

[4] Fischer greatly contributed to this theory. He published his article in 1975, "Toward a Subcultural Theory of Urbanism" (American journal of sociology 80:1319-1341).

[5] Fischer defines subculture as "a set of people having overlapping personal networks and sharing a common culture" (1982:5)

Based on field research, Fisher describes important aspects of urban life. First, urban residents are as physically healthy as rural residents because the urban environment does not affect them negatively (1984:73, 110).[6] Second, urban residents are not isolated from each other because they are embedded in primary groups to the same extent as rural residents. Third, urban residents are mentally sound because they can maintain healthy personalities in their intimate groups (Fisher 1984:143-144, 170-171, 234-235).

Sociospatial Perspective

The sociospatial perspective says that the interaction between spatial factors and social factors affect people's lives in a city. According to Mark Gottdiener, the social factor (e.g., population size and density) has an influence on behaviors or lifestyles, which are also influenced by physical factors (e.g., space and building).[7] People organize their actions according to how they view particular places or buildings in a given environment. This explains why there are differences between people in different cities. At the same time, their behaviors or lifestyles are influenced by class, race, gender, and age (Gottdiener 1994:147ff; Flanagan 1993:23-26).

Urban problems are also deeply related to the mixed nature of social factors and spatial factors. Individuals have different access to material and resources. The inequality causes urban problems such as poverty, racial exclusion, gender differences, and uneven development. Spatial factors (e.g., environments) intensify or dissipate urban problems (Gottdiener 1994:201-203).

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[6] Lawrence M. Schell reports that there are no health differences between urban residents and rural residents (Schell 1996:127).

[7] Gottdiener argues that Fischer neglected the effect of suburbanization because he did not experience the maturity of suburburnization. Fischer thinks that there are some differences between the urban center and suburbs even though urbanism does not automatically affect human life. In contrast to this, Gottdiener sees that as the city develops into a metropolitan area, there are little differences in the same metropolitan region. For instance, there is no difference in the rate of crime, divorce, or family violence between the inner city and a suburban area in the metropolitan area (Gottdiener 1994:182-202).

Postmodern Perspective

Michael J. Dear, taking a postmodern perspective on the city, emphasizes the differences of a postmodern city from a modern city:

> A postmodern city is spatially polycentric, culturally polycultural, racially multi-ethnic, linguistically polyglot, and politically multi-powered, not allowing dominant power or space, undergoing simultaneous deindustrialization and reindustrialization, and globalization and localization (2000:3).

However, this trend does not mean that a postmodern city has less urban problems than a modern city. Instead it deepens the differentiation between each of the powers and spaces. Moreover, the differentiation emerges particularly in culture, language, or life style, rather than between classes in modern cities. Thus, a postmodern city may be ungovernable. Each group tries to protect its own profit and position, showing collective egoism. This trend may cause a serious conflict as well as alienation and marginalization in each ethnic group or subculture, in contrast to the spectacular appearance of the city (Cho 2002:180-181).[8]

In conclusion, both compositional theory and subcultural theory explain the bright side of urban life, while determinist theory explains the dark side. The sociospatial perspective tries to see both sides simultaneously. Nevertheless, the theories agree that the urban environment affects people's lives, and generates urban problems in spite of its many merits. Each individual does not have the same ability to obtain social and spatial resources. The difference between individuals is not a matter of personal difference, but the difference between "haves" and "have nots". This may be one of the reasons why urban problems are found in all cities (Fincher and Jacobs 1998:17; Feagin 1998:19). John Gulick points out that alienation is a hallmark of Western industrial urban livelihoods while marginality is widely thought of as a hallmark of Third World urban

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[8] In fact, Dear points out that in Orange County, California, "private residential forms (privatopia)" and "carceral cities (fortified cities)" are emerging, based on the common interest of special groups (2000:140-156).

work (Gulick 1989:121-125).[9] Mark Gottdiener also points out that urban problems exist side by side with urban prosperity and affluence: racism, poverty, crime, drugs, fiscal problems, decline in educational quality, infrastructure problems, housing inequities, environmental problems, and homelessness (1994:203ff). These problems need to be addressed for the common good of urbanites.

Urban Ecology and Differentiation

As the city grows and changes, its spatial and social aspects differentiate. This has a great effect on urbanites and impacts the development of mental or social problems.

Spatial Differentiation

Why and how is a city differentiated spatially? The Chicago school states that spatial differentiation (segregation) takes place due to the competition over location in the course of urbanization. According to Ernest W. Burgess (1924), a city sprawls, like shapes of concentric circles from the core to the periphery. Each zone has its population composition, housing pattern, industry, and culture.[10] Homer Hoyt's sector model (1933) explains that a city grows in irregular sectors rather than in Burgess' neat circles. Harris

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[9] According to Gulick, alienation means: 1) powerlessness (absence of freedom and control in conducting one's work), 2) meaninglessness (lack of knowledge of the relationship of one's job to other jobs and to the organization), 3) normlessness (lack of clear standards for achievable promotion). Marginality means people's total inability to defer gratification or plan for the future. They are regarded as parasites or leeches on the urban economy, and as a drain on the limited resources for city services and the infrastructure. They are considered politically non-interested, non-participant and non-supportive of the system (1989:122).

[10] Burgess divides a city into five concentric zones: central business district, warehouse district, working people's homes, residential zone, suburban commuter zone. These circles change according to city growth (Gottdiener 1994:108-101). John Palen thinks that this theory is not typical in the nonindustrial cities of Asia, Africa, and Latin America, because the central core in these cities is occupied by the elite whereas the disadvantaged fan out toward the periphery, in contrast to Western cities where the poor are in the inner core and the elite farther out (1981:117-118).

and Ullman's multiple nuclei model (1945) suggests that a city grows asymmetrically around multiple nuclei (Gottdiener 1994:98ff).

However, spatial segregation takes place not only through competition over space, but also with other factors including functional differentiation. The "ecological complex model" by Otis Dudley Duncan states that the growth and spatial segregation of cities take place by the interaction of four factors: population, environment, organization, and technology (Flanagan 1993:56-68). According to the Marxian perspective, a city grows in spatial segregation due to uneven development influenced by the flow of capital. The sociospatial perspective states that a metropolitan area grows and changes spatially by the mixed influence of the investment of real estate, intervention of government, the opinions of local residents, social factors, and global changes in the world. Thus, there is no difference between core cities and suburban areas which are fully urbanized independent communities (Gottdiener 1994:88-89; 102-119; 139-146).

The postmodern perspective does not agree with the opinion of the Chicago school which states that a city grows and differentiates hierarchically from the core to the periphery. This perspective does not acknowledge a dominant single space or factor which can absolutely affect the formation of a metropolitan area. Instead, this perspective sees that each city, not only, has its own spatial and functional features, but also is interwoven and mutually supportive within a metropolitan global city (2000:141-142).[11]

On the other hand, the spatial differentiation in the city is intimately related to social and residential segregation. Wirth mentioned the spatial segregation according to income, status, race, or religion (Palen 1981:133). However, social segregation is

[11] Dear cites Orange County in California as an example for a postmodern metropolitan area, in which satellite cities are rapidly emerging, influenced by globalization (2000:141ff). However, Fischer sees that in most cities, the center area still remains as the nucleus of the region although it no longer dominate the area (1984:281-288).

particularly emphasized by European scholars who have a Weberian perspective and a Marxian perspective. John Lex and Robert Moore of England think that urban space is differentiated by not only ecological factors but also by social factors, particularly the ability to afford a house. Thus, urban spatial differentiation shows different cultural characteristics. According to Myung-Rae Cho, Henri Lefebvre and Manuel Castells, urban space is the product of a specific mode of production-capitalism. They think that the spatial segregation in a city is the spatial expression of segregation according to social stratification or class (2002:105-106, 130-133).

Gottdiener also emphasizes that regional space in a metropolitan area in America is stratified by social factors such as class, race, gender, or age. According to Gottdiener, spatial segregation expresses social and cultural differences of urbanites. Urbanites can choose their residential areas, but it is constrained by their economic ability and cultural factors, since the economic factor is important in determining where to live. In this way, spatial and social segregation are more prominently found in the metropolitan areas where there are great influences of globalization (1994:174).

Coexistence of Heterogeneous Societies

Not all urban residents have an urban mentality although they live in the same city. A city attracts a variety of people from many areas who have different backgrounds areas. The bigger a city grows, the more complicated societies get. Thus, a city has the coexistence of various societies with cultural differences (see Figure 4). There are many kinds of people who come from a tribal society, peasant society, or other urban societies. Each society has its own culture, mindsets, preference, and receptivity to the gospel, making it a subculture. This is possible in every city in the world, because a city is symbiotically linked to the peasant communities around it by complex social, economic, and political systems (Hiebert 1995:262-269). Josef Gulger reports that many urban

dwellers remain firmly rooted in the rural community in which they grew up particularly in Third World cities. They often experience/suffer mental stress in the course of adjustment to their urban environment but they have their own subculture and mutual support (Gulger 1992:157, 166-169).

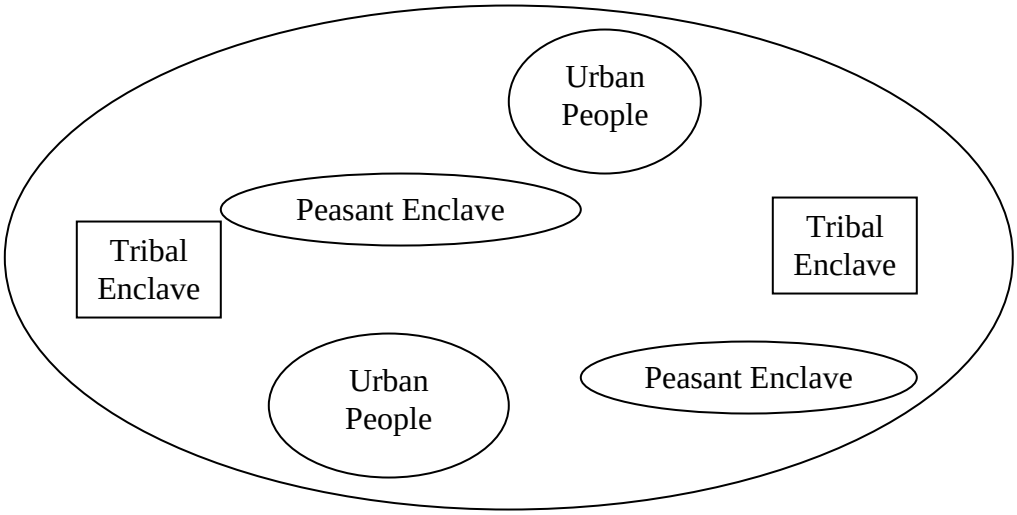

FIGURE 4

COEXISTENCE OF VARIOUS SOCIETIES IN THE CITY
(Hiebert 1995:265)

In spite of their differences, the above perspectives on urban ecology support three attributes. First, a city or metropolitan area is segregated spatially, showing cultural characteristics. Second, each part of a city or each of the cities of a metropolitan area is interdependent although it has its own features. Third, even the residents of the same city have different mindsets. This information suggests to Christian urban workers the need for different evangelistic approaches.

Urban Community and Personal Network

Urban people have their own personal community based on human relations as influenced by urbanism. They make decisions, gather resources, organize activities, marry, rear children, worship, and respond to the gospel in their personal network. To understand this is the basic starting place for Christian ministry in the city (Linthicum 1988:1; Hiebert 1995:22).

People build their personal network by their choices within social constraints, such, as the pool of available people, information, personal temperament and personalities, social rules, and so forth.[12] A crucial factor among the constraints is the social context such as family, workplace, organization, neighborhood, friend or relatives, school, army, or bar. According to Fischer, tow tendencies impact the information of the personal network. First, people build their networks with those similar to themselves in background, position, personality, and way of life, creating a subculture that reinforces the tendency to associate with others who are similar and provide a zone of comfort.

Second, networks are linked to residential communities. People's choices and constraints in building their personal networks are partly determined by the nature of a residential community like housing, history, business, services, institutions, jobs, the transportation system, weather, traffic, the crime rate, and the people around them. However, people also choose their residential communities according to their preferences and needs. Therefore, people may be able to keep the characteristics of their networks fairly constant from place to place because they select communities according to preference (1982:2-9).[13]

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[12] According to Fischer, a personal network refers to the social relationships which are anchored on self. This includes a set of people surrounding and individual such as relatives, friends, and associates (1982:2). Fischer deals with the personal network at both the individual level and the subcultural level, and differs from earlier studies which emphasized the individual level.

[13] Gottdiener argues that the selection of a residential location is not voluntary to some people because of race or income (1994:183).

The report by Fischer shows a general pattern of personal network in the urban context.[14] First, urban residents are less involved with kinship relations than are town and semi-rural residents. However, kinship is always the essential interpersonal glue of society while friendships can be seen as luxuries that people develop in times of security, affluence, and freedom. In the time of crisis, kinship relations are very important to people. Second, the social skill and character of people affect how large a network can be. For instance, people who have high education, income, and status, or are young, have bigger networks than other people. Third, urban residents are less involved with neighbors than are small-town residents. As urbanism increases, people have fewer associates from traditional contexts and more associates from modern contexts (1982:79ff, 108ff).

In short, urbanites develop their personal communities based on human relation, not on regional place. Second, they build their personal network by self-selection. Third, the size of personal communities and human relationships within their personal communities are differentiated according to their socio-economic status, age, or personal ability. Fourth, the formation, size, and features of urbanites' personal network are strongly influenced by regional factors. In this sense, Gulick's definition of community is helpful to understand the urbanites' community and relationships.

> The word 'community' implies a comprehensive system of interpersonal connection, and where the actors are conscious of their involvement in such a system, community is a useful designation for the realities involved. . . People associate community with nostalgia for things past. This is not helpful for understanding urbanites because change is one of the constants of life in cities. Therefore, it is useful to understand community as "a relatively stable multifunctional support system whose members are ready to alter it in response to changing conditions" (1989:152).

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[14] Fischer's survey was conducted with 1,050 adults living in the fifty northern California communities from mid-1977 through early 1978 (1982:30).

Urban Theories for the Study of the Urban Context of Seoul

I have dealt with three features in the city: urbanism and urban life, spatial and cultural differentiation, and urban community. These important features provide insight into cell group ministry in the urban contexts, and particularly the urban context of Seoul (see pp. 162-178). I have dealt with Western urban theories to explain the three features: determinist theory, compositional theory, subcultural theory, and sociospatial theory. These theories contribute to the study of the urban context of Seoul for three reasons. First, the development of Seoul has been modeled after Western cities. Second, city planners have adopted various Western models because the changing government has had no control over urban planning. Third, most Korean urbanologists have studied the Korean cities within the frame of Western urban theories, because they studied in the United States and Europe.

However, Seoul has its own traditional chararacteristics that differentiate it from Western cities. It mixes features of Western cities, because it has adopted Western city models in a comparatively short period of time. Western and Korean features commingle and the premodern, modern, and postmodern coexist in Seoul creating "Seoulness" (Cho. 2000:271-273). No single theory fully explains Seoul; each theory contributes to its explainanation. In this way, Korean urbanologists adopt Western urban theories to approach Seoul. I suggest important features of urban theories that are applicable in the following section.

First, both centralization and decentralizaton coexist in Seoul, keeping, to an extent. a pattern of multi-nuclei concentric zone circles. Seoul's urban form differs from from both Chicago and Los Angeles. This phenomenon cannot be explained by the Chicago school's ecological approach to urban sprawl, although Seoul's urban expansion was because of the competiton over land or the functional differential of the city. The socio-spatial perspective best explains what took place in Seoul because this perspective

includes the influence of the investment of real estate, the intervention of the government, the opinions of local residents, social factors, and global changes.

Second, Seoul is differentiated spatially and culturally. Myung-Rae Cho, a Korean urbanolist, points out that the spatial and cultural segregation of Seoul is severe. The severity is explained from a neo-Marxian perspective, as one impacted by the affordability of a house and land. At the same time, Cho also recognizes the influence of the postmodern phenomena of the city (2002:358-360). Also the socio-spatial perspective emphasizes the reciprocal influence of spatial and social segregation.

Third, Seoulites have their personal network based on human relationships, not on regional community. Fischer's perspective and analyzing method on the human relationships of urbanites helps explain the personal networks of Seoulites. In fact, Sun-Up Kim's survey on the personal network of Korean urbanites was influenced by Fischer (see this paper pp. 175-178). However, Seoul has a high population density and traffic problems. In this situation, the forming of personal network is affected by physical factors. The socio-spatial perspective helps explains the formation of personal networks created by the interaction of social and physical factors.

Fourth. Different groups with differning mindsets and cultures coexist in Seoul. The subcultural theory helps in the analysis of this phenomenon. Hiebert's application of this concept to urban mission contributes to cell group ministry in Seoul.

Finally, Seoul is undergoing a variety of urban problems, which affects its residents. Urban theories and policies do not easily solve these problems. Subcultural theory has an optimistic view of the city, but a Marxian perspective reveals the darkness of the human mind and social structure. As Gulick points out, marginality and alienation are found in every city including Seoul. Therefore, at this point, the opinions of Marxian perspective and Gulick rather than the subcultural perspective may be helpful in launching an effective strategy for urban mission in Seoul (1989:121-125).

For instance, Fischer's theory on subculture and personal networks provides insights into the formation and features of urban communities in Seoul; the socialspatial perspective on spatial and cultural differentiation provides insights into the spatial and cultural differentiation in Seoul; and postmodern theory provides insights into the postmodern features of Seoul.

The description of Seoul in Chapter 5 will be highlight the three features based on Western urban theories. The same schema will be applied to the description and evaluation of cell group ministry in Seoul in Chapter 7.

Cultural Change in the Urban Area

A city is not only a cultural creation but also a place to create culture (Agnew 1984:7-8). A city plays the trigger role in changing culture. Western cities have greatly changed with modernity and postmodernity. This change has prevailed rapidly over the rest of the world with the wave of globalization.

Modernity

Modernity is a Western phenomenon that refers to "modes of social life or organization" (Giddens 1990:1). Modernity's dynamic power has influenced the whole world, changing all aspects of human life including culture and human relations.

Concept of Modernity

Under mixed influence of the industrial revolution, capitalism, and Enlightenment thought from the seventeen century, Western society experienced a rapid change into a new era – modern era. This change was entirely different from prior historical periods in three ways: rapidity, scope of change, and the emergence of new institutions not found

before (Giddens 1990:6). Modernity has expanded dynamically all over the world in spite of its Western origin.

According to Anthony Giddens, the dynamism of modernity derives from three factors: 1) separation of time and space, 2) disembedding of social systems, and 3) reflexive appropriation of knowledge. Each factor is connected with the other. Briefly speaking, time and space were bound to each other in pre-modern society. As technology developed, they separated (e.g. mechanical clock or world standardization of calendar). With the development of symbolic tokens (e.g. money) and the establishment of expert systems, new types of social relations emerged, disembedding traditional social relations out of their situations in specific locales. The production of systematic knowledge about social life made possible the reproduction of the knowledge to more extended areas, moving social life away from the bond of tradition (1990:16-20).

The emergence and development of modernity keeps pace with the emergence of four modern institutions: capitalism, surveillance, military power, and industrialism. The development of capitalism detaches economics from politics. Nation-states need to supervise all economic information. Military power makes possible and protects industrialism, which in turn industrializes military power. Similarly, both industrialism and capitalism interact for their development. Surveillance has been closely involved with the development of industrialism, consolidating administrative power within plants, factories, and workshops. The development of these modern institutions was accelerated on the basis of modern nation-states (1990:59-62).

George Ritzer sees dynamism of modernity as a concept of rationality, which originated from Max Weber. Rationality intrinsically pursues four important factors: efficiency, calculability, predictability, and control (2000:12). It is a bureaucracy in which the four factors of rationality are best realized. Bureaucracy gives people

enormous advantages which people cannot live without. He cites McDonaldization as a typical mode of bureaucracy. Nobody can stop the stream of modernity.

However, modernity has many side effects. It causes the growth of totalitarian power, nuclear conflict of large-scale warfare, and ecological decay or disaster (Giddens 1990:171). Rationality gives birth to "irrationality of rationality," foreseen by Max Weber. In fact, it proves that bureaucracy like McDonaldization causes dehumanization and other inefficiencies (Ritzer 2000:26). Therefore, it is a "double-edged phenomenon" (Ritzer 2000:18). Giddens describes that modernity is like "Juggernaut" whose movement is unstoppable in spite of its risks (Giddens 1990:151).

Modern Impact on Human Relationship

Modernity dissolves the social glue which links people and this changes the patterns of human relationship. According to Giddens, in the pre-modern cultural context, people put their trust in personalized relations within the confines of kinship ties, regional community, friendships, tradition, and religious belief and rituals, which were institutional connections for human relations. People felt secure with the personal network within the confines of their relationships. In contrast to this, people in the modern cultural context feel that traditional institutions are no longer sufficient in coping with new situations, so they put their trust in abstract systems and experts, and then build their own personal networks beyond the confines of traditional institutions (1990:119-120).

However, individuals in the modern context do not feel psychologically secure with impersonal relationships with abstract systems. They want personal relationship with others for mental security. The institutions connecting individuals are not sufficient in the modern situation, relative to the pre-modern social situation (Giddens 1990:119). In the gap between the need to have sufficient personal networks and the incompetence to

have them, modern individuals search for new institutions or groups which can give them people-connections and security. So they take collective, class-oriented action to compensate for their incompetence to be self-assertive. At the same time, they demonstrate their new ability and entitlements of autonomous agency in search for "re-embeddedment". They belong to class or group in order to receive the common good (Bauman 2000:33-34).

Postmodernity

The concept of postmodernity is disputable. But it is necessary to grasp what it means and how it affects society because it is changing people's lives and relationships.

Concept of Postmodernity

With the beginning of the twentieth century, Western society began to see the dark side of human history (Harvey 1990:13), the problems of modern systems (Giddens 1990:151-154), and the enormous accumulation of technology and knowledge. Instead, people began to realize the advent of a new era with some distinguishable features that cannot be explained by modernity–postmodernity.[15] What are the most conspicuous features of contemporary society? Giddens points out several features: the dissolution of evolutionism, the disappearance of historical teleology, the recognition of thoroughgoing and constitutive reflexivity, and the evaporating of the privileged position of the West (1990:52). Zigmunt Bauman sees that contemporary society is transferring from "heaviness" to "lightness" in his book, *Liquid Modernity* (2000).[16] This trend is the

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[15] There are many different opinions in terms of postmodernity. Some authors use the word post-modernity (e.g. Jean-Francois Lyotard) to describe the features of changed society, while some people used other words (e.g. "fluid modernity" by Zigmunt Baumen and "radicalized modernity" by Anthony Giddens) because contemporary differences are through to be the extension of modernity.

[16] Bauman analyzes this trend in the five basic human conditions of society: emancipation, individuality, time/space, work, and community in his book, *Liquid Modernity* (2000).

consequence of the move of fluidity which is an immanent nature of modernity. For instance, heavy capitalism in the classic modern era is changed to light capitalism in liquid modernity (2000:3-10).[17] Charles Jencks points out two features from a cultural perspective: pluralism and cultural eclecticism (1996:50). David Dockery points out two features from a Christian perspective: disbelief in objective truth and a deep sense of relative morality (2001:12).

However, it is not easy to draw a line between modernity and postmodernity. Both are mixed or intertwined in the same event or context because postmodenity has its root in modernity (Gidden 1990; Jencks 1996:15, 30). Even the coexistence of premodern, modern, and postmodern images is shown in the same scene. In a sense, the coexistence itself is postmodern (Kellner 1995:256).

Some Changes with Postmodernity

Postmodern features of contemporary society directly affect the cultural patterns of human relations. Particularly, popular culture and computers accelerate the extension of postmodenrity.

Postmodernity and Popular Culture

Popular culture has at least three characteristics: 1) the dominant form of contemporary culture, 2) postmodern, and 3) permeating people fast with great influential power. First, popular culture is no longer marginal in the West, rather it has moved toward center stage in cultural life. Now it is just culture (Storey 1993:6-18; Kellner

[17] According to Bauman, heavy capitalism refers to capitalism based on fixed properties while light capitalism refers to capitalism which is less influenced by fixed properties. He cites two examples of liquid modernity. One is the Gulf War, where the goal is not to conquer a new territory, but to destroy the walls hindering the flow of new global powers. The other is the comparison between Rockefeller and Bill Gates. Bill Gates is free from fixed properties while Rockefeller stuck to them (2000:12-14).

1995:35).[18] It is "the dominant form and site of culture in contemporary societies" (Kellner 1995:35).[19] Second, popular culture is postmodern. According to Steven Connor, contemporary culture deals with various subjects in the same degree of theoretical concerns, including all subcultures such as minorities. This is a postmodern phenomenon (Connor 1977: 205-207).[20] According to Angela McRobbie, dealing with mass culture importantly is in itself postmodern (1994:14).

In what way does popular culture affect people's lives? It appeals to people with image, look, and style which are key constituents of postmodern image culture, not with written texts. On TV, particularly MTV, the signifier has been liberated and image takes precedence over narrative. Visual and oral forms of media culture take over the forms of book culture (Kellner 1995:17, 235, 245-246). Popular culture changed people to be moved by images rather than narrative.

> In general, it is not a system of rigid ideological indoctrination that induces consent to existing capitalist societies, but the pleasures of the media and consumer culture. . . Media and consumer culture work hand in hand to generate thought and behavior that conform to existing values, institutions, beliefs, and practices (Kellner 1995:3).

Third, popular culture permeates people with the help of high technology, political power, and commercial organizations. It teaches people how to behave what to think, feel, believe, fear, and desire as well as contributes to political purposes.[21]

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[18] John Storey introduces six definitions on popular culture in his book, *An Introductory Guide to Cultural Theory and Popular Culture*. He thinks that no single definition of popular culture is sufficient. He emphasizes that popular culture is a widely favored culture, which emerged with industrialization and urbanization (1993:6-18).

[19] Kellner uses the word of "media culture" instead of "popular culture" (1995:34).

[20] Connor cites rock music as an example of a postmodern cultural form. It is globalizing by amalgamating every thing with it: youth culture, fashion, style and street culture, spectacle and performance art, film, new reproductive technologies and media, and rock video (1997:207).

[21] For instance, during the Reagan-Bush era in America, television grew in cultural and political importance, through the political spectacles and daily photo opportunities produced by the Reagan administration and the spectacle of the "Gulf War". For example, Rambo advocated Reagan policy (Kellner 1995:1-5, 17, 125). Kellner, therefore, suggests a "media literacy" movement, which attempts to teach people to read, analyze, and decode media texts. He thinks that it is important to learn to discriminate between the best and worst of media culture and to cultivate oppositional subcultures and alternatives to

Postmodernity and Computerization

Postmodernity is deeply related to the current computerized society, where change impacts almost every aspect of life, such as the family, human relationships, communication, and social order and systems. The computer creates a new community and new human relationships. Cyberspace is free from physical distance, regional boundary, time, race and ethnicity, or class and gender. It neither needs a structure nor physical meeting, that is, it is a destructuralized and dematerialized society (Park, C. 2001:68). It is not a physical space, but a social space that makes possible an actual social relation (Hong, S. 2000:32-33). Therefore, it has its own cultural characteristics.

Park Chang-Ho explains these characteristics: 1) openness (anyone can participate in the society regardless of race, color, social status, education, age, or gender), 2) participation (formed through common concern and the endeavor of people who have common concerns; if noone enters in, it cannot be formed), 3) sharing (noone monopolizes information, instead, everyone shares common information), 4) resistance (anyone can express his or her own opinion and resist outside information and order), 5) anonymity (people can meet other without seeing each other and without developing consistent relationship), and 6) autonomy (a particular country or group cannot demonstrate its controlling power) (2001:77-82).

According to Manuel Castells, the development of information and communication changes urban space from a space of places to a space of flow, creating a network society (1996:411ff). Graham and Marvin also predict that real place will change to an electronic place because of informational and technological development. In this society, eight changes take place: from territory to network, fixity to flux, embedded to disembedded, material to immaterial, visible to invisible, tangible to intangible, actual to virtual, social space to logical space (1996:116).

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media culture. It is as necessary to avoid media junk culture as it is to avoid junk food for health (1995:336).

Patterns of human relationship are changed. People will be more familiar with virtual contact than with physical contact, sometimes hiding their identities in cyberspace. In fact, people have many identities and keep on changing their identities in cyberspace. This may cause identity crisis and anarchism (Park, G. 2002:38-42). The development of networks may make people uncomfortable when meeting people outside their networks. Even in the family, the members are more individualized because they have their own email address or cellular phone. Generation gaps will deepen because of the different ability in absorbing information according to generations. Parents' authority will weaken because parents may have something to learn from their children. The relationship between husband and wife changes because females with computer skills can take over many jobs done by males (Cho, Jung-Moon 2002:120-121).

In postmodern society, Okuno Takuji suggests that a third society emerges.[22] According to Okuno, during the era of technological revolution and computers, people tend to gather together in places such as in hotel lobbies, public parks, libraries, shopping and cultural centers, cyberspace, and non-governmental organizations. They meet temporarily for their common goal. This kind of society is possible at any place if people meet together with common goals and concerns, without bondage or class. Okuno anticipates that this third society may lead to the integration of disintegrated current society (2000:29ff, 284ff).

Postmodernity and Human Relationship

In modern society, individuals undergo both identity and role conflict. In contrast to this, the postmodern self "accepts and confirms both multiple identities and shifting identities" because people tend to construct their identities with the help of the images,

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[22] Okuno Takuji defines family as the first society and the company as the second society (2000:44).

styles, and looks which are provided by consumer culture. Postmodern individuals pay attention to "how to constitute, perceive, and present ourself to ourselves and others," rather than how to find it. They need to have their own look, style, and image. Postmodern identity is incessantly reconstructed and redefined by selection. Thus, it is "more fluid, multiple, mobile, and transitory," compared to the modern context (Kellner 1995:245-247).

According to Bauman, postmodern society is liquid, an intrinsic, dynamic power. Society is incessantly moving. The individuals of liquid modernity are also constantly moving. They seek for re-embeddedment which can guarantee them security, but they cannot find any place for re-embeddedment in the liquid society (2000:33-34). Moreover, postmodern society cannot provide people with security and self-realization because the society does not have goals which lead its members. Thus, the emphasis has shifted from society to individuals. People are more individualized. Nevertheless, people remake new communities for their re-embeddedment, but the communities are insufficient for providing them security and self-realization. They are nothing but "cloakroom communities" or "carnival communities". In cloakroom communities, people gather together to see a spectacle, without any other reason to meet except to watch the spectacle. In carnival communities, people enjoy carnival events, but they get only temporary relief from the fatigue of daily life (2000:200-201).

> "Cloakroom" or "carnival", the explosive communities are as indispensable a feature of the liquid modernity landscape as the essentially solitary plight of individuals *de jure* and their ardent, yet on the world vain efforts to rise to the level of individuals *de facto*. . . One effect of these communities is that they effectively ward off the condensation of "genuine" communities…They are the symptoms and sometimes causal factors of the social disorder specific to the liquid modernity condition (Bauman 2000:201).

In this society, individuals are indifferent from both others and society because they prefer to use their unlimited freedom for their own pleasures. Public issues are

reduced to curiosity or gossip at the private level. Thus, individuals cannot make a true community to give them security and meaning. They can make, at best, communities which are fragile and short– live by sharing intimacies, but not true concerns. They are not satisfied with superficial and temporal relationships. Thus, "now" is the keyword of life's strategy. Commitments of the "til death do us part"s type transferred to the type of "until satisfaction lasts". Human relationships tend to be viewed as things to be consumed, not produced. Therefore, people live, undergoing "a combined experience of insecurity, of uncertainty, and of unsafety" (Bauman 2000:35-37, 161-163).

Cultural Theories for the Study of the Cultural Context of Seoul

I have dealt with the concepts of modernity and postmodernity, in oder to explain the reasons, features, and direction of cultural change in Western society. In particular, these concepts provide a good explanation of the change of human relationships and communities in the urban context. Cell group ministry requires a change of leadership structure according to the change of human relationships and culture, even though it includes biblical insights in its leadership structure.

These insights contribute to the explanation of cultural change of Korean modern society, even with its impact from the West. The perspectives cannot fully explain the cultural change in Korea, because the cultural change to both modernity and postmodernity in Korea has proceeded differently than that Western society. The cultural change in Korea has occurred rapidly, in a relatively short period, and primarily by the external influence of globalization. Nevertheless, the perspectives on modernity and postmodernity are very helpful in explaining the cultural change in Korea.

For instance, Giddens' perspective, which looks at the trust and risks of human relationships helps explain the change of human relationships and mindsets in the Korean urban context, where most people migrated from rural areas during a time of intense

industrialization and urbanization. His insights suggest that the leadership structure needs to change according to modernity and postmodernity.

Bauman describes the current situation of postmodern human beings who are disembedded from their traditional nests and seeking for re-embeddedment for their security, but cannot find it. He describes the image of postmodern people who are extremely individualized, keeping commercialized human relationships. His insight gives guidelines on how to understand and approach postmodern people, particularly young and educated people in Seoul. At the same time, he suggests that a hierarchical leadership structure no longer works for postmodern people. His opinion on the change of human relationships in postmodernity provides a good explanation of the human relationships of urbanites that are young and educated in Seoul.

Kellner and Storey provide insights on popular culture and its influence on the mindset and relationships of urbanites in Korea. Cultural change impacted by the external influence of mass media and the computer has impacted urban Koreans. Chang-Nam Kim and Mun-Moo You describe Korean popular culture using Western cultural theories.

South Korea is a highly computerized society, where human relationships change from physical space-based to virtual space-based. Castells' anticipates, in part, the change of human relationships in the Korean urban society.

The concepts of modernity and postmodernity will contribute to the change I trace from Korean traditional cultural characteristics towards modernity and postmodernity. This understanding on cultural change will help cell-based churches establish an appropriate leadership structure suited for postmodernizing people in Seoul. This issue will be discussed in Chapter 6 and 7.

Christian Mission for Urban Reality

Christianity has its own perspectives on the city, biblically and theologically. The Bible provides important insights and examples for Christian urban mission.

Christian Perspectives on the City

From a Christian perspective, the city is the field for God's salvation as well as the battlefield between God and Satan.

Biblical Perspectives on City

The city in the Bible becomes the stage for the origin of sin and human darkness as well as the main stage of God's salvation. Cain was the first to build a city against God (Gen. 4:16-17). Nimrod, built a city by military conquest (Gen. 10:6-11). The tower of the Babel was an example of human pride and rebellion against God (Gen. 11:4-8).[23] The Bible also states the sin and crimes of the city: sexual immorality and adultery (Jer. 23:14; Jude 7), pride and revolt against God (Gen. 19:4-11; Mt. 11:23; Jude 8), an attitude of a this-worldly oriented life (Lk. 17:28), the refusal to repent and the propaganda of sin in Sodom and Gomorah (Isa. 3:9; Jer. 23:14), invasion, cruelty, and lying (2Kg. 19:17; Nah. 3:1; 3:19), insult, rage, and blasphemy against God (2Kg. 19:16, 22, 28), insolence (2Ki. 19:28), idol worship (Nah. 3:10), and pride in Nineveh (Zep. 2:15).

The Canaanite cities were contaminated with sin and crime. They belonged to territorial gods. Their rulers were the earthly agents of their gods. As a result, burnt offering, oppression, violence, murder, theft, adultery, and perjury (Jer. 7:9) were legitimized in the name of their gods (Conn and Ortiz 2001:93-94). Jacques Ellul makes it clear that the motive of the first city built by Cain influenced other cities and formed a

[23] Linthicum and Conn state that God created the city and the Garden of Eden is considered the first city (Linthicum 1991:39; Conn 2001:87).

culture against God throughout the history of the city (1970:8-9).[24] The cities of the New Testament were also contaminated by idolatry and crime (Conn and Ortiz 2001:139).

Nevertheless, God wants to save the cities (Gen. 18:32; Jon. 3:10-11); God gives cities the opportunity to repent from their sin (Gen. 15:16; Gen. 19:1, 14; Jon. 1:2; 3:4); God saved the city of Nineveh because of their repentance (Jon. 3:10; Mt 12:41); God called Israel to be a new model for urban life in the Promise Land. Israel exhibited God's redemptive grace in the cities. In the New Testament, the apostle Paul saw cities as strategic centers where God's redemptive plan would be executed with the new age of the Holy Spirit, while the Essenes or resistance groups in Israel regarded them as infectious germs or centers of idolatry (Conn 2001:95-100, 139).

Theological Perspective on City

A city is not simply an accumulation of people and buildings. It is a specific system, a center of power, and crucial battlefield between God and Satan.

City as a Specific System

The city is a specific system representing more than the simple congregation of individuals in the Bible. A biblical principle found in the Old Testament exemplifies this as "the whole is contaminated by the part, and all must suffer the consequences" (Gen. 18; Deu. 12:15-16, 22:15; 21:20-21; 22:23-24; 2Kg. 19:34; 23:26; Eze. 14:12-20) (Bakke 1997a:62). People in the city are punished not only for their own sin, but also for the sin of the city (Jer. 50:35-37). Individuals who live in the city cannot escape its influence

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[24] In contrast to this, the Bible keeps silent whether godly people established cities or not. Genesis just tells that Seth and his descendents "began to call on the name of Lord" (Gen. 4:26, NIV). It has not been established that Noah, godly man, founded a city. He was a farmer, abiding in a tent (Gen. 9:20-21). God commanded Abraham to leave his city of Ur. Abraham did not build a city or live in a city during his life. His nephew, Lot, entered the city of Sodom. The early chapter of Genesis do not clarify whether the people of God built cities or lived in them.

(Ellul 1970:51-54). This perspective is deeply related to the systematic character of the city. For instance, Jerusalem had political, economic, and religious systems. People affected these systems, which in turn affected people (Greenway 1989:52-60).

What makes a city's systems evil? The natural sinful instincts of humanity are evil. Humans have a sinful desire to seek power, prestige, and possessions, in the service of self-interest. There is a more powerful force that controls a city's economic, political, and religious systems. It is "principalities and powers? (Greenway 1989:63).

City as a Center of Power and Change

The city has a nature of power gathering. It becomes a center of power in a region or a state, extending its power. According to Raymond Bakke, the Old Testament attests to the mother city's influence over its daughter cities (2Sa. 20:19; Is. 1:8; Mic. 1:13; Eze. 16: 44-58) (1997:64, 91). A city's power carries both centripetal and centrifugal force, drawing regions and systems into its orbit. In a sense, urbanization is a process of power expansion (Conn and Ortiz 2001:194, 205). In addition, the city is an important agent of change. Cities have been the sites of cultural, social, and ideological change (Conn and Ortiz 2001:224). Change means openness and diversity. A growing city is often more receptive to the gospel than a static or declining one. Paul and his team understood these characterstics of a city and succeeded in winning cities to Christ (Ac. 19:10; 13; 1-2; 14:21-22, 26-28; 15:35; 18:22-23).

City as a Battlefield between God and Satan

The city is the locus of a great and continuing battle between God and Satan.[25] What is the battle for? The primary battleground is "both the people and system of

[25] According to Linthicum, God originally assigned angels to cities, nations, or churches, and gave them power to rule over them (Deut. 32:8-9, cf. Job 1:6; 2Ki. 19:35-36; Rev. 2-3). The angel of a city controls its people and systems. The angel of a city has the power to decide the inner spirituality of a city.

human society" because the city is composed of many systems, structures, and organizations (Linthicum 1991:23, 77). Satan attacks the systems and structures. Satan tries to control those who have leadership over the systems. God's concern is also to build his kingdom in the city.

God's primary intention for the city is to bring God's kingdom into that city– to permeate its political, economic, and religious structures, to transform the lives of its inhabitants, to exorcise evil and unrepentant principalities and powers, and to place over that city, not a brooding angel but Christ who would gather the city to himself. It is God's intention to transform every city into the city of God by making of that city the embodiment of God's rule (Greenway 1989:105). In this battle, God already defeated and will completely overcome Satan. However, the wounded Satan is struggling with God. If the church and human beings are holy and stand on God's side, God will win the battle completely. Eventually, God loves the city and will save it in spite of its sin.

Biblical Insights for Urban Mission

The Bible contains fourteen hundred references to the city, and at least twenty-five examples of urban ministry in the historical books alone (Greenway 1978:11). God himself took the initiative in urban mission. God's community was the base of God's mission, and God's individual workers stood on the front line of urban mission.

Therefore, every city has its own sense or spiritual nature. When Satan revolted against God, he enticed many angels. When the city is under the authority and power of Satan, it becomes demonic in its power and influence (1989:74-75).

Thomas B. White thinks that fallen spiritual beings influence the city. According to him, there are three categories of fallen angels: 1) The angels who fell originally with Lucifer at the time of his rebellion and who are still with Lucifer at the time of his rebellion. 2) The "sons of God" (angelic beings) of Gen. 6:2 who committed such abominable acts of immorality with the daughter of men, they were bound with everlasting chains for judgment on the great Day (Jude 6). 3) Angelic being who were given charge to watch and rule over certain groupings of mankind (Dt. 32:8, according to the number of the sons of God in the Septuagint and the Dead Sea Scrolls (not Israel) (Job 38:7; Dan. 4:13, 17; 1Ki. 22:19; Ps. 89:6-7; Ps. 82:1-2). That is, they are spiritual beings who seem to have fallen after Lucifer's rebellion. They became pagan gods and goddesses, territorial deities or princes (Dan. 10:13, 20). Others became connected with the worship of certain planets and astral bodies. Thus these forces became part of the domain of darkness, manipulated by Satan (1991:59-61).

God's Mission for City

God's ministry for Jerusalem is an important example for urban ministry because it reveals God's mind and attitude for the city: unfailing love and an incarnational attitude. Jerusalem was one of the Canaanite cities, originally belonging to the Jebusite tribe (Eze. 16:3-8; Ps. 122:6-9). God loved and adopted Jerusalem, abided in the city, and provided her with abundant blessing. God's temple in the city is an expression of God's mind and presence for the city. God showed his unfailing love in spite of their rejection of him. Jesus came to the city, lived with people in the city, and died and atoned for the sin of the city. Luke 13:34-35 deeply shows Jesus' love and ministry to Jerusalem, God's patience and unfailing love for the city in spite of her refusal (Linthicum 1991a:117). This is also God's incarnational mission to the city.

Mission of God's Community

God ordered his people to make a new community, to demonstrate his presence and preach his gospel, and to become his blessing to the whole world. This is clearly shown in Israel's captivity in Babylon and through the church in the New Testament. God asked the captive Israelites to execute incarnational mission among the Babylonian people, living together and proclaiming God's message. Although they became captive, their mission among the nation was not terminated. Rather, their being captive was a good chance for their mission and repentance (Greenway 1978:30).

In the New Testament, God's church demonstrated a new kind of community, giving people hope for both eternity and a better life in the cities where conflict and hatred among races, classes, and religions existed (Conn and Ortiz 2001:147). For instance, the Antioch church was an incarnational community with multi-ethnic and multi-cultural members which executed urban mission successfully by adjusting its surroundings and meeting the needs of the people (Ac. 13:1; 11:20)

Mission of Urban Workers in the Bible

Urban workers in the Bible have their own messages and characteristics for mission. This enriches the understanding of and gives important insights for urban mission today. For example, Abraham's intercessory prayer played a crucial role for a city (Gen. 18:23-26). In Jeremiah, people of the city gathered together even in times of persecution; Jerusalem was like a patient brought before God, the great surgeon. Ezekiel preached that the recovery of holiness was the only hope for Jerusalem (Brueggemann 1986:14-31, 47, 131). Nehemiah shows the effectiveness of a holistic approach to the city (Greenway 1978:53). The apostle Paul demonstrates the importance of God's community in the city (Conn and Ortiz 2001:139). On the contrary, Jonah shows the contrast between God's deep love for the city and the human being's reluctance to bring God's redemption to an enemy city.

Cell Group Ministry as an Alternative for Urban Mission

What is the best way for urban mission? There are many approaches to an effective urban mission.[26] The Bible portrarys consistently incarnational ministry, and the unfailing love of God, God's community, and God's workers in the city. The first and foremost step for urban mission is to establish God's incarnational community. The cell group (the cell-based church) is one of the best communities to do incarnational ministry because it exists among people and has a relevance to the urban reality.

Mission of the Church for the Urban Reality

The church is the most responsible God's community because it is God's earthly agent for his mission. Individuals work and are supported by their local churches.

[26] Greenway suggests fifteen items for urban mission in his book (1989:251).

Mission boards and groups also base their work in relationship to local churches. John M. Perkins thinks that urban mission is a church based ministry.

> Christian community development is a church-based ministry among the poor, which begins with felt needs of the people in the community, responds to those needs in a holistic way, is based on clear biblical principles, is "time-tested," develops and utilizes leaders from within the community, encourages relocation–living among the poor, demands reconciliation- people to God and people to people, empowers the poor through redistribution–all community members sharing their skills, talents, education, and resources to help each other (1995:26).

Therefore, the important thing here is to make the local churches incarnational and missional in the city.

Incarnational Character of the Church

The church is the body of Jesus Christ, who incarnated himself in the world. Therefore, the church should be incarnated "in a specific time and place" (Van Engen 1996:24). Incarnation literally means "enfleshment" or "embodiment in flesh" (ABD Vol.3:397). The Bible shows that God became a human being and dwelt among people (Mt. 1:23; Phil.2:5-11; Co. 1:15-22). The incarnation of Jesus is the event of "emmnuel" (Mt. 1:23) to "bring the presence of God to human being" (WBC Vol.3:21).

Linthicum articulates the meaning of incarnational ministry among urban churches. According to him, the relationship of the church with the community can be categorized three ways. First is "the church in the community". The church exists in the community, but is insulated from it without a deep relationship with the community and its people. Second is "the church to the community". The church gets involved in the community, meeting the needs of the community and its people, but the church does not live with people. It plays its role as the Savor of the community. This approach is not appropriate because the church sees the community as object and itself as subject. This attitude eventually leads the church to be exhausted in its ministry.

The third is “the church with the community”. The church lives with people in the community, respecting them as partners. This church believes that it is only the residents of the community who can deal with the problems of the community (1991b:8-9). “When a church takes this third approach, that church incarnates itself in the community. That church becomes flesh of the people’s flesh and bone of the people’s bone” (1991b:9).

Phil Reed emphasizes the importance of presence in urban mission. According to him, a Christian community has three missions: reconciliation (Eph. 2:13), redistribution (Lev. 19:9-10), and relocation (Mt. 28:18-20, Gen. 12:1ff; Ac. 9:11,15; Jn. 1:14; Phil. 2:5-11). These three are interrelated. Neither reconciliation nor redistribution can be done effectively at a long distance. Relocation is the basis of the three (1995:39-46). Whatever good agendas and plans urban churches and urban workers have, they cannot execute them because of physical and social distance if they do not live together in its community.

However, Jude Tiersma-Watson points out that the incarnational approach is both important and dangerous. It is on one hand an important way of Christian mission. It is on the other hand dangerous because the churches and workers are not the Messiah like Jesus. This means that the urban churches and workers, recognizing their weakness and vulnerability, have to bear suffering, inhumanity and evil in the community (1994:11).

On the other hand, David Britt reports that the congruence between church and society is the most crucial factor for evangelism and church growth (1997:142). According to him, local churches are still locally based organizations, dependent for their membership on the neighborhood even though they have a tendency to transcend regional boundaries or denominational limits in big cities. This character of the local church asks

local churches to have an intimate relationship with their community, which is a crucial factor for incarnational mission.[27]

In Figure 5, church growth is a dependent variable. The primary independent variable is the degree of congruence between the values of the institutional factor and the contextual factor. That is, church growth is mainly dependent upon the degree of congruence between church and its community (1997 Britt: 142-143).

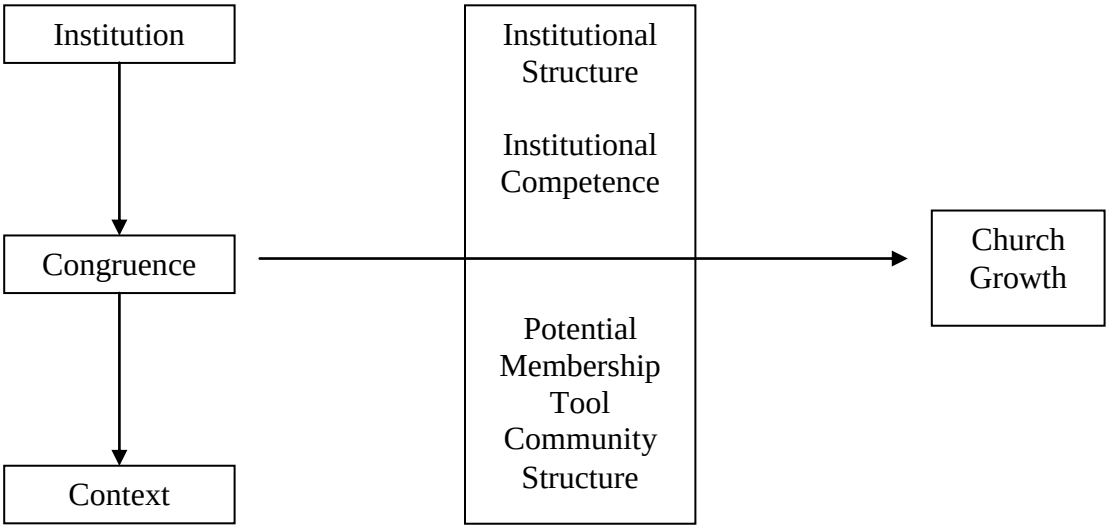

FIGURE 5

A CHURCH-COMMUNITY CONGRUENCE MODEL
(Britt 1997:141)

[27] In my opinion, the church's incarnational mission does not guarantee its growth. A local church with limited resources can have a conflict between mission and growth. If a local church pays attention only to the activities helpful to its growth, it may stray from what the Bible focuses on. At the same time, a local church without growth does not have the ability and resources to do mission sufficiently.

Missional Character of the Church

To be the church incarnational means in other words to be the church missional. The purpose of the incarnation of Jesus is salvation. That is, incarnation is a means for human salvation. The church always exists in the cultural influence of society. The church needs to study its context in order to convey the gospel effectively. The church is to examine a variety of social groups and to meet people's felt needs for its mission. In fact, the failure of the present church for urban mission is greatly due to its failure to have a deep understanding and an effective response to the cultural change of the community, particularly the pluralistic and postmodernizing urban community.

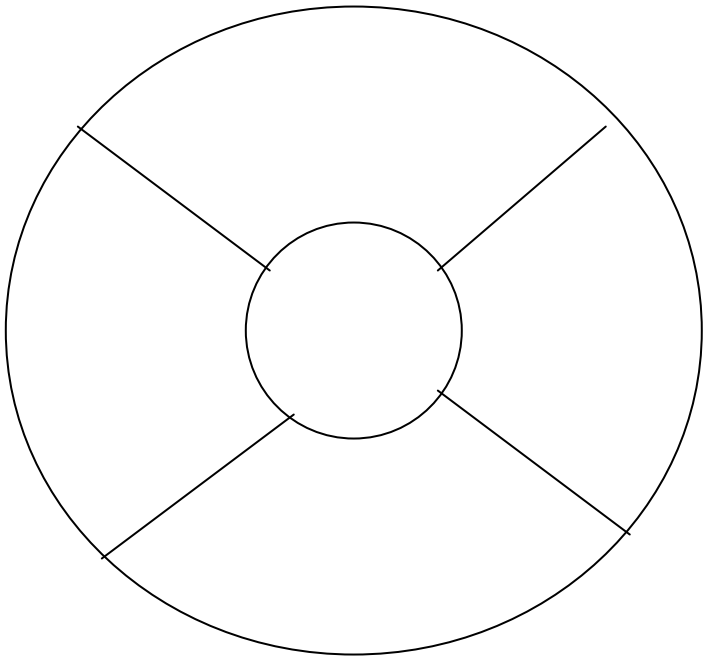

FIGURE 6

AN IMAGE OF THE MISSIONAL CHURCH
(Gibbs 2000:223)

However, God's community is to express God and to convey his words to the people in the society as messangers by God. Therefore, the church should evalutate human culture according to God's word because human culture always includes sinful and demonic factors (Gibbs 2000:221). Darrel L. Guder warns that if the church pays too much attention to meeting people's needs rather than to listening to God, it fails to realize the nature of the church in society. Also the evangelism by the church falls into "a function of recruitment" of church members (1998:201).

> When leaders are shaped primarily by contextual needs, they fail to connect the gospel in a specific setting with its eschatological nature. The gospel's eschatological horizon makes leaders aware that the church is always more than context. The needs of the churched and unchurched are not the primary agenda of leadership. The reign of God in Christ, the social reality of the redeemed community, determines the church's direction (1998: 204).[28]

Gibbs's diagram is a useful description of an image of the missional church (see Figure 6). In Figure 6, the missional church always keeps the balance between four aspects: the gospel, church tradition, the context, and eschatology (2000:222-223).

Cell Group as an Incarnational and Missional Community

I have discussed that Christian urban mission is to be a church-based mission, which is incarnational and missional in the society. The cell group (the cell-based church) is an alternative to the incarnational and missional church-based mission. Both the cell group and cell-based church have some theological strength and practical strengths (see pp. 47 ff). Figure 7 shows the relevance of cell-based church for mission in a pluralistic urban society.

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[28] Darrel L. Guder addresses the structure of missional communities. This is a helpful concept in foming a cell-based church (1998:201-220).

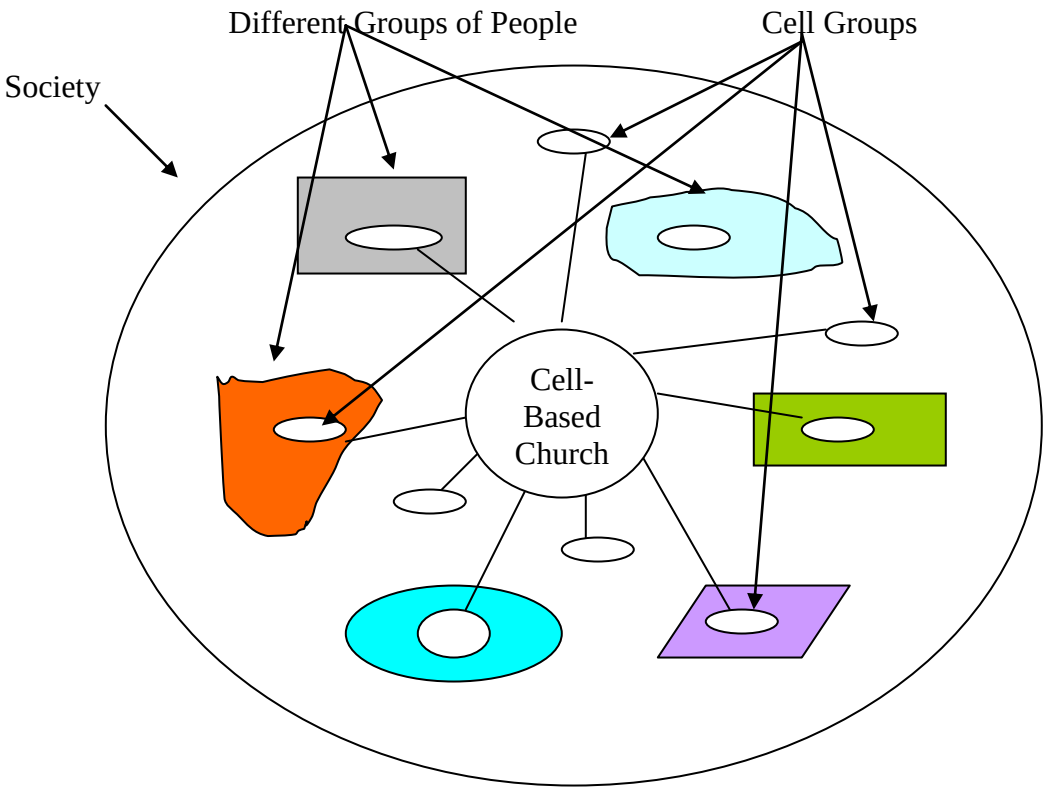

FIGURE 7

AN IMAGE OF THE CELL-BASED CHURCH IN A PLURALISTIC URBAN SOCIETY

The cell group itself does not gurarantee incarnational mission nor does the cell-based church, itself, identify with the missional church. However, the cell group or the cell-based church is one of the best structures that contain the incarnational and missional ministry of the church.

In conclusion, cell group ministry is an alternative for Christian mission in urban society. Such a ministry is appropriate for churches which isolate themselves from the community in order to preserve God's word or for churches who have lost the essential nature in order to meet felt needs for growth.

Many Korean urban churches tend to be insulated from their community even though some of them grow. A church's isolation from its community results in the church's stagnation, which, in turn, makes the church incompetent to do their mission. Therefore, it is an important and urgent task for Korean urban churches to renew themselves in their incarnational and missional purpose, in order to keep the balance between the four factors of missional church (see Figure 6). Without intimate relationship (congruence), they cannot execute incarnational ministry in their communities. This congruence model by Davit Gritt is a useful conceptual framework, which may well serve the Korean urban context if it is well applied to (see this paper pp. 143, 252-256).

Relevance of the Cell Group to the Urban Reality

Cell group ministry through the cell-based church is one of the best approaches toward urban mission in the current urban context. Grounded biblically and theologically, cell group ministry is very relevant in the urban cultural context.

Urban Relevance of the Cell Group

The three urban features I have discussed give important information for the necessity, effectiveness, and formation of cell groups. First, urban life demands the need of groups in a city. Contemporary cities have many bright sides that attract people, but at the same time there are many dark sides that damage lives. Many urban theories suggest one common conclusion in spite of their differences. Contemporary cities have urban problems in spite of the differences of degree and kind found in various countries and among diverse peoples. The urban problems cover all areas of human life such as poverty, crime, drugs, housing problems, financial problem, inequality of opportunities, lack of jobs, and environmental problems. These urban problems may cause physical

weakness, mental stress and anxiety, and relative deprivation and alienation socially. These phenomena are more serious and widespread in postmodern cities than modern cities.

Urban theories suggest various plans to make cities better places to live peaceful and meaningful lives. Such plans are not guaranteed, however. They attempt to achieve their goals through changing social systems and the environment, an impossible without changing the people who manage the systems and environment. The change of a human being is possible only when a human being is born again by God's word and the Holy Spirit (1Co. 5:17). Therefore, the urgent and primary goal of Christian urban mission is to make people God's children, through an holistic missional approach to urban community.

The Bible shows that the establishment of incarnational communities is the best policy for urban mission. The incarnational Christian community embraces urbanites and urban society with unfailing love, being present with the people in the city. The cell-based church is the best type of incarnational community. The early Christians could spread throughout the Roman Empire through small house communities. The cell group will be a true community that embraces and evangelizes urban people who are undergoing urban problems of alienation and insecurity.

Second, spatial and social differentiation addresses the issue of the effectiveness of cell-based church in a city. A city is composed of a variety of mosaics according to culture, race, age, gender, education, or social status. The social and spatial mosaics are constantly changing. The spatial and social differentiation between mosaics is more serious and widespread in postmodern cities than in modern cities. Therefore, this urban circumstance asks urban mission to differ according to subcultures and be flexible according to changes in the urban context. "People like to become Christians without crossing racial, linguistic, or class barriers" even though they live in the same city

(McGavran 1990:163). Cell groups can penetrate into any any mosaic of society because of its small size and flexibility in structure and ministry. It can survive in all places because of its mobility and economic effectiveness.

Third, the character of urban community offers a communication network for the formation of cell groups. The urban community is formed based on human relations rather than on geographic boundary although it is influenced by the regional community. Cell groups need to be organized based on human relations, not according to regional districts. Cell groups based on human relations can survive in the urban context.

In addition, cell group ministry at the cell-based church level can do big projects because it consists of a network of many cell groups. Moreover, if the Christian church in a city has a network of many cell-based churches, it can do bigger projects that cover the whole city, doing appropriate ministry according to small communities (Gibbs 1997:241-251; Neighbour 1990:21-23; Banks 1998:94-96).

Cultural Relevance of the Cell Group

Cultural change gives important impetus to the necessity and leadership of cell group ministry in the cities. First, cultural change demands the necessity of cell groups in the cities. The change from premodernity to modernity greatly affects thoughts and lives. The dynamic features of modernity separate people from their regional communities and intimate primary relationships which gave them security and meaning. Instead, people come to put their trust in impersonal principles (e.g., abstract and expert systems) rather than in personal relationship (Giddens 1990:102, 120-123). However, security in impersonal principles cannot completely satisfy people who, by nature, seek for security in personal relationship with others. Thus, people, particularly urban people, want to have personal relationship with other human beings. But it is difficult for them to find institutional connections (e.g., regional communities or extended families) which can

provide them with intimate and personal relationships in the changed urban circumstance. This situation drives them to insecurity or collective behavior, either of which does not satisfy people. The change from modernity to postmodernity deepens this trend. The grand narrative or illusion which modernity dreamed of is disappearing. Absolute truth and fundamental theory is relativized. Popular and consumer culture fill the space where absolute truth had once occupied. This drives human relationship to be more impersonal, temporal, and consumerized.

Postmodern people are considered not to have a desire for the meaning of life and the being of God because they always choose their identities given by media culture. This trend may be true for some postmodern people. However, a human being is originally made in God's image. God planted a desire for eternity in the human minds, a strong desire for destiny in the deep minds by disguised exterior behaviors. In fact, new religions have flourished in the time of postmodernity and computerization, suggesting that postmodern people do not lose their religiosity, but, rather, do not like institutionalized religions. They still have an underlying hunger for things spiritual (Dockery 2001:13-14). Postmodernity may rather stimulate their religiosity, offering Christianity a great harvest again.

Today, media culture and leisure industry provide people with abundant pleasures and meaning. Postmoderns do not seek religion as their forebearers did. They are free from authority and institution. They will not come to church because they are familiar with the individualized and computerized way of life. Moreover, other religions, even superstition, are rapidly penetrating into people's minds. However, these cannot lead people into true relationship and eternal life. The true meaning of life is obtained only when human beings encounter God. Therefore, the important task of Christian mission is to rekindle people's desire for eternity and to awaken them to find their real identities, and make their temporal and superficial relationships a true fellowship with God and

other Christians. The problem is that most churches are not prepared for the harvest because of their Christendom mindset, and their failure to note societal change. People will not come to church because "they do not want to become like church people". This is a cultural barrier to be removed (Hunter 1996:23-24, 59).

> Non-Christians typically experience the church as a distinct subculture with its own values, customs, norms, habits, language, music, aesthetics, and so on. They suspect that the church's agenda is to change other people culturally (Hunter 1996:60).

However, the early Christians succeeded in evangelizing people who lived in a non-Christian world, by providing them with small communities which guaranteed the meaning of life and true relationships with God and other people. They did it successfully because they met together at their personal houses which were not only the basic units of society and the place of daily meeting, but also offered a comfortable atmosphere. Today, small groups constitute the basic fabric of both social and work life. Humans exist as members of groups such as families, work groups, clubs, and circles of friends. Groups first exist because they meet human needs; grouping is natural to humans; communicating in small groups is a part of our lives; and groups help provide the vehicle by which the individual can make a contribution to the organization and the society as a whole (Brilhart and Galanes 1992:4-6).

Therefore, urban churches need to provide people with a community which offers a sense of community and meaning, without falling into an institutionalized system. The community must be an incarnational community in the secular society, where God incarnates himself through his message and his workers, and people in turn become new creatures in Christ. The cell group is an incarnational community because it offers intimate relationship and eternal life in Christ to people who are undergoing identity crisis and insecurity due to rapid change in cities. It attracts people who do not like hierarchical authority, because it does not have hierarchical structure. It appeals to them

who pursue self-realization, because it provides people with the opportunities for demonstrating their gifts and being leaders. Above all, it uses human relations for evangelism because its meeting place is the basic unit of current society such as a house or an office. Therefore, despite some problems (cf., p. 45), it is one of the most natural and effective approaches of Christian mission in both modern and postmodern urban contexts.

Second, modernity and postmodernity offer important information respectively on the leadership of cell groups. In modernity, thought and behavior tend to be collective, logical, or center-oriented. In contrast, in postmodernity, the way of thinking and behavior tend to be individual, illogical, or dispersal.[29] These differences between modernity and postmodernity suggest that the formation and leadership structure of human organizations needs to be different in modernity and postmodernity. This can be applied to the formation and leadership structure of cell groups.

Cell groups do not support the hierarchical or anarchic notion of human organization. The contextualization of cell groups in modernity and postmodernity needs to be considered. That is, Christian mission can temporarily use cultural forms in order to preach the gospel. At the same time, Christian mission, of course, needs to change the sinful cultural forms by the light of the gospel (Hiebert 1985:52-56). In this sense, cell group ministry can be expressed in the cultural forms of modernity or postmodernity, trying to change the undesirable factors of the cultural forms. Therefore, it is clear that the leadership structure of cell groups or cell-based churches needs to differ and adapt

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[29] Ihab Hassan expresses the difference between modernity and postmodernity. According to him, in modernity, thought and behavior is described by the words such as purpose, logos, design, hierarchy, centering, totalization, transcendence, root, type, God the Father. In contrast to this, in postmodernity, thought and behavior is described by the words such as play (purpose), change (design), anarchy (hierarchy), silence (logos), participation (distance), dispersal (centering), deconstruction (totalization), rhizome (root), mutant (type), the Holy Spirit (God the Father), immanence (transcendence) (1993:152).

according to changes in society and culture. The effectiveness of a certain cultural form will depend on the current dominant cultural trends and societies.

For instance, the leadership structure of cell groups or cell-based churches orients egalitarian structure which values order. This, on the one hand, realizes the trinitarian nature of God, but, on the other, demonstrates effectively the spiritual gifts of the members. However, this leadership structure will not be easily accepted in the familial, hierarchical societies. It will be wise to accept the familial, hierarchical structure temporarily in order to form cell groups in such societies, aiming at gradual change into an egalitarian leadership structure. The important thing is how to evangelize people and demonstrate the spiritual gifts in the cultural context. In the first century, the early Christians accepted the current social systems and obeyed the social authority in order to preach the gospel without interference, even though they did not like the current hierarchical social structure (Ro. 13:1-7; 1Ti. 2:1-3; 1Pe. 2:13-15). One step further, many urban societies are changing from modernity into postmodernity. As modernity moves into postmodernity, the cells' leadership structure must move from a hierarchical to an egalitarian one. Therefore, the effective evangelization of the gospel and the demonstration of the spiritual gifts has priority over the leadership structure in cell groups.

In addition, at the celebration level of the cell-based church, the cell-based church conforms to the cultural trend of postmodernity. In modernity, people tend to be collective. This supports the large meetings of the cell-based church. In postmodernity, though people tend to be highly individualized, they are also relational and enjoy celebration. This supports both cell groups and celebration of the cell-based church. That is, the cell-based church is able to meet the needs of individualization and collectivitization.

Summary and Conclusion

With rapid urbanization, cities become the center of the world in most areas of human life. This fact challenges Christian mission to cope with a changing attitude. From an Old Testament perspective, the city was originally established with the intention and culture against God. It extended its influence by human power and war, and became the center of influence and change. From a theological perspective, the city is a specific system, beyond a simple aggregation of individuals and organizations. Satan tries to exploit the influence and systems of the city for his purpose. However, God loves cities and adopts them. God has used cities as important places for his salvation project for the whole world. Thus cities are crucial battlefields between God and Satan. Jesus Christ bought cities with a price on the cross and uses them for world mission. God wins the battle.

The Bible portrays the ministry of God, his communities, and his individual workers in the cities. The bottom line of urban ministry is to make incarnational communities which engage in intercessory prayer, preaching, city renewal, and are present in cities. The core motivation of the ministry is unfailing love for the city and its residents. Empirical surveys also support the necessity and effectiveness of incarnational communities for evangelism and church growth. The cell group is one of the best types of incarnational Christian communities in cities. Cell group ministry has biblical and theological grounds for urban mission. It also has urban and cultural relevance in the cities.

Urban life with its many dark sides reveals the alienation and marginalization in the cities. True communities provide people with hope and care. Cultural change, from modernity to postmodernity, makes the human relationship of urbanites more temporal, instrumental, and consumerized, creating insecure. A true community provides people with intimate relationship and security. Particularly, in the time of postmodernity, people

have a concern for spiritual things although they do not like institutionalized religion. The important thing is to make a Christian community that attracts such people.

In relation to this, the information on spatial segregation in a city supports the effectiveness of cell groups. That is, cell groups permeate into any subculture at any time because of their small size, mobility, flexibility, and economic effectiveness. Theories on the formation of personal community in a city give an important insight for the formation of cell groups. Cell groups need to be organized based on human relationship, not by regional factors. Regional factors need to be considered because human relationships are influenced by them. Both modernity and postmodernity give some insights for the leadership structure of cell groups. The leadership structure needs to be different according to modernity or postmodernity. This means that the principle of the leadership of cell groups needs to be contextualized as the society undergoes change. Therefore, the leadership structure of cell groups needs to be formed in the way that evangelism and the demonstration of gifts can be effectively realized in the current social structure.

However, incarnational mission is beyond strategy. It asks for the attitude and life of urban workers and churches. It comes from a love for the city and its residents in spite of their sin and persecution. The cell group as incarnational community is also beyond a mere method or means for evangelism and church growth. This is a true community which realizes God’s mind and the essential nature of the church in the world.

CHAPTER 5

CELL GROUP MINISTRY IN SEOUL

Seoul is the capital and dominant cultural and economic center of Korea. Seoul has a dominating power in all areas of the entire country. Because of this, the study of Seoul is important for Christian mission in both Seoul and Korea. This chapter examines ecological features and characteristics of Soulites in order to demonstrate the necessity and relevance of cell group ministry in Seoul.

A Brief History of Urbanization

Seoul has changed from a small administrative center to a major primate city in a comparatively short period, showing positive and negative appearances.

During Yi Dynasty (1394-1909)

Seoul has been Korea's center of power, education, culture, economy, and all other areas since it became the capital of the Yi Dynasty in 1394. For 500 years during the Yi Dynasty, the total population of Seoul fluctuated from 100,000 to 120,000, with a physical size of approximately 16.5 square kilometers. Deeply rooted in the tradition of Confucianism and an agrarian economic system, Seoul was not predisposed to commercialism, industrial development, or the input of citizens in local government affairs (Kim and Choe 1997:7-8).

During the Colonial Period (1909-1945)

Seoul underwent the initial stage of the process of urbanization under Japanese domination. A capitalist pattern of industrialization and trade, along with a modern bureaucratic system of government, was introduced from other countries including Japan. By 1936, the total population of Seoul grew to about a million and her physical size also expanded to about 134 square kilometers, almost ten times bigger than the original size of Seoul.[2] The Japanese used Seoul as a strategic center from which they ruled Korea, invaded China and developed facilitiers to enhance their power base (Kim and Choe 1997:9). Nevertheless, the Korean society remained a rural society, with ninety percent of its population in the rural areas (Choe 1995:280).

Early Urbanization Period (1945-1970)

After undergoing the sudden liberation from Japan, partition between the North and South, and the Korean War from 1945 to 1953, Korean society was totally devastated. After the military coup of 1961, the national government launched a new industrial policy, with the plan of changing the nation from a rural country to an industrial country. As a result, the national agenda shifted from an agrarian economy to an export-oriented industry. Urban centers attracted newly emerging manufacturing factories and consequently accelerated urban-oriented migration. By 1969, Seoul's total population increased to almost five million and her physical size expanded to 613 square kilometers. Seoul's rapid growth was a result of the rapid urbanization and natural population growth in Korea. The number of cities increased and the majority of the population concentrated in the cities across the country. In particular, the population migrated into both newly planted industrial cities and big cities (Kim and Choe 1997:10-11, 282).

During Rapid Urbanization Period (1970-1990)

The population of Seoul mushroomed from a mere 900,000 in 1945 to almost eleven million in 1992 and its physical size extended to 605.4 square kilometers with twenty-five municipalities. To deal with this problem, the city launched a series of new urban development plans, following a grid-street pattern, a Western style, implemented in the Southern region of the Han River. During this period, tall apartment buildings were built as a prevailing development pattern and became the predominant cityscape in Seoul.

What underlying factors were important to the growth of Seoul? Two factors are primarily considered: population growth and urbanization. First, the population of South Korea had increased almost twofold from 1960 to 1995.[1] Second, the rate of urbanization has substantially increased during the same period.[2] That is, Seoul had attracted the increased population in the course of urbanization. Seoul's population occupancy increased in proportion to the entire population of Korea (Han 1999:79-103).[3] This ratio is remarkable, compared to other big cities in Korea.[4]

Toward a Metropolis (since 1990)

The population of Seoul has not increased since 1993, while the population of its satellite cities has increased.[5] However, the population of the Seoul Metropolitan Region (SMR) has and continues to increase (*The Korea Times LA* 2001b:C12; 2002d:C22).[6] Seoul's population increased with rapid urbanization until 1992, but began to be stagnant

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[1] The population increased from 24,989,241 in 1960 to 44,608,726 in 1995 (Han 1999:79).

[2] The rate of urbanization was 28.0 percent in 1960, 41.2 percent in 1970, 57.3 percent in 1980, 74.4 percent in 1990, and 85.7 percent in 1995, respectively (Han 1999:79-103).

[3] The ratio of Seoul's population occupancy increased from 7.3 percent in 1949 to 22.94 percent in 1995 (Han 1999: 19-103).

[4] Busan, the second largest city in Korea, had 3,769,000 people in 1990, compared to 10,286,000 people in Seoul in 1990 (Choe 1995:290).

[5] The population of Seoul decreased by 340,000 in 2001, while the population of the Kyonggido Province increased by 1,330,000 in 2001 (*The Korea Times LA* 2001b:C12).

[6] In 1995, 45.3 percent of the entire population of South Korea lived in the the SMR, 46.3 percent in 2000, and an estimated 49.8 percent in 2020 (*The Korea Times LA* 2001b:C12; 2002d:C22)

with decentralization and suburbanization since 1993.[7] Seoul and her satellite cites are still growing into a huge metropolitan region. As a result, the SMR is a dominating power in politics, economy, education, and culture over the entire country (Kim and Choe 1997:43).[8]

The concentration of power in Seoul is like a locomotive carrying industrial development to all of in Korea. However, this power concentration has also been a major obstacle, resulting in an imbalance of regional development. It has prevented other regions of the country from exploring and establishing diverse fields of economic development that might complement the SMR. All other regions were under the shadow of the SMR and the wide gap between the two will undoubtedly worsen unless some drastic government measures are introduced (Kim and Choe 1997:43ff). Moreover, the rapid and over urbanization has brought about many urban problems as accures in most primate cities, in developing countries: the higher price of real estate, residential segregation, an increasing gap between "haves" and "have-nots," overcrowding, traffic jams, air pollution, urban decay, and environment degradation (Kim and Choe 1997:3-23).[9]

Present Features and Urban Life

Seoul shows its own features in population, spatial differentiation, housing, and transportation. These features also express the characteristics of Seoulites.

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[7] The total population of South Korea was 46,125,000 in 2000, an increase 3.4 percent from 1995 (*The Korea Times LA*:C12).

[8] The SMR expends 47.2 percent of GNP (Gross National Product) in 2000, increased 0.7 percent compared to 1999. It occupies 48.8 percent of the entire country's expenditure (*The Korea Times LA* 2001a:C26). The SMR has almost half of the nation's employees and more than 60 percent of the bank deposits. It is home to 59 percent of the nation's manufacturing sector, 50 percent of the service sector, 42 percent of the hospitals, 52 percent of the public service offices, and 41 percent of the college students. In addition, it has half of the total vehicles in Korea (Kim and Choe 1997:43).

[9] In urbanology, the primate city refers to "a principal city overwhelmingly large in comparison with all other cities in the country," particularly in developing countries which experienced colonialism before (Palen 1992:170-171).

Population

Seoul has a high population density, with a greater concentration of the younger generation than the rest of Korea. The population density of Seoul had rapidly increased from 1975 to 1990, but it began to decrease in the 1990s.[10] It will continue to decrease as population growth and suburbanization level off. This is supported by the rise of the population density of the SMR (*Seoul Statistical Yearbook* 2001). The population density of Seoul is still higher than all other cities in Korea.

Seoul has more young people and females, compared to other cities and rural areas. Those in their twenties account for 19.96 percent of the entire Seoul population. The second largest is the thirties (18.81 percent), the third the forties (15.92 percent), and the fourth teenagers (13.79 percent). The sex ratio (number of males to females) is 100.43, which is little lower than that of the entire country (100.7) (*Seoul Statistical Yearbook* 2001).[11] These reveal the following. First, the ratio of the economically productive population (from the twenties to the fifties) is high, while the ratio of the economically non-productive population is low. Seoul has attracted economically an active population because of her abundant job opportunities and urban attractions. In fact, 75.1 percent of the immigrants into Seoul were in their twenties in 2001 (*The Korea Times LA* 2002c:C26).

Second, the younger population decreased while the older population increased, compared to the previous year.[12] This is in relation to the population structure of Korea, as a whole now experienceing a graying phenomenon, influenced by birth control and the

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[10] The population density in Seoul was 11,458 persons per square kilimeter in 1975, 17,551 in 1990, but 16,889 in 1995. However, the population density of the SMR was 1,139 persons in 1980 and 1,729 persons in 1995) (*Seoul Statistical Yearbook* 2001).

[11] The sex ratio in Seoul according to age is the following: 110. 37 under ten years, 110.04 in the teens, 101.31 in the twenties, 106.22 in the thirties, 94.73 in the forties, 99.91 in the fifties, and 90.92 in the sixties, 55.92 in the seventies, and 37.74 in the eighties and over (*Seoul Statistical Yearbook* 2001).

[12] The population over 65 years old has increased by 27.7 percent from 1995 to 2000, now represents 7.3 percent of the entire population in 2000, and 14.3 percent in 2020. In contrast to this, the population from twenty years old to sixty-four years old increased only 4.1 percent from 1995 to 2000. Moreover, the birth rate slowed down (1.5 person) (*The Korea Times LA* 2000:C3).

extension of life expectancy (*The Korea Times LA* 2000:C3). Third, the trend to bear males is evident. The number of males below the age of thirty is greter than the number of females of the same age. This will influence the population structure in the future. Females, over forty, outnumber males over forty. This is in relation to the fact that a female's life expectancy is higher than male's.

Spatial Differentiation

Today Seoul today became a large metropolis with multiple nuclei. It sprawls over 605.52 square kilometers, occupying thirty-six kilometers east-west and thirty kilometers north-south. It has twenty-five municipalities (*ku*) and 649 sub-municipalities (*tong*) (*Seoul Statistical Yearbook* 2001). The sprawl of Seoul reveals three conspicuous features: the coexistence of centralization, decentralization, and spatial differentiation. These features affect people's lives and bring social segregation.

Coexistence of Centralization and Decentralization

In Seoul, the phenomenon of centralization and decentralization coexists. The inner areas remain densely populated and complex because the functions, such as international businesses and administration suited to inner areas, are increasing. The inner areas are constantly being developed, exhibiting physical changes and role changes. Thus, the inner areas are likely to be denser, higher, or underground in order to deal with these tasks in a limited space. On the other hand, people are moving out into the suburban areas. The cost of land in and around the nuclei are rapidly increasing to a point where any type of conventional residential development was simply prohibited. As a result, the residents with enough financial resources are able to find new homes in the

outskirts of the city, whereas others who cannot afford this have to look elsewhere. The city government has built and continues to build many large satellite cities.[13]

Both centralization and decentralization are possible due to the development of subway lines, public transportation, communication technology, and the inclination to have a better life in suburban areas (Lee, K. Y. 1995:287-288). Nevertheless, urban problems due to suburbanzation still exist. For instance, congested traffic is commonly seen from the dawn to dusk because suburban residents commute to the inner areas of Seoul (Kim and Choe 1997:30-31).

Spatial Differentiation

Seoul also has a clear spatial differentiation according to social status, expressing a discrepancy between its physical form and cultural contents. First, it is divided into two great regions by the Han river: Kangbuk and Kangnam.[14] These two regions vary according to culture, age, and income. Kangnam is a new city developed in the southern part of the Han river in the 1970s. Kangnam's residens generally have a higher level of education and higher incomes than those in Kangbuk. It has a younger population than Kangbuk, revealing a specific cultural trend.[15] Socio-economic status and subculture influence the level of subdivision that occurs. The spatioal differentiation had already existed at the time of the Yi dynasty according to castes. However, during the course of

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[13] In the year 2002, the government pronounced a plan to build 300,000 new houses in the eleven regions within twenty to forty kilometer radius, far from the original core. The eleven regions, which originally were part of a green belt, include the cities of Eujungbu, Namyangju, Koyang, Hanam, Buchon, Kwangmyung, Euwang, Sungnam, Siheung, Ansan, and Kunpo. The government also plans to investigate the prices of houses in already built-new cities like Bundang, Ilsan, Pyunchon, and so forth. This plan is designed to offer houses and to keep in balance the prices of houses in the SMR. This project will precipitate suburbanization (*The Korea Times LA* 2002b:D1).

[14] Kangbuk (the northern region of the Han river) has 50.27 percent of the population while Kangnam (Southern region of the Han River) has 49.73 percent (*Seoul Statistical Yearbook* 2001).

[15] Cultural differences between Kangbuk and Kangnam are revealed in the following story. A young lady from Kangnam dated a young man from Kangbuk. The young man was a highly paid medical doctor. The young lady stopped, however, meeting him because of the pressure of cultural differences.

industrialization and the development of capitalism and consumerism, the spatial differentiation became increasingly problematic (Cho 2002:272, 358-359).

One of the primary factors in spatial segregation is the construction of huge apartment complexes. Both the government and private developers have built many apartment complexes all over the city since 1970, which was the best choice in Seoul because of the price of land and the population density (Kim and Choe 1997:195-198).[16] An apartment building is composed of many units that have the same or similer space. Most apartment units are sold to individuals. Thus, spacious and luxurious units attract those people who can afford them, while small units attract the poor. In this way, the apartment complexes or buildings are stratified according to space, expressing social stratification based on income.

In addition, during the last thirty years, the city government has executed a project to remove shanty towns (*dal-dong-ne*) and replaced them with apartment complexes. In the course of redevelopment, city and private developers forced the urban poor out of their shanty towns, compensating them financially or giving them the right to live in the newly built apartment. However, they built expensive apartment buildings, unaffordable by the poor. Thus, the urban poor moved into the outskirts of Seoul and formed another shanty town (Tosi-Binmin-Yonguhoe 2002). Then, the government and private developers drove the urban poor out of the newly built shanty towns in order to replace them with new apartment buildings. The urban poor, in turn, moved further out. This vicious cycle of urban development has continued during the last several decades. Now, it is difficult to find shanty towns within the city of Seoul, but the urban poor and their shanty towns still persist in various patterns in the outskirts of the city. This phenomenon

[16] The Olympic Village apartment complex built in 1988 has 122 apartment buildings, 5,540 units, 30,000 people, schools for K-12, a satellite district city office, a post office, a police station, local markets, a hospital, neighborhood parks with various sports facilities, and other convenient shops (Kim and Choe 1997:195-198).

will not disappear unless the gap between “the haves” and “the have-nots” disappears. The gap will not be removed, however, because the economic growth under a capitalistic society tends to widen it.

Second, a discrepancy between Seoul’s physical form and cultural content. The government reformed the physical form of the city in the course of modernization. The city built new roads, subway lines, buildings, and rezoned land using Western models. The cultural level of the resident did not catch up with the spatial reformation. Moreover, the city was not fully reformed spatially. As a result, Seoul’s physical appearance includes the coexistence of a modern form and a traditional form. At the same time, the disharmony between the physical form and the cultural content has brought about increased conflict in the lives of people.

For instance, the government and private developers changed the traditional village into a Western form. They removed traditional public places where people met together, yet, failed to establish sufficient, alternative public places like parks or squares. Their concern was to profit from their investment on space and buildings. As a result, people did not easily gather to share opinions and develop intimate relationships. Their thinking and behavior became increasingly individualized. That is, the new urban formations not only worsened the ecological circumstance, but also dehumanized people. Young people, particularly, unfamiliar with rural life, tend to be more separated from each other and individualized because they have not learned about community as their parents did, who experienced the traditional rural communities and then immigrated into Seoul (Cho 2002:231-239, 282-295).

In short, Seoul became spatially segregated due, not only, to the competition over location and functional differentiation, but also to the intervention of the government. The construction of huge apartment complexes was one of the most influential factors impacting spatial segregation. Spatial segregation clearly expresses social and cultural

differences which correlate to social status and income. Moreover, Seoulites are undergoing serious individualization while they lack public spaces to meet and share their opinions.

Housing

Seoul has undergone serious housing problems with its population growth, the increase of households, the minimizing of family size, and the desire for spacious houses. In order to solve this problem, both the government and private developers have built many houses including apartment complexes. As a result, traditional Korean houses are disappearing and a new urban form has emerged. This new urban form affects the life style of people.

First, the housing problem is basically related to population growth. However, it is also related to a changing culture and changing needs as personal income increases. In 2000, the increasing rate of households in Korea was higher than the increasing rate of the population, a fact primarily due to the rise of the nuclear family or single-person household in place of the extended family.[17] The sizes of households in Seoul have shrunk from 2.94 persons in 1999 to 2.91 persons in 2000 (*Seoul Statistical Yearbook* 2001).[18] At the same time, the living space per household increased while the sizes of households shrunk: more rooms and less crowded occupancy per family (Kim and Choe Kim 1997:109). However, the space per person in Seoul is very small (29.14m^2), and thirty one point five percent of Seoul's households live in one room (*The Korea Times LA* 2002f:C25; Tosi-Binmin-Yonguhae 2002).

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[17] The number of households in Korea reached 3,540,492 in 2000, up 1.43 percent compared to the previous year. This is higher than the ratio of population growth (0.5 percent) of Seoul in 2000 (*Seoul Statistical Yearbook* 2001).

[18] The size of a typical household in Korea has changed: 5.0 persons in 1975, 4.5 in 1980, 4.1 in 1985, 3.7 in 1990, and 3.3 in 1995 (*Social Indicators in Korea* 2000:90-120).

Second, both the government and private developers have built common residential houses including huge apartment complexes in order to solve this problem. Table 1 shows the change of house patterns in Seoul. Detached houses decreased while apartment houses increased. In 1999, the common residential house, such as apartments, townhouses, and apartment units in a private house, occupies 63.36 percent in Seoul (*Seoul Statistical Yearbook* 2001).

TABLE 1

HOUSING TYPES IN SEOUL
(modified from Kim and Choe 1997:1-7 and *Seoul Statistical Yearbook* 2001)

	1970	1980	1990	1999
Detached Dwelling	88.4%	70.7%	46.1%	37.24%
Apartment	4.1	19	35.1	42.79
Row House	5.9	7.1	12.7	7.99
Others	1.6	3.2	6.1	-
Total	100	100	100	100

Third, the decrease of traditional single houses and the increase of apartment complexes affect the life of Seoulites. The traditional Korean single house (*hanok*) was a single story, with an inner courtyard covered by a tiled roof. The traditional urban neighborhood was small in scale, consisting of ten to twenty clustered *hanoks*. Most social interaction took place within the boundaries of the well-defined physical neighborhood boundary and the courtyard of *hanok*. Following the Confucian tradition of honoring the harmonious family and social order, elders in the neighborhood unit exercised their leadership as if it were a large extended family. Special occasions such as

weddings and births were celebrated in the neighborhood. The neighborhood environment had an intimate community that provided community information, support, and social order for the residents' daily lives.

By contrast, the physical features in the huge apartment complexes, such as narrow hallways and steps surrounding the apartment units, brief rides in the elevators, or short distances to parked automobiles, is not conducive to making personal contacts or to meeting mutual acquaintances among residents. The physical design of apartment buildings encourages residents to become alienated from events occurring outside each unit. Furthermore, there are fewer public places where individuals gather together for meaningful conversations and celebrations. In this urban fabric, Seoulties, particularly apartment residents, do not create an intimate community even though they live in the same apartment building. The pattern of housing makes human relations impersonal and superficial, alienating people from each one another.

Nevertheless, as long as amenities such as a central heating system and Western-style bathrooms are accepted as norms in modern living, the apartment buildings will remain an important residential pattern for most residents although they may cause side effects such as health problems for young children, alienation, and individualization. At the same time, many of the traditional neighborhood characteristics have either disappeared or are only sporadically practiced (Kim and Choe 1997:199-200).

Transportation

Seoul has a relatively well-developed web of subway lines and roads. But the development of traffic networks does not compare with the increase of vehicles.

Seoulites commute by bus (28.6 percent), private car (27.5 percent), walking (26.1 percent), and subway (5.3 percent). The commuting time per person is one hour and twenty minutes per day. The population influx of commuters into Seoul is high (1,087,000 people per day). The daily influx index is 105, higher than other cities.[19] In Seoul, the index is much higher in the inner cities (*The Korea Times LA* 2001b:C2).[20] As a result, the running speed of the public bus is very slow (19.1 kilometers per hour in 2000), a statistic to similar in other six big cities in South Korea (*The Korea Times LA* 2002a:C26).

In addition, Seoul has a parking problem. Of the total registered vehicles, 13.2 percent do not have their own parking spaces (The Korea National Statistical Office 2002). Seoul does not have sufficient public parking spaces. Most people park their cars on the streets or on the sidewalks. Traffic or parking fees are not cheap. Therefore, the traffic condition as well as traffic fare may negatively affect the free and comfortable comings and goings of people.

Computerization

Seoul is changing from an industrial city to a postindustrial city with the rapid development of the industry of information and communication. The number of internet and cell phone users is increasing.[21] Along with the entire service industry, the service-production industry has increased.[22] The development of the industry of information and communication and the changes of industrial structure have impacted the concept of urban space: from the "space of places" into the "space of flow". This causes a change in

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[19] Daily influx index refers to the ratio of daytime population to residents in an area.

[20] The index is 292 in Chung-Gu city, 216 in Chongro-Gu city (*The Korea Times LA* 2001b:C2).

[21] The number of internet users was 55 percent in 2002 (*The Korea Times LA* 2003a:D15) and the number of cell phone subscribers was 61 percent of the total population of Korea in 2001 (*Korean National Statistical Office* 2002).

[22] Between 1981 and 1994, it increased from 23.6 percent to 40.5 percent (Cho 2002:260).

human relationships (Castells 1996:376ff, 428). In such a society, physical distance does not affect daily life as it did before, but time links one place to another place (Kang, H. S. 1998:116ff). Networking systems link people and industry. If people belong to the same network, social distance between them is closer than the neighbors who do not belong to the network (Kim, Y. C. 1998:70). However, networks do not change a whole city. Some parts of the city remain outside such networks. The development of information and communication may stratify urban space because it contributes to the distribution of production, but it distinguishes the place of production from the place of control. This trend will take place not only in cities but also through the world (Castells 1996:423; Kang 1998:132). The development of information and communication will segregate people socially although it overcomes the physical distance. It may also lessen physical contacts among people in Seoul where traffic congestion is serious.

People and Their Personal Networks

It is not possible to identity all people and their relations in Seoul. I will select specific groups of people and their human networks, in order to gain insight for Seoulites.

Examples of People

Two scholars surveyed people living in apartment complexes in Kangnam Gu, Seoul. These surveys show the characteristics and similarity of the residents who live in the same regional area in Seoul where there is spatial segregation according to economic ability.

Example A: People in Apartment Complexes

The report by Boo-Sung Kim describes the lives of middle class people in two apartment complexes in the Kang-Nam region.[23] First, most of the housewives are middle aged, 85.9 percent were between the ages of thirty and firty-nine years old, a trend similar in most apartment complexes in the Kangnam region.[24] Second, a nuclear family with four persons is typical.[25] Third, most people (97 percent of male and 75.4 percent of female) graduated from a four years college or postgraduate school. Fourth, the average income per household is twice that of other areas in Seoul. Fifth, most of the people are managers in big companies, the government, or specialized areas.

Sixth, most people reside in their homes for a comparatively long time when we considering the region's short history.[26] The primary reasons for residency include good living situations, good educational opportunities for children, and light traffic. Seventh, 93.3 percent of the residents are owners of their apartments. This ratio is much higher than in other areas.[27] Eighth, 86 percent of the housewives enjoy at least one leisure activity such as tennis, bowling, going to a sports complex, or social service (1992: 1-55). In short, people in the same apartment complex are similar in age, education, or income. They usually do their activities within or around their apartment complexes.

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[23] This survey was conducted on each hundred households in the Woo-Sung apartment complex and the Kaenari apartment complex in the Kang-Nam district in 1992 (Kim, B. S. 1992:1-55).

[24] The age cohort was 1 percent below 29 years old, 11.6 percent between 30- 34, 28.1 percent between 35-39, 31.7 percent between 40-22, 14.5 percent between 45-49, 14.1 percent over 50 (Kim, B. S. 1992:1-55).

[25] The ratio was 1 percent in a one person household, 7.6 percent in a three person, 51.8 percent in a four person, 27 percent in a five persons, 12 percent in an over six person (Kim, B. S. 1992:1-55).

[26] The ratio was 6.2 percent below 2 years, 40.2 percent between 2-5, 50.5 percent between 6-10, 3.1 percent over 10 (Kim, B. S. 1992:1-55).

[27] In Korea, most apartment units are owned by individuals. The ratio of home ownership was 40 percent in 1990 (Kim and Choe 1997:26-28).

Example B: Religious Life of Apartment Dwellers

The report by Kwang-Uk Kim describes the religious life of people in two apartment complexes.[28] First, most of the residents have a religion.[29] Generally speaking, the ratio of Protestants in the apartment complexes (30.8 percent) is higher than the ratio of Protestants in Korea (20 percent) and other areas of Seoul (26 percent); the ratio of Catholics is also higher while the ratio of Buddhists is lower than in other areas. This trend is related to socio-economic status and education level. Christianity permeates all classes, but the higher socio-economic status, the higher its ratio. Second, most Christians prefer neighborhood churches due to transportation congestion: 32 percent of them go to a church within a radius of one kilometer from home, and 50 percent of them go to the churches within the radius of five kilometer.

Third, most of the Protestant Christians prefer big churches: 80percent of them attend a church with over one thousand members. Fourth, out of the Protestants, 53 percent are Presbyterian and 28 percent are Methodist. Fifth, many of the Protestants participate in small Bible study groups (over 67 percent), either consisting the same church members or friends or school alumni. The ratio is almost the same. The remarkable thing is that most group members are residents of the same apartment complex, even those who seldom go to church attend those small groups.

Sixth, compared to Buddhists, Christians are more active in evangelizing and participating in religious affairs. Most women eagerly participate in church affairs, to find the meaning of life and avoid the pressure of society and family (1992:175-231). In short, the Protestant population is relatively higher in the apartment complexes in

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[28] This survey was conducted on the same respondents as Boo-Sung Kim's sirveu. They did the survey simultaneously.

[29] The religious ratio is 30.8 percent (male 28 percent, female 33.7 percent) in Protestants, 23.6 percent (male 20 percent, female 23.6 percent) in Catholics, 20.8 percent (male 19 percent, female 22.6 percent) in Buddhists, 7.5 percent (male 15 percent, female 7.5 percent) in Confucianists, 14.6 percent (male 18 percent, female 11.6 percent) in non-religion, and 1.0 percent in others (Kim, K. U. 1992:175-231).

Kangnam city than other areas in Seoul. They tend to attend large neighborhood churches. They tend to meet together in cell groups based on their human networks within their apartment complexes.

A Report on Personal Networks

The survey on human networks (*yon-jul-mang*) by Sun-Up Kim reveals some important trends in the personal networks of urbanites in the Seoul Metropolitan Region.[30] First, the personal network of Korean urbanites is primarily based on human relation, not on regional community (see Table 2). The human network is composed of three main relations: friends (40.8 percent), working colleagues (24.6 percent), and family members/relatives (16.4 percent). The friendship relation primarily consists of school alumni. Traditional regional community-based relationships are no longer the basis of the personal network of urbanites. Urban regional community is not developed. Nevertheless, most human relationships are made at school, work, and in the family. That is, most human relationships are collective.

Second, in times of crises, the kinship network is more instrumental than alumni or working colleagues. Table 2 shows that strong social ties (27 percent in kinship relation) are more instrumental than weak social ties (22.6 percent in school alumni and 24.4 percent in working colleagues). Strong ties, such as kinship relation, are much more instrumental in Korea than in the West when it comes to personal careers (cf., Fischer 1993:79-88).

Third, in the relationship between human network and socio-economic status, the higher the socio-economic status, the broader the human network. The educational level becomes a primary factor in the size of one's personal network. The educational level is

[30] Sun-Up Kim surveyed 329 people in the SMR in 1992.

not only a vehicle for success, but also an instrument for developing a human network, which in turn becomes important social capital for ensuring high socio-economic status.

TABLE 2

GENERAL TRENDS OF HUMAN NETWORKS OF KOREAN URBAN PEOPLE
(modified from Kim, S.U. 1999:176)

	Affectionate Relationships	Intrumental Relationships	Sociable Relationship
Alumni	31.9%	22.6%	34.9%
Working Colleagues	21.6	24.4	29.2
Family Members	12.3	18.9	4.8
Relatives	6.0	8.1	2.0
Neighbors	8.8	5.6	6.7
Hometown Friends	5.1	3.9	4.4
Acquaintances	2.5	4.0	4.1
Others	11.9	13.6	13.9
Total	100	100	100

Those with a higher socio-economic status tend to have a greater personal-based network and a smaller regional-based network. While those with a lower socio-economic status, tend to have a greater regional-based network and a smaller personal-based network. In short, the human network in the lower class is primarily based on traditional networks such as familial and regional relationship; but the human network in the upper and middle class is based on the relationship with school alumni and working colleagues. In other words, familial relationship is effective toward upward mobility in the lower class. In contrast to this, personal relationship (e.g. school alumni) is more effective than family relationship in getting promotions to the upper and middle class. Also, the upper class shows a tendency of strong collective cohesion.

Fourth, the density of the human network is also important.[31] Relational density does not differ with socio-economic status. Network density slightly differs with socio-economic status, but the difference is not important. It is similar between networks outside the family, and networks, which include family. Urban people have an intimate relationship with their friends as well as their kin.[32] Intimate relationship is necessary in order to form a human network, which is usually formed within groups. The network with strong ties is more instrumental in social life (1995:169-184).

According to Kim, the general characteristics of the personal networks of Korean urbanites can be summarized as follows: 1) A personal network is formed by personal selection within groups, so it is internally personal, but externally collective. The traditional regional community does not contribute to personal community formation. 2) Strong ties are instrumental in people's lives. This is different from Western human relationships, where personal relations develop into affectionate relationship, not into instrumental relationship. 3) Briefly speaking, there is collective individualism. Individuals belong to groups, but they exploit the groups for their profit rather than commit themselves to them or be controlled by them. This trend is due to the characteristics of Korean society, in which traditional institutions and communities no longer provide urban people with sufficient connections to form personal networks in the course of rapid change. The new urban institutions and communities are not completely formed to embrace disembedded people in the urban context. Therefore, urban people come to look for possible connections so that they can get help in forming their personal networks. Friendship relations based on school alumni become a primary factor in forming a personal network (1995:185-190).

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[31] According to Fischer, relational density (strandedness) refers to how many different ways an individual is involved with others; network density refers to the extent to which an individual is interconnected (1982:139).

[32] This is different from Fischer's report on the human network in the USA (1982:139ff).

Cell Groups and Seoul's Characteristics

Church growth in Seoul has an intimate relationship with the characteristics of the city. The present plateau of the church relates to the changing urban context in Seoul. Both the growth and plateau of the church relate to cell group ministry in the church because the cell group is the basic building block of a church.

Cell Groups in the Past

The Christian population in Korea increased during the last few decades between the 1960s to the 1980s.[33] About ten million Christians make up twenty percent of the entire population.[34] This increase correlates with the evangelistic efforts of the Christian church during a time of population growth, urbanization, and industrialization in Korea. The rapid growth of the Korean Protestant Church (KPC) was prominent in the cities although it was a nationwide phenomenon. Out of the Protestant population, urban Christians made up about 83.4 percent; 50.1 percent of them living in the six largest cities (Hanmijun 1998:140).[35] Seoul's Protestant population made up 26.3 percent of the entire population of Seoul in 1998 and it also 22 percent of the entire Protestant population of Korea. If the Protestant population of the SMR including Kyonggido is included, Seoul's Protestant population makes up 44.1 percent of the entire Protestant population of Korea. That is, the Protestant population is concentrated in the cities, particularly in Seoul and its satellite cities, a phenomenon of urban population growth in Korea. The urban population makes up 28.0 percent of the entire population, as compared to 74.4 percent in

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[33] During the 1960s, the rate of increase was 512 percent, 224.9 percent during the 1970s, and 91.7 percent during the 1980s (Noh 1998:12).

[34] The ratio of the Protestant Christian population is 25 percent in the big cities, 20.9 percent in medium-sized cities, 15.6 percent in the small cities, and 15.0 percent in the rural areas in Korea (Lee, W. G 1998:112).

[35] Hanmijun's survey was conducted with 6,125 people who were over 18 years and lived in the six largest cities: Seoul, Busan, Taegu, Inchon, Kwangju, and Taejun. One to one interviews were conducted from May 18, 1998 to June, 1998. Hanmijun is an acronym for "the Meeting for the Future of the Korean Church" (한미준- 한국교회의 미래를 준비하는 모임).

1990 (Noh 1998:19). These statistics point to the rapid growth of churches in Seoul in the course of urbanization.[36]

Cell groups greatly contributed to church growth in the course of rapid urbanization. Most Korean urban churches have had cell groups called *kuyoks.*[37] However, it was not until the 1960s that the cell system of *kuyok* developed into a well-organized and well-managed system. Urban churches began to organize cell groups to manage newcomers. Each *kuyok* consists of five to ten families within a regional district. A female leader usually leads the cell group, teaching the Bible, caring for her members, and evangelizing. The *kuyok* meeting is held at a members' home once a week, generally on Friday morning while children are at school and husbands are at work.[38]

First, the cell group became a new community for the people who were disembedded from their traditional institutions and communities. It also became a reference group to those who were undergoing chaos and anxiety from the disintegration of traditional communities and values. The cell group offered a warm and intimate community to those who were looking for groups to be re-embedded (Eun, J. G. 1997:189-213; Kim, B. S. 1995:21-41; Lee, W. G. 1992:235-236). Seventy-five percent of urban church members are from rural areas. The urban church encourages its members to march for the common goal of church growth–a goal of Christian modernity. They are given new goals for their lives and a new community to fulfill their dreams.

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[36] The Christian population increased by 1,550 percent in a thirty-year period between 1960 and 1990 (Myung 1996:114). In 1962, the Christian population was 5.1 percent (1.3 million) of the entire population of Korea; it increased to 10.5 percent (3.2 millions) in 1969; 15.9 percent (6.0 millions) in 1979; and 19.9 percent (7.6 million) in 1982. At the same time, the number of churches and clergy also increased. The number of churches increased by 79 percent, growing from 13,007 in 1970 to 23,346 in 1982. The number of clergy increased by 116 percent, from 15,708 in 1970 to 33,346 in 1982 (Oh 1987:55).

[37] *Kuyok* is a small regional district. Recently, many churches tend to use other term such as cell, darak-bang, sarang-bang, or mock-jang, in order to differentiate their the the cell groups from others.

[38] Recently, many urban churches manage a great variety of cell groups according to age, gender, occupation, or goals.

Their new community gives them security and new goals give them direction (Noh 1998:32-33, 82; Kim, B. S. 1995:96-97).

Second, Cell groups were well suited to the ecological form of Seoul. Most houses in Seoul are concentrated in small spaces in dense populations. Traditional Korean houses (*hanoks*) gathered together in a small space and newly built apartment buildings also gathered together in small areas. Therefore, most urban churches had no difficulty in organizing and managing cell groups. When I worked in several churches in Seoul from 1985-1993, I experienced many situations where the occupants of the same apartment building made up a cell group.

Cell Groups in the Present

The growth rate of the KPC in Korea began to decline and the growth of the Christian population in Seoul slowed down in the late 1980s. According to a report by Hanmijun, the growth rate was 1.5 percent from 1989 to 1998 (1998:35).[39] These data show the stagnation of KPC in spite of its differences of denominations. Moreover, from 1989 to 1998, in the SMR, the rate of the Protestant population was higher in Seoul's satellite cities (6.4 percent up) than in Seoul (1.1 percent up) (see Table 3). The rapid suburbanization of Seoul as well as the influx of population from other areas led to the increased population in the satellite cities (Hanmijun 1998:35-38).

This trend correlats with urban change in Korea. In Seoul, the urban features that once fostered church growth are now becoming obstacles for cell group ministry. This is partly due to the failure of the urban churches to cope with change. It is also partly due to

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[39] The Decadal Growth Rate (DGR) was 41.2 percent from 1960 to 1970; it dropped to 12.5 percent in the period of 1970 to 1980; then it dropped to 4.4 percent from 1980 to 1990. The number of churches also decreased. In 1991, the number was 37,190, and in 1992 it was 36,832, showing a decrease of 358 churches (Myung 1996:114-116). According to the reports by major Presbyterian denominations, the increase rate for the year 2001-2002 was 1.8 percent in church membership and 3.0 percent in churches (*Kidok-Sinmoon* 2002:11).

the failure of cell groups, the basic building block of a church. First, Seoul is now suburbanizing and its population is no longer increasing. Many churches find it difficult to manage existing cell groups. I was in charge of about fifty to sixty cell groups when I was an associate pastor in a church in Seoul from 1989 to 1993. At times, I had to merge two cells into one in order to fill the spaces lost by members moving to the suburbs or other places.

TABLE 3

PROTESTANT POPULATION OF SEOUL METROPOLITAN REGION
(Hanmijun 1998:38)

	1989	1998	Rate of Increase
Seoul	25.2%	26.3%	1.1%
Kyonggido	21.5%	27.5%	6.4%

Many churches in Seoul have moved or established their branches in satellite cities where the population is migrating. Many of them are increasing more in membership there than before. The relocation of churches is not the only alternative to the plateau of churches. It is necessary to understand how urban people make their personal networks in the changing urban context. Seoulites no longer have their personal networks based on region, but on relationships. The communities in Seoul are composed of human relations or networks. Most churches organize their cell groups according to regional districts. In this situation, it is not easy to fill the vacancy due to drop-outs in the existing regional boundaries where population growth is stagnant. This is one of the primary reasons why existing cell groups do not work as effectively as before. However, it is not easy to form a cell group based only on human relations or needs without

considering physical distance. Spatial factors also affect people's behaviors, particularly more seriously in Seoul, where heavy traffic and expensive commuting costs places burdens on people.

Second, the growth of urban churches is primarily due to the hard work of females. In fact, female Christians outnumber male Christians. According to the Gallup survey in 1997, female Christians represent 57.6 percent of the Christians were female while 36 percent were male. However, the situation is gradually changing. Almost half (48.3 percent) of the female population over fifteen years old were employed in 2000. Over the last ten years, this proportion has increased by 18 percent and by 67 percent over the last twenty years *(Korea National Statistical Office* 2001:180-181). It is increasingly difficult to recruit female cell leaders and to schedule regular meetings during the day. Meeting at night is not easy because women have duties at home.

Third, the needs of urban people have changed. Urban churches, unlike rural churches, have a variety of members who have different regional and educational backgrounds, socio-economic levels, and ways of thinking. In the past, one kind of Bible study material could be used in all cell groups. However, uniform study material no longer meets the diverse needs of people today. A diversification of study material is needed, but it is not easy with the present group composition. Most cell groups are composed of church members within a certain regional boundary, so their members are heterogeneous in age, education, or social status. This composition makes various approaches using diversified study materials difficult. This negatively affects the deep and intimate sharing of cell members' personal problems or of certain common issues. Therefore, it is necessary to re-constitute cell groups based on relationship networks or needs, not on geographical district, to establish specialized the the cell groups to reach diverse people, and to diversify study materials.

Fourth, the concerns of urban people have changed. During the rapid industrialization and urbanization in the 1960s and 1970s, seekers knocked on the doors of churches looking for a solution to their problems and dreams. However, the development of economy and the leisure industry impacted the way people thought and live their lives. The increase of family income in the 1980s and 1990s created a culture of consumption.[40] Affluence increased, even as the inflation rate (an increase of 23.7 times) in the same period increased (The Korea National Statistical Office 2002).[41]

The population has gradually become consumption-oriented. With the development of the leisure industry in the late 1980s, leisure has become an important aspect of life. Individuals are undergoing identity conflict or struggles in the postmodern urban context. Human relationships, particularly among the young and the urban population, have become instrumental and temporary. At the same time, they are searching to meet their needs. In the midst of this change, urban churches leave their the the cell groups as they are, causing the existing cell groups to become only a fellowship of existing members. Many people have ceased to go to church because of indifference or busy lives.

Cell Groups for the Future

Seoul still retains some distinctive features in spite of changes: a high population density, small residential space, common residential housing patterns in both the inner city and suburban areas, a similar socio-economic status in the same apartment complexes or regional districts, high prices of houses and land, and urban problems

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[40] According to a survey by the Korea National Statistical Office in 1998, the Gross National Income (GNI) per person increased forty times during the past thirty-two years from 1970 to 2002, moving from 249 US dollars in 1970 to 10,013 US dollars in 2002 (The Korea National Statistical Office 2002).

[41] According to a report by the Korean National Statistical Office, family consumption had also increased 265 times, drinking per person had increased 2.5 times, and smoking per person had increased 1.9 times during the past 35 years from 1965 to 1998 (*The Korea Times LA* 1998:C11).

including alienation and marginalization. These features are unlikely to change in the foreseeable future. These features relate to cell group ministry in three ways.

First, the cell group is absolutely necessary because it is a true community in an urban society bese by alienation and marginalization. Seoul, segregated spatially and socially, has insufficient public places to share personal opinions or experiences, and is changing rapidly, compared to other cities. Therefore, meeting places are need where intimate relationships can be nurtured.

Second, the cell group is one of the most appropriate and effective evangelistic strategies in Seoul. It is not easy to build new church buildings or rent meeting places because of the high costs. It is difficult to use church buildings in certain places for long period of time because the usage of space and demographic composition changes rapidly. Cell groups can survive any place and at any time because of their small size and mobility. Cell groups can permeate into any subculture of Seoul because they are not based in buildings or regions, but on human relations.

Third, churches in Seoul should no longer depend upon the influx or natural increase of population for church growth. Instead, it is necessary to reorganize the formation of cell groups appropriately to meet needs and ecological patterns of the city. What should cell groups look like? Two things are suggested. 1) Basic cell groups based on regional districts need to be reorganized into cell groups which are based on human relationship networks. Urban networks are no longer decided by region, but by relation. However, traffic congestion and transportation consts make it difficult for Seoulites to travel far distances. 2) It is necessary to develop specialized cell groups according to age, gender, occupation, or goals. Many urban churches do this, but they do this within the church. They need to do this outside the church such in the working place, at the office, and in cyberspace. Specialized cell groups can form and meet in any place at any time.

Summary and Conclusion

Seoul has rapidly grown in a short period of time from the capital of the Yi dynasty, to an administrative center under Japanese control, and finally into a primate city in the course of Korea's industrialization. Now Seoul is an dominant power throughout Korea. The churches of Seoul once led the growth of entire churches in Korea. However, they, today, are stagnating with the change of Seoul.

The churches of Seoul grew greatly during the course of rapid urbanization from the 1960s to the 1980s. Their cell groups became intimate and referential communities to those who were undergoing alienation and relative deprivation. Cell group formation and management were well-fitted to the ecological patterns found among common residential houses in dense areas. However, the ecological appearance of Seoul has changed because of the development of technology, changes of the industrial structure, and suburbanization. As a result, the population, since late 1980s, is now migrating according to multi-centers, primarily moving into the suburban cities since late-1980s. Moreover, with the increase of income and the development of a leisure industry due to economic growth, Seoulites are not coming to church. Their religious needs have become diverse. These changes impel changes in cell group ministry.

First, the cell group ministry is necessary in the urban context of Seoul. Rapid urban development replaced the traditional urban community, and has not provided people with sufficient public places where they can meet and share public opinions. Rapid urban development segregated Seoul's ecological form spatially according to economic ability. Individualized huge apartment buildings accelerated individualism and alienation. Seoul is rapidly computerizing, resulting in a more individualistic lifestyle and lessening opportunities for intimate community. Therefore, it is urgent that urban churches provide people with a true community of love, security, and hope.

Second, the cell group ministry is evangelistically effective in Seoul. Seoul is segregated spatially according to subcultures. A cell group can permeate into any subculture because it is small in size and organized based on human relation. Seoul has common residential housing patterns in dense areas. This is very helpful for the cell group's formation and meeting. The prices of land and housing are too high to establish new church buildings. A cell group does not need a building, but instead can use any place at any time. Population migration is rapid in Seoul. A cell group is movable. Seoulites are also changing in their culture and needs. A cell group is sensitive enough to meet their needs. Therefore, cell group ministry is one of the most effective missional approaches in Seoul.

Third, however, the formation of cell groups needs to change according to urban ecological patterns and people's needs. Seoulites have their personal communities based on human relations, not on proximity. At the same time, personal communities are influenced by spatial factors including their residential areas. Therefore, the existing cell groups not only need to be reorganized by human relation or needs, but also need to consider proximity.

CHAPTER 6

CULTURAL IMPACT ON CELL GROUP MINISTRY IN SEOUL

The dynamic relationship between cell groups and cultural patterns of social relations in Korea was an important factor to church growth. The cultural patterns are changing with modernity and postmodernity. Therefore, it is necessary for urban churches to deal with these changes appropriately for effective cell group ministry. In this chapter, I will deal first with individual as well as group patterns of the Korean traditional culture. Second, I will identify how the cultural patterns have been impacted and changed by both modern and postmodern trends. Third, I will discuss the relationship between contemporary cultural patterns and cell group ministry in the Korean urban context.

Features of Korean Traditional Culture in Human Relations

The Korean traditional culture in human relationships is mainly formed by primitive community culture and Confucian culture. Both are interwoven to form the cultural patterns of Korea's social relations.

Origin of Traditional Culture

The Korean traditional culture has two important origins. One is an egalitarian community culture, based on both the family and the farming village. The other is a hierarchical Confucian culture, the ruling and official ideology of the Yi dynasty. These

two streams are interwoven without losing their features (Kim, Y.G. 1996:19-21; Kim, C. S. 1983:15; Kim, K. D. 1993:379).

Community Culture

Traditional villages were farming communities, where people lived and worked together based on intimacy and equality. These cultural traits still exist in some customs.

Pumasi (Mutual Exchange of Work)

Pumasi (품앗이) is a mutual exchange of work between one family and the other (Yeo, C. C 1994:267-274). This emerged when community life became family-centered; family-centered society prevailed all over the country (Cho, D. I. 1997:739-778; Chun, C. S. 1997:696-697). The mutual exchange of work is voluntary and contemporary, executed by mutual covenant (Choo, K. H. 1997:165).

Ke (Mutual Loan Club)

Ke (계) is a mutual loan club. A member of *Ke* pays a certain amount of money on a monthly basis and receives one month's sum from all the members in his or her turn. This is an egalitarian and voluntary meeting in order to help each other in times of financial need. This custom is primarily carried out among friends, neighbors, or school alumni (Yeo, C. C. 1994:267-274). Even in these days of a developed banking system, this method is still being done.

Dure (Communal Work)

Dure (두레) is a custom of communal work at the village level. *Dure* meetings plan and execute all sorts of matters related to agricultural production such as farming

management, communal work, communal organization, election of officers, accounting, mutual aid, play, folk music, sacrificial rituals, and so forth.

One *dure* consists of thirty to fifty households in one or two villages. Adult males with the labor force join *dure* as a passage ritual. Only the members of *dure* can receive benefits from *dure* in times of need. Each member does his duty obligatorily. *Dure* is well organized with an elected staff: one chairman, two or three counsel men, and one accountant. *Dure* executes its tasks according to a plan scheduled at the members' meeting. *Dure* has its own building where they meet and keep farming instruments. The members eat together while they work together (Choo, K. H. 1997:215-229; Chun, J. S. 1997:707-713). On one hand, *dure* is not only for cooperative work, but also for common entertainment, festival, and rituals. *Dure* is a mixture of communal work, sacrificial rituals, and entertainment (Choo, K. H. 1997:203, 350-307).

The above three customs are characterized by the exchange of work and gratitude based on intimacy and equality. Thus, the organizations are not hierarchical, but egalitarian (Yeo, C. C. 1994:278).

Confucian Culture

Confucianism permeated all areas of Korean society during a 500 year period. Confucian teaching was to traditional Koreans what the Bible is to Christian. The basic social idea of Confucianism is well represented by the "Five Cardinal Principles" (*Oryun* in Korean), which is the backbone of both human relationships and social order (Lee and Sin 1983: 8).

Five Cardinal Principles

The five cardinal principles prescribe duty in the five cardinal human relations. First, between father and son, there must be intimacy, where the father loves the son and

the son obeys the father. Second, between sovereign and minister, there must be righteousness, where the king protects the minister and the minister serves the king. Third, between husband and wife, there must be distinction in function, where the husband does his job while the wife does her job. Fourth, between older and younger, there must be respect, where the older guides the younger while the younger respects the older. Fifth, between friends, there must be trust, where one trusts the other (Lee and Sin 1983:93-97).

In the five relationships, the emphasis is always on the duty of those who are below or younger: son's duty, minister's loyalty, wife's duty, and younger's respect. The realization of Confucian philosophy emphasizes the order and harmony in society and the universe.

Familism and Hyo

The five cardinal principles take root in the ethics of familism, which extends to the territories of relatives, the neighborhood, the regional community, and the country (Sung, G. S. 1989:121-125; Choi, B. Y. 1997:427-428).[1] This is well manifested in Confucius' famous words, given to one who wants to be a leader, "Discipline himself first, then keep his family well, then govern his country well, and then rule over the world".

In the eyes of Confucian culture, a family is both a basic unit of society and a well-ordered community of generations, gender, and age. In the family, the son is to

[1] "Familism is a form of social structure such that all social values are decided in relation to the family group" (Kulp 1966:42); "the pattern of behavior and social relations, and the value system that characterize the familistic society in which the individual cannot stand alone apart from his family, and in which the family as a whole is considered much more important than its individual members; also a society in which these family relations are extended to relations beyond the family itself" (Hukudake 1984:6); or. "a form of social structure in which family is the most important basic unit, its members cannot stand alone apart from their families, and familial values and structure influence the societies outside the families" (Choi, J. S. 2002:27).

obey the parents; the younger brother is to respect the older brother; the wife is to serve the husband; and the son is to be honored more than the daughter. Father is the respected and unquestioned head of the family, and he rules with almost absolute power. At the same time, he has full responsibility to feed the family, to find work for the members, to approve all moves, marriages, and the future lives of the younger members of the family (Crane 1978:32).

The axis of familism is the relationship between the father and the son rather than between the husband and the wife (Han & Choi 1992:187). This means that the father-son relationship is the basis of the five cardinal relations, and *hyo*, son's filial piety or moral duty to parents, is the core of the five cardinal principles (Ji, K. H. 1989:251). When *hyo* disappears, the order and harmony of family collapses, then society loses its centripetal force and becomes chaotic (Suh, K. S. 1983:115). Therefore, no other sin is greater than the disobedience of one's parents (anti-*hyo*) in traditional society.

What is *hyo*? It is to respect and exalt parents. It is to understand the will of the parents and obey it (Ji, K. H. 1989:216). The emphasis on *hyo* is not only by education, custom, and ancestor worship, but also by the laws of the Yi dynasty.[2] This value extends to relationships between the older and the younger, forming a hierarchical order according to age.[3] In fact, people are still cautious when smoking, drinking, or eating in front of their seniors.

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[2] For instance, "one who accuses his parents' fault to the court is to be punished to the beat of 600 times with rods although the fault proves to be true". "If somebody kills the person who killed his parents or grand parents, he is to be punished to the beat of 60 times by rods. However, if he kills the person right after when his parents were killed by him, he is never to be punished" (Ji, K. H. 1989:217-240).

[3] For instance, "If a younger hits an older such as old brother and sister, he is sentenced to be beaten 90 times with bamboo paddles or the two and half years' imprisonment. If a younger beats an older to be wounded, he is to be dead". "If a younger and an older hit each other, the older is to be punished lightly, while the younger is to be punished heavily". "If one mocks at or scolds one senior, one is to be punished without accusation". "One who is senior to other by twenty years, he is to be called noble man, one who is senior to other by ten years is to be called great man. If a younger looks at a noble man in his village on the way, he is to get off horse and bow down before him" (Ji, K. H. 1989:235-250).

Important Patterns of Human Relation

Both traditional community culture and Confucian social ethics greatly influenced the formation of cultural patterns in human relations. Generally, four important patterns are recognized: hierarchical authoritarianism, collectivism, personalism, and moral ritualism.

Hierarchical Authoritarianism

Hierarchical authoritarianism says that all human relations are hierarchically organized by authority such as gender, age, caste, and social statuses. In this society, people tend to do two things. First, people try to obtain higher status and authority which guarantee power, wealth, security, and honor. This makes people status-oriented because social status (*kamtoo*) is an important channel to achieve social, political, and economical power in the hierarchical society with caste (Choi, J. S. 2002:59). Second, people develop relationship with others who are positioned at the same social level. It is essential for one to remember one's own place and other's social level before having a relationship with them. This attitude gives birth to discrimination according to social status or class.

> Proper relationships are all-important in Korea. There is little concept of equality among Koreans. Relationships tend to be almost entirely vertical rather than horizontal; all are in a relatively higher or lower position. . . Even in a family all are in a vertical relationship one to another. Even twins are not equal (Crane 1978:29).

> People choose to call others' titles rather than names because calling others' names is presumptuous and impolite. That is, one is addressed by his title, position, trade, profession, scholastic rank, or by some honorific such as teacher (Crane 1978:57).

Collectivism

Collectivism refers to individuals belonging to groups formed by family, region, class, or interests. All people are embedded in groups by either birth or choice. People cannot get security and self-identity, or even survive without belonging to a group or community. Even beggars, leprosy patients, or criminals are organized and have their own system of self-government. People are addressed as "the son, daughter, or grand children of a certain family" rather than individuals. Even marriage is not a personal matter, but a household matter. Bride and bridegroom were unable to see each other before marriage because the head of household already decided the partner for the benefits of the household rather than for his son or daughter.

In this situation, people have a strong "we-feeling" (*uri*-ism), which gives people security and identity. All benefits are given to people within the confines of '*uri*' (the word of *uri*, which is translated into "we" or "us" in English, originally means the fence of a house). Individual success depends upon what kinds of groups one belongs to, rather than what ability one has. But, this attitude may cause collective egoism, particularism, exclusivism, cronyism, nepotism, or confusion between formal life and informal life (Choi, J. S. 2002:191-207).

Personalism

Personalism says that people deal with matters by intimacy-discrimination consciousness rather than law or rationality, and by affection rather than goal. The social distance in intimacy-discrimination consciousness is a crucial factor in order to have a relationship with people and to work together. The nearer the social distance between people, the more intimate the relationship. Social distance is primarily calculated by the degree of ties that bind people within the institutions such as family, regional community, class, or school. Even within the same extended family, the relationship between the

members varies according to the degree of consanguinity. The proverb of "one degree of kinship is like ten kilometers" expresses the personalism of Koreans very well (Choi, J. S. 2002:138-139).

In this society, law itself is not considered as much as the relationship among people. Having an intimate relationship with those who have power or authority is more important than keeping rules. People are people-oriented rather than task-oriented, and relation-oriented rather than rule-oriented. Personalism becomes a strong glue in both keeping group solidarity and social relations, providing people with a warm atmosphere (Lim, H. S. 1995:22-26). However, it also gives birth to corruption and opportunism, instead of rationality or diligence.

Moral Ritualism

Moral ritualism says that social behaviors are regulated by rituals, morals, or customs. This includes sacrificial rites for ancestors and gods or various ceremonies in public events. In Korea, ceremony is of major importance.

> Things must be done decently and in order. Ceremony must be tailored to the relative status of those involved and to those whom an impression is being made. Strict protocol, language forms, proper bows, and an attitude of humility and deference must be exhibited, regardless of one's personal feelings. To do otherwise is an offense against society, tradition, one's nation, and one's ancestors. . . In performing the proper ceremony one has done one's best, and at least half the job is done (Crane 1978:86).

Moral ritualism contributes to the solidarity and order of society by preventing its members from derivative behaviors through various rituals. It gives people a sense of meaning in life through the symbols of rituals. However, it can also drive people to formulism or ritualism without meaning or content. This makes society nonproductive.

Summary

Kyung-Dong Kim, a Korean sociologist, depicts the relationship of the four patterns of human relations. Figure 8 shows that the Korean traditional society is fundamentally organized and maintained by two structures: collectivism as the upper structure and hierarchy as the lower structure. Personalism supports collectivism by giving it personal intimacy. Ritualism supports hierarchical authoritarianism by giving it acceptable orders and forms. Personalism plays the role of soft grease for collectivism while ritualism plays the role of hard form for hierarchical structure.

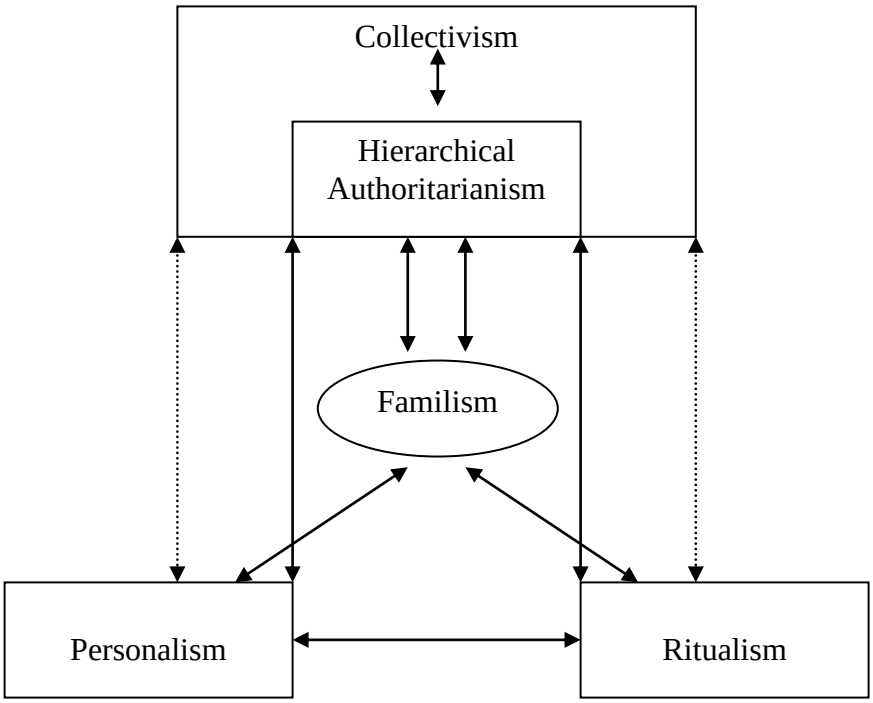

FIGURE 8

TRADITIONAL CULTURAL PATTERNS OF KOREAN SOCIETY
(modified from Kyung-Dong Kim 1994:123)

At the same time, both personalism and ritualism are in tension and compensatory to each other (Kim, K. D. 1993:138ff). Here, I want to add familism as the basis for the four patterns. The four patterns are extended from and supported by familism. In turn, the four cultural factors also enforce familism by offering it social consciousness and forms.

Modern Impact on Korean Traditional Culture

Modernity was a Western phenomenon which refers to "modes of social life or organization". It has now influenced the whole world (Giddens 1990:1). Korean society was not exempt from the enormous change brought by modernity. The modern impact on culture has directly affected the relationship between the individual and the group.

Modernity in Korea

The modernization in Korea proceeded rapidly and was fostered by foreign influence. This had a great impact on society and produced distinct features in the midst of the conflict between the old and the new.

Brief History of Modernization

Modernization in Korea can be divided into several stages from the end of nineteenth century. I will state the characteristics of each period, using the periodic divisions provided by Jae-Geun Yoon (Yoon 1994:123-171). The first stage is the outbreak of modernization (1989-1920). It is the beginning of the disintegration of the caste system and traditional cultural values. This was due, on one hand, to the Confucian Pragmatism (*Sil-Hak Sasang*) that emerged in the eighteenth century, and on the other, the influx of Christianity. Christianity affected the change of traditional values. For example, God-centered ideas weakened the parents' dominance and the king's authority,

and the thought of equality between men and women destroyed male dominance and concubine customs (Lee and Sin 1983:109-110).

The second stage is modernization by Japan (1930-1940). Japan industrialized Korea as the supply base for the attack of China. Japan tried to change traditional systems and to extinguish traditional culture and language. Japan tried to win over Confucian culture in order to exploit it for its control, but in the process, destroyed traditional community culture such as *dure* (Kim, Y. G. 1996:36; Jun, C. S. 1997:707-713). People began to accept Christianity to avoid Japanese control and the traditional caste system.

The third stage is modernization by America (1950-1960). People became alienated and distrust formed when the country split and war occurred. At the same time, people accepted all things from America without resistance: individualization, equality, freedom, technology, and other cultural elements. The rapid influx of foreign culture and systems caused indigestion for the Koreans who were unprepared.

The fourth is the stage of searching for cultural identity (1970-1980). Regional and social mobility took place broadly through rapid industrialization and urbanization. People were faced with personal, social, and generational identity conflicts, experiencing the dark sides of rapid industrialization and Westernization (Yoon, J. G. 1994:123-171).

Fifth is the stage toward maturity (after 1990). Korean society has tried to search for a cultural self-identity, keeping a balance between traditional values and foreign culture. In fact, Korean society has not developed with consistency on the basis of traditional culture, instead the cultural stream was discontinued and disrupted by foreign influences. Recently, some segments of Korean urban society stand at the threshold of postmodernity.

Social Changes in Modernity

Modernization brought a great change in Korean society. The following are several important changes which greatly affected traditional social relations: population migration, occupational mobility, class mobility, and family change.

First, population migration occurred rapidly and broadly from rural areas to urban areas and from region to region. This directly relates to the disintegration of local communities and disembeddedment from traditional bonds. The population ratio between rural areas and urban areas was 72:28 in 1960, but in 1989 it was 35:65. The inter-regional migration was over twenty percent from 1970 to 1980. These ratios are higher than those of any other country in the world (Song, Bok 1994:19-24). As a result, discontinuity took place between past and present, rural and urban, region and region, and generations. There emerged conflicts between social structure and cultural patterns, differences between traditional culture and foreign culture, and inconsistency of cultural factors (Kim, I. C. 1995:115).

Second, occupational mobility was rapid. The ratio between first industry (e.g., agriculture), second industry (e.g., manufacturing), and third industry (e.g., service) was 63:8:29 in 1963, but it changed to 20:30:50 in 1988. The ratio of quitting jobs was four times greater than in Japan (Song, Bok 1994:19-24). The rapid occupational mobility suggested that people chose their jobs not for social status, but for survival. The hierarchy of society was restructured by income, not by caste.

Third, class mobility brought on the reorganization of social structure. Between 1960 and 1980, the upper class increased twice, old middle class increased one and half times, new middle class twice, labor class two and half times, and urban lower class decreased ten percent (Song, B. 1994:19-24). Thus, each of the five classes occupied the same ratio of twenty percent of the entire population. This reveals the restructure and

diversity of social stratification. Each class began to sound its own voice (Lim, H. S. 1994:65).

Fourth, several important changes took place in the family: extended family to nuclear family, multi-generational family to mono-generational family, decrease of household members, conflicts in function between husband and wife, and graying phenomenon due to the extension of life expectancy (Kim, H. H. 1994:279-299). The change of family structure affected familism and *hyo*, the core value of social ethics.

In summary, the important changes by modernity were industrialization, urbanization, and bureaucratization. These changes were accelerated because of political conflict between military dictatorship and aspirations for democratization. These changes also caused rapid regional and social mobility. These changes also influenced the social glue that supported social relations for a long time. People were disembedded from local community and traditional institutions. Urban communities could not give immigrants sufficient institutional connections because of over urbanization, rapid social mobility, and poor urban facilities. Thus, people tried to develop their own personal network to survive, by using their traditional connections and searching for new social institutional connections.

Modern Impact on Human Relations

Modernity has impacted the traditional patterns of social relations. Social relations seek to forge new identities from the old and the new.

Impact of Modernity on Familism

Two crucial changes are found. First, the concept of *hyo*, the root of familism, is weakened. Man Sun Oh and An Chung Kim asked these two questions.[4] First, "Is living with parents and supporting them the basis of *hyo*?"[5] To this question, 55.9 percent of the respondents answered "yes" while 31.6 percent "no". Second, "Should parents who did not execute their duty on children expect *hyo* from their children?" To this question, 52.9 percent of the respondents answered "yes" while 37 percent of them answered "no". There are two conclusions: 1) *Hyo* is losing its unquestionable value although it is still fundamental, particularly among the highly educated, those with high-incomes, urbanites, and the young. 2) Doing *hyo* is conditioned by the way it benefits parents and children (1992:61-68).

Second, the axis of familism changed from the father-son relation to the husband-wife relation (Mun and Choi 2000:146-147).[6] In contrast to this, another report states that the father-son relation is still the axis of familism in spite of its weakened influence (Han and Choi 1998:187). The former seems to put its focus on husband-wife relations, while the latter on the preservation of traditional familial values. One evident aspect is that the axis of familism is transferring from the father-son relation to the husband-wife relation because of the increase of the nuclear family. As a result, "the familism in Korea is changed to be instrumental familism, family-egoism, emotional familism, and quasi-familism" (Mun and Choi 2000:28).

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[4] This survey was conducted with 15,050 people between ten and sixty years old throughout Korea in 1990.

[5] In traditional society, it is an unquestionable duty that children, particularly the elder son, live with his parents and support them financially and mentally until the end of a parents' life.

[6] This survey was conducted in 1999 with 299 people who had children in the area of Seoul.

Impact of Modernity on Hierarchical Authoritarianism

Hierarchical authoritarianism is weakening, but it still affects people's lives. First, Oh and Kim asked, "Should personal ability be emphasized rather than the order of age?" To this question, 47.7 percent of the respondents answer "yes", 31.9 percent "no", and 20.5 percent "no response". People with more education and income emphasize personal ability rather than the order of age (1992:61-68).

Second, Sin-Pyo Kang reports that people still prefer to have fellowship or to deal with matters with those who are positioned at the same social level or within the same group. That is, one in a higher position does not like to discuss a matter with one who is in a lower position even if the other in the lower position is in charge of the matter. Instead, the wants to discuss a matter with the person in the same level of position because it gives him or her respect (1995:131).

Impact of Modernity on Collectivism

Collectivism is also changing into individualism. But the individualism in Korea is different from the West. It is "collective individualism", in which people are trying to individualize within the confines of traditional bonds (Kim, K. D. 1993:135-160). First, traditional institutions no longer bind people. Most people feel the collective consciousness only at home, not in other communities (The Korean Public Information Office 1996:246).[7] Second, the consciousness of regional community does not contribute to the formation of new urban community. Community consciousness is weakened. Forty-five and nint-tenths (45.9) percent of the respondents do not tolerate their neighbors' noisiness. This trend is found in those who are highly educated, young, urbanites, and have high-incomes (Oh and Kim 1992:142).

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[7] The report by The Korean Public Information Office was conducted on 1,521 people. It shows that 84.8 percent of the respondents feel the collective consciousness at home, 2.1 percent at school, 6.2 percent at the working place, 1.8 percent at the local community, 2.8 percent in the country, 2.8 percent at voluntary associations (1996:246).

Third, people have concern about neighbors or communities, but they seldom participate with them (Mun and Choi 2000:146-147). Only 29.1 percent of the respondents participate in groups such as service groups, religious groups, fellowship groups, alumni meetings, or others (The Korean Public Information Office 1996:246). Fourth, most people still have relationships with friends and neighbors through the connections of traditional rituals and ceremonies. Ninety-one and a half (91.5) percent of the respondents participate in the events of celebration and condolences of their neighbors and friends (The Korean Public Information Office 1996:246).

Fifth, Han and Choi conclude that collectivism is still dominant. They describe that the boundary of a group is clear, but the boundary lines of each individual within the group are not. The interaction among individuals is inactive, compared to that of Canada (see Figure 9). (The solid line represents a clear relationship and the dotted line represents an unclear relationship).

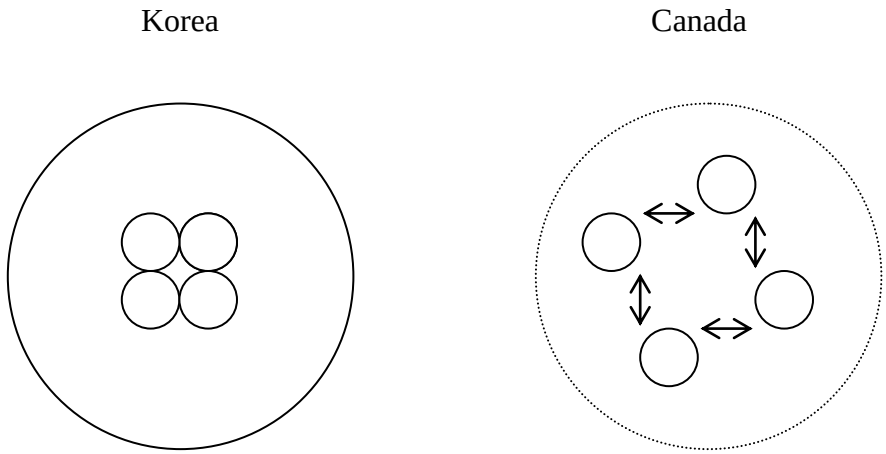

FIGURE 9

RELATIONSHIP BETWEEN INDIVIDUAL AND GROUP IN KOREA AND CANADA
(Han and Choi 1998:189)

Sixth, Sun-Up Kim's survey on human networks also confirms the above trends. The core social network of urban people is transferred from local community to voluntary association such as alumni meetings or the groups of working colleagues. Most human relationships are still collective (1995:169-192).[8]

In summary, Korean society is undergoing a conflict between individualism and collectivism while traditional community is almost destroyed, and a true urban community is not yet formed. The characteristic of collectivism is still shown in the newly created groups and associations. G. Fred Alford describes this trend well.

> Korean people have collective-self. They do not regard "self" as the center of their behaviors, but think all things on the perspective of "we (*uri*)". They have much concern about that they can get along with others within groups. Nevertheless, they act for themselves rather than for groups. They are both individual and collective (2001:60-63).

Impact of Modernity on Personalism

Personalism includes affection in human relations. It became both personal and instrumental. First, most human relations become instrumental, not affectionate. Most people (70.2 percent) who participate in the events of celebrations and condolences of others expect, in return, help in time of need. Most participants (84.7 percent) in voluntary associations expect more advantages from their group activities (The Korean Public Information Office 1996:246).

Second, nevertheless, personalism still remains in human relations. A report by Hand and Choi concludes that people have fellowship with others by exchanging affection with others, while Japanese people have fellowship with others by working together (Han and Choi 1994:188-189). This trend is the same in both the urban and the rural context (Kim, H. H. 1994:176). Third, people get practical help (e.g. job seeking)

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[8] This survey was conducted on 329 people in the urban areas around Seoul in 1992.

from familial relationship rather than alumni relation. Strong ties, like family relationships, are more instrumental than weak ties in getting practical help. This is different from Western society, where strong ties are less instrumental while weak ties are more instrumental (Kim, S. U. 1995:169-192).

Impact of Modernity on Moral Ritualism

Since the emergence of anonymous society and individualism, traditional moral ritualism is losing its controlling power. Oh and Kim ask, "Is it necessary to keep the rituals of ancestral worship sacrifice and congratulations and condolences?" To this question, only 53.1 percent of the respondents answer "yes". The more educated, young, and urban people have less concern about ritualism. At the same time, most people (79 percent) think that Confucian virtues and ancestral rituals are still necessary (Oh and Kim 1992:69-72; 165-196). People want to preserve traditional values and rituals against the invasion of foreign culture, but they are not eager to observe them in their lives because it is burdensome. This shows the duality of people.

Summary

With modernity, the change is more evident in people who are young, more-educated, urbanites, and with high incomes. Korean society continues to change because they are the agents of change. Korean society and its cultural patterns of social relations are in conflict between the old and the new. Hierarchical authoritarianism is changing with an emphasis on equality and personal ability, but it still strongly affects social behaviors. Collectivism is changing to individualism, but it is a collective individualism. Social relationships become instrumental. People are dualistic about traditional rituals and values. These trends are best represented by two words: collective individualism and cultural dualism. Collective individualism says that individuals belong to groups, but

they use the groups in order to get benefits rather than to commit themselves to the groups. Cultural dualism says that people agree to the traditional cultural values in principle, but negate them in their real lives (Oh and Kim 1992:73-79; 165-196).

Richard Ball, professor of Haverford College, depicts the capitalism in Asia as tied with "fetters of kinship". He says that if "personalized collectivism is not replaced by a collectivism that transcends personal relationships" in a society, the society may end up in the future (2001:57-84). Kun Yang, a Korean scholar, also describes the capitalism in Asia as "crony capitalism", which needs improved transparency and accountability rather than personal relationships and reciprocity, but he thinks that Confucian values contributed to the development of capitalism in some aspects (2001:82). I think that the cultural characteristics of Korean society contributed to the development of the society at some points, but they also tied the further development with traditional bonds.

Postmodern Impact on the Korean Culture

Korean society is facing postmodernity even though it has not fully digested modernity. It is not easy to calculate how postmodernity has impacted culture at this point. However, the postmodern impact will be enormous because it has rapidly pervaded the patterns of popular culture with the help of mass media.

Postmodernity in Korea

Postmodernity in Korea was introduced from the outside and is now pervading the popular culture and the new generation, the main consumers of popular culture.

Emergence of Postmodernity

Postmodernity is found in Korean society despite the debates on its existence in Korea. Joo-Sung Song, a Korean writer, says that postmodernity in Korea is not real.

> We still have the unaccomplished task of modernity: the construction of a self-governing nation and self-supporting economy. Postmodernity is a false image in Korea. It is a temporary attitude against reality even if it exists. It is only a trend (1994:413).

Korean society has not experienced a change such as occurred in the West: utopianism and its failure, dissolution of evolutionism, disappearance of historical teleology, weakening of the Western power, or absolute authority of Christianity and its weakness. Korean society did not come to a stage where it gave birth to postmodernity. In this sense, Song's opinion is right. However, postmodern features can be clearly found in some parts of the society: plurality, fluidity, light capitalism, postmodern popular culture, and cultural features of postmodernity. Postmodernity came from the outside through the process of globalization, and not from the inside.

It is remarkable how postmodernity coexists with modernity, even in the premodernity of the Korean context. As Ritzer points out, globalization includes the coexistence and interplay of the global and the local, of the modern and postmodern, and of homogeneous and heterogeneous in developing countries (Ritzer 2000:178-179). For instance, the McDonaldized Western companies are partly Koreanized in Korea, and the Korean industries are also partly globalized.

Postmodernity and Popular Culture

Postmodernism was introduced in popular culture around 1990.[9] At that time, the military government played the leading role in the introduction of the American popular culture and the development of Korean popular culture for its political purpose (Song, C. S. 1994:28, 352). As a result, American products rushed into Korea in a larger quantity than ever before. Popular music, movies, TV programs, as well as consumptive products such as automobiles, luxury items, and leisure flooded the market.

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[9] I use this term of postmodernism because I focus on the cultural aspect of postmodernity.

People at first did not pay much attention to them. However, as the military regime ended, the people realized how accustomed they were to these amenities. The Western popular culture rapidly permeated every class of people with the mixed effect of high technology, commercialism, and Western priority. It, in a flash, took a dominant place in Korean culture because Korea is a small country with a well-developed mass communication network, and its people became familiar with the "American way". Against the stream of American popular culture, some subcultures (e.g. college culture or folk culture) tried to develop and propagate traditional culture, but it did not overcome the stream (Han and Kwon 1996:335-335).

As a result, the popular culture has the following Korean features: 1) consumption, 2) hedonistic, 3) subjectivity to Western influence, 4) emergence of young consumer class, 4) the falling of high culture, and 5) the rise of a people's culture movement (Kim, C. N. 1998:104-108; Yoo, M. M. 1995:90-102). These features affected people, particularly young people, and human relationships.

Postmodernity and New Generation

Popular culture has a new generation (*sin-sedae*) of important consumers. This generation is playing a leading role in the cultural change of Korea. *Sin-sedae* was born from the latter half of the 1960s.[10] According to Chang-Nam Kim, a number of characteristics define this generation: 1) post-ideology and post-cold war society in Korea, 2) transitional society from industrial to informational, 3) consumptive society with high economic growth and abundance, 4) a transitional stage from literal to image,

[10] The term *sin-sedae* (new generation) is originally an antonym of the term *gu-sedae* (old generation). Therefore, it may not be appropriate for *sin-sedae* to be used for a particular generation because *sin-sedae* always existed. Recently, it is said that the distinction between generations should be defined according to mentality, not age.

and 5) the stage of the nuclear family. *Sin sedae* is culturally postmodern. They show some postmodern features in their behavior (1998:182).

> They feel rather than understand, move rather than think, watch rather than listen, emphasize what is good or not, instead of what is right or not, and pay attention to their looks, images, and styles. . . In their music video, image divides with image, image divides from music, blurred line between reality and image, the boundary of genres is destroyed, subjectivity without reality, history without reality–these shows postmodern trends (Kim, C. N. 1998:183).

Nevertheless, the *sin-sedae* was raised by both the educational frame and the standard provided by the *gu-sedae* (old generation). Therefore, this generation expresses its complaints against an older generation by consuming commodities provided by consumerism. This is also the limitation of this generation (Kim, C. N. 1998:164-169; 182-183). In this stream, we can understand why "culture of college" became not only resistant to the existent culture and regime, but also the messenger of a commercial popular culture (Han and Kwon 1996:335-335). [11]

> *Sin-sedae* has a clear different sense and need from old generations, but they do not have appropriate channels to express them, nor make their own cultural products by themselves. Self-expression through consumption of commodity cannot make them liberate from commercial mechanism. In short, they resist against old generation, but do not in fact deviate from the standard by old generation. . . In a sense, they may be a scapegoat of change (Kim, C. N. 1998:184).

Postmodernity and Religion

The religious context in Korea is in a sense postmodern, if postmodernity means traditional religions have lost their absolute position and many religions compete against one another. About a hundred years ago, Korea was originally the country of

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[11] "Culture of college" refers to a culture that has emerged among college students from the 1970s to the present. This culture was against some traditional characteristics and foreign culture as well as against military distatorship. However, it has also changed with the changing Korean culture.

Confucianism, Buddhism, and Shamanism. With the influx of Christianity, the situation has greatly changed.[12]

As a result, no religion plays a leading role in Korea. First, 47.4 percent of the population prefer no religion, 23.5 percent are Buddhists, 20.7 percent are Christians, 7.5 percent are Catholic, and 1.1 percent are others (Hanmijun 1998:35). No religion dominants the population or has absolute priority. Second, most people (75.3 percent) think that each religion has its own truth. Forty-one percent do not care about the religion of their marital partners, 75 percent have no problem in making friends of people from other religions, and most people (92 percent of the religious people, 82.3 percent of the non-religious people) do not experience religious conflict with family members. Third, the reasons for religion are: to have peace of mind (64.1 percent), to have worldly blessings (16.7 percent), to know the meaning of life (7.8 percent), and to have eternal life after death (7.1 percent) (The Korean Public Information Office 1996:32-35, 198-205). This report shows that most people have a diverse or syncretic attitude toward religion. Most people choose the religion they want.

Fourth, a report by Yi-Heum Yoon shows that 91.7 percent of Korean people are practicing Confucianists, 49.7 percent are practicing Buddhists, and 36.3 percent are practicing Christians.[13] Therefore, "the Koreans have multi-religious beliefs and post-institutional religious attitudes. And no religion cannot have the leading position to lead people by themselves" (1987:7).

> In Korea, Shamanism is eternal religion fit to Korean's mind, Confucianism controls the Korean's society and culture, Buddhism controls the Korean's religious culture, and Christianity has the task of contextualization with its exclusivism (International Korean Studies 1998:113).

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[12] This is compared to the United States which started its nation with a 99 percent Christian population at the time of independence.

[13] Practicing Confucianists means that people actually observe Confucian principles and beliefs although they do not participate in Confucian rituals and events.

Postmodern Impact on Human Relation

Postmodernity weakens cultural traits which have lost their influence since modernity. Koreans do not have a solution between the new and the old, creating confusion in human relationships.

Postmodern Impact on Familism

The concept of *hyo* will be weakened in the future, thus, familism will lose its power in human relationship. At the same time, it will become more instrumental. A report on college students supports this. Fifty-eight percent of the respondents regard *hyo* as the basis of all social behaviors, but 41.5 percent of the respondents regard *hyo* as a bondage for them. Most of them think that parents have to concede when both parents and children have incompatible opinions on the same agenda. Forty-eight percent think that a child who can afford to live or support parents needs to do so, not the elder son (Lee, H. C. 1999:139-144).[14] The young generation tends to liberate themselves from the duty of *hyo* and does not highly regard the value of familism. At the same time, they want to use familial network in the time of need. This trend will be kept with the development of the nuclear family and individualism.

Postmodern Impact on Hierarchical Authoritarianism

Hierarchical authoritarianism will be weakened and displaced by the emphasis on personal ability. This trend began officially in 1998. At the time of the financial crisis, most companies as well as the government downsized. Capitalism officially began to transfer from heavy to light for survival in the international market. Aged employees, unfamiliar with computers, were fired or paid less for their hard works. Instead, young people with ability took on the main roles in almost every area: politics, economy, or

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[14] This survey by Lee was conducted in 1999 with 6,600 college students throughout Korea.

entertainment. In addition, the general election for the president at the end of 2002 weakened hierarchical authoritarianism socially and politically. Young people voted for candidate Moo-Hyun Noh by using the internet. The result was Noh's victory, which is ultimately the victory of younger people. This election displayed the political power of young people (*The Korea Times LA* 2002g:C6). A report shows that 80.6 percent of the respondents think that the leadership of society needs to become younger (*The Korea Times LA* 2002:C4-5).[15] This trend will continue with the development of high technology and the change of industrial structure.

Postmodern Impact on Collectivism

Collectivism will be gradually displaced by individualism. Most young people do not have a concern for their neighbors, nor do they care about their neighbors' opinion of their costumes or behaviors. They help their neighbors or friends only when the help does not bother them with time or money. Nevertheless, they want to be supported by friends mentally (Lee, Park, and Koh 1995:149-150).[16] This trend supports the machine age where people spend more time with machines like computers or videos, than with other human beings. Young people are accustomed to living by themselves without help from others and spend their time alone without fellowship. Therefore, their groups or communities will become a "cloakroom community" and "carnival community" (Bauman 2000:200-201).

Postmodern Impact on Personalism

People will be more rational and instrumental in keeping human relationships. Young people think that it is not right to do illegal favors requested by relatives. They

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[15] This survey was conducted on 1,000 adults throughout Korea in June 2002.

[16] This survey was conducted on 1,500 college students at fifteen universities throughout Korea in 1995.

want to distinguish their own problems from the problems of their households (Lee, Park, and Koh 1995:149-150). Nevertheless, 72.9 percent of them think that personal background (e.g. regional and familial background) is more effective than personal ability for their careers (Lee, H. C. 1999:103). According to a report, young people are more instrumental in keeping their relationships. To the question, "Do you think that a personal network is necessary for your upward mobility?", 68.8 percent of those in their twenties answered "yes", 66.1 percent in their thirties, and 58 percent of their fifties. Most young people think that to keep principles will be rather harmful for their upward mobility (62.0 percent in their twenties and 56.8 percent in their thirties) (*The Korea Times LA* 2003b:C9).[17]

They want to behave rationally, but feel the practical need of a personal background. Therefore, people tend to have instrumental or commercial relationships with others in time of need.

Postmodern Impact on Moral Ritualism

People do not feel the necessity of ritualism because it does not have much to give them in these times of rapid change. Ritualism is a form which contains cultural values in a society. It is questionable what it will contain in a time when traditional cultural values are gradually abandoned. Ritualism does not appeal to people, particularly the younger generation. They need new rituals and morals to support their thoughts and behaviors.

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[17] This survey was conducted with 1,200 adults in Korea in 2003 by Samsung Institute for Economy.

Summary

With the influx and emergence of postmodernity, the cultural patterns will be transferred with an emphasis on personal ability, more individualism, instrumental and commercial relationships, and ritual-free behaviors. However, postmodernity in Korea coexists with modernity and premodernity. People will never be totally liberated from traditional bonds and cultural values. They will still show the trend of collective individualism and cultural dualism. Nevertheless, it will be clear that traditional cultural patterns will be more westernized.

Cultural Impact on Cell Group Ministry in Korea

Many urban churches grew rapidly in the course of modernization from the 1960s to the 1980s. With the emergence of postmodernity, urban churches were ineffective and unprepared. The growth and plateau of the churches is an issue in the cell group since it is the basic building block of a church and serves as a basic community to the church members.

Cell Groups in Modernity

The urban churches benefited people in modernity in three ways. First, they became a reference group to people who were undergoing chaos and anxiety with the disintegration of traditional communities and values. Second, they compensated, with God's message, those who were experiencing relative deprivation, probation of freedom and equality, and social injustice during the onset of increased industrialization and urbanization. Third, they offered warm and intimate communities to those who were looking for groups to be re-embedded (Eun, J. G. 1997:189-213; Kim, B. S. 1995:21-41; Lee, W. G. 1992:235-236).

The urban church was able to culturally conform with its people, reinterpreting and reforming the cultural patterns of social relations in Christian perspectives: familism, hierarchical authoritarianism, collectivism, personalism, and moral ritualism. The baptism of traditional culture is similar in almost all Christian denominations (Kim, K. S. 1997:120).

First, the church has a familial structure. The heads of Christian families, who usually are the elders, have a decisive right in the church; women usually serve in the chores of the church, and young men serve in other church affairs which need their physical efforts. Both women and young people are usually not allowed to participate in the decision-making process in the church (Noh 1998:154-160). This familial structure is supported by the biblical emphasis on familial ethics. According to a report in 1981, 87.8 percent of the pastors and 84.2 percent of the lay people think it is biblical that children must obey their parents (Kim, K. S. 1997:117-118; Noh 1998:75-76).

Second, the church has a hierarchical structure by title and order. Cell groups also have a hierarchical leadership structure. People can experience the upward mobility in the structure. Upward mobility satisfies people who have it as a primary goal in life, and it compensates those who have experienced deprivation in the process of modernization. The early church in Korea originally played the leading role in abolishing the hierarchical system, but she re-accepted it in her structure. Hierarchical authoritarianism in the Confucian society is preserved through Christian values and faith. It is a dualistic attitude (Kim, K. S. 1997:117-118; Kim, B. S. 1995:100, 153). This trend is similar in almost all denominations. For instance, both the Methodist church and the Baptist church have hierarchical systems of eldesr and deacons similar to the Presbyterian church in Korea (Kim, K. S. 1997:120).

Third, the urban church and its cell group became new communities for people who need to be re-embedded. Seventy-five percent of urban church members are from

rural areas. The urban church encourages her members to march for the common goal of church growth–a goal of Christian modernity. Now, people found new goals in their lives and a new community to fulfill their dreams. New community gives them security and new goals give them direction. This attitude contributes to church growth, but also causes a side effect–collective egoism (Noh 1998:32-33, 82; Kim, B. S. 1995:96-97).

Fourth, traditional ritualism was transformed into Christian ritualism. For example, predawn prayer meetings and Friday prayer meetings are in a sense the reflection of Shamanistic customs. Various ancestral rituals and other ceremonies are also transformed into various Christian rituals like worship ceremonies inaugurating new businesses, *chudo* ceremonies for the dead, 100 days-survival ceremony for babies, ceremonies for those reaching their sixtieth or seventieth birthday, and so forth. The church condemned Confucianism and Shamanistic rituals as idol worship, but she Christianized and westernized them (Kim, B. S. 1995:154-155). The urban church provided people with Christian rituals.

Fifth, the urban church has many subgroups according to regions, families, or other relations. These are not the official subgroups of church. Thus, personalism became a dynamic power for cell group formation and church growth. However, many urban churches inevitably came to have bureaucratic organization as they grew. Human relationship became more rational than ever. The bigger a church is, the more rational it becomes. This gives birth to “irrationality of rationality”. In fact, big churches display the side effects of modernity such as alienation, relative deprivation, and loneliness. Nevertheless, personalism still has its safe place even in the bureaucratic organization of the church, because many urban churches started as a mixture of subgroups.

In summary, the urban church and her cell group have been successful in attracting new comers with Christianized traditional cultural values and rituals in the course of modernization. However, the urban church and her cell group have not

succeeded in sublimating the traditional cultural values and forms into Christian things to a satisfactory degree. Instead, she has exposed not only the negative aspects of traditional cultural values such as a status-oriented or a *kamtoo* (title)-oriented attitude, collective egoism, cronyism, and extreme ritualism, but also the side effects of rationality such as alienation, relative deprivation, loneliness, or materialism.

In this situation, urban churches have a problem regardless of size. Big churches lose true community because their cell groups tend to be rationalized in the process of growth, while small churches neglect evangelism because of the personalism in their cell groups.

Cell Groups in Postmodernity

The Korean urban churches also became institutionalized in the course of rapid growth.[18] They were unprepared and ineffective in postmodernity. People became secular and post-ideological, an influence affected by the collapse of communism. The no longer believed in social justice and redistribution, but instead embraced materialism. The commercial and consumerist popular culture filled up the ideological and cultural vacancy of people with a lot of the functional alternatives to religion (Eun 1997:200-213). People tend to be free from familism, hierarchical authoritarianism, collectivism, personalism, and moral ritualism in which they were embedded. At the same time, they undergo identity conflict or struggle with the choice of identity. Human relationships, particularly among the young and urbanites, become instrumental, temporary, and are influenced by consumerism. Nevertheless, people are not completely free from the traditional cultural patterns, but live in the frame of collective individualism and cultural

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[18] Thomas F. O'Dea, a sociologist, analyzes the institutionalization of religion by studying the Western church. At first, the church religionizes secular values and rituals, and it gains more power and contributes to social security, and then she also becomes the vehicle for upward mobility. But she falls into the dilemma of institutionalization which shows the dysfunction of established institutions and authorities in the changing society (1966:51ff).

dualism. The urban churches also have many other issues to be solved: equality of gender, the generational gap, the relationship with the secular community, discipleship making, evangelism, and nominal Christians.

In fact, the KPC has two major problems in the postmodernizing context. First, it has a considerable amount of nominal Christians. Eleven and seven-tenth percent of the Christians never go to church. Among church attendees, only 65.2 percent go to Sunday worship service on a weekly basis. Sixty-one and three-tenth percent church attendees do not participate in other church activities or meetings including small group except for Sunday worship service (Hanmijun 1998:81-86). This trend will be more on going with the change of society and people's way of life. Second, 60 percent of the Protestants have switched churches (Hanmijun 1998:70-72). They tend to choose churches they prefer, rather than remain loyal to their churches. The churches need to to do their mission in this context, encouraging people to be loyal to both God and their churches.

Therefore, the urban churches need to change the Christianized traditional cultural values and rituals, and the methods of taking care of their members and evangelizing the unchurched. In particular, in relation to church structure, it is clear that a hierarchical structure is losing its influential power to deal with these issues, while an egalitarian structure is not fully appropriate for the Korean people. What will be an alternative to the present structure in this situation? It will not be crucial for cell group structure to be hierarchical, egalitarian, or the mixture of both. The important thing is whether the leadership structure is effective in doing ministry in the cultural context. The hierarchical structure of the church in the familistic society contributed to church growth because it was in some points culturally appropriate. But it no longer works effectively in a postmodern context, where people tend to avoid the group that has a hierarchical structure and does not provide opportunities for self-realization.

In this context, if the organizational structure adopts a function-oriented structure, it will be an alternative that can overcome the weaknesses of the hierarchical or egalitarian structure. The New Testament church tried to have a structure in which people could demonstrate their gifts without interfering with institutionalized structure, by giving the appropriate positions to those who had and deployed spiritual gifts. At the same time, the church tried to keep in order those who demonstrated the gifts, establishing the leadership structure with bishop, elder, and deacon. Of course, the positions of bishop, elder, and deacon were bestowed to those who had the gifts suited for the positions (Ogden 1990:141-142, 149). This enabled the early church to keep in order, encouraging its members to demonstrate their gifts. Therefore, the leadership structure of the early church can be called a "charismatic structure, which includes but goes far beyond the hierarchical structure of the church" (Küng 1976:247).[19]

The important thing in the charismatic structure is to demonstrate the gifts, keeping unity and order (1Co.12:2, 7, 12-30). In order to do so, three principles are to be kept: 1) Each person has his own charism. No individual can set himself or herself above other and attempt to grasp everything. 2) People exercise their charisms not for themselves but for others. 3) People with charisms are to obey the Lord. Therefore, if the principles are kept, the charismatic structure has a flexibility that can work in any social structure because it is beyond any social structure. However, if the charismatic structure is compatible with a hierarchical structure, it is only temporary for evangelism in the hierarchical society. The charismatic structure does not support a hierarchical structure. The church is to pursue a perfect structure which can facilitate the demonstration of gifts with unity and order (Küng 1976:248-249).[20] The Pauline church

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[19] According to Küng, the charismatic structure is a "diaconal structure" because "the essense of charisma was service (*diakonia*) through love" (1976:502).

[20] Küng sees the Pauline church's temporal acceptance of hierarchical structure in the perspective of "already" and "not yet" in the history of salvation (1976:249).

tried to keep the principles and this helped the church survive and function effectively even in the hierarchical social structure, without falling into an institutional trap.

Therefore, the charismatic structure (function-oriented structure or diaconal structure) will be an alternative to the present hierarchical structure of Korean urban churches. In order to realize the charismatic structure, the churches need to find those who have spiritual gifts and ability, train them, give them position and authority, and empower them. The gifted become a team and the teams form a network in the culturally and biblically appropriate structure. The gifted form and lead their cell groups according to their gifts. This is biblical (Ac. 6:1-6, 13:1-3; 1Co. 12:1ff). This can satisfy both cultural desires and biblical goals. The cell group is the best community which realizes the charismatic structure because of its merits (cf., pp. 43-44 in this paper). However, at the single the cell group level or cell-based church level, the concrete management and formation of charismatic structure is expected to vary according to each individual church.

Summary and Conclusion

The rapid growth of the churches of Seoul is due to the cultural changes in Korea. The urbanization and industrialization since the 1960s drove Seoul to become a modern city. Modernity affected Seoulites, particularly those who moved from the rural areas. People needed new institutional connections and communities into which they could be re-embedded. The cell groups of the churches played the role of referential community, giving them new values and norms, love and hope, and intimate relationship. Traditional values and patterns of human relations were reinterpreted by the Christian perspective: familism, hierarchical authoritarianism, personalism, and moral ritualism. This greatly contributed to the re-embedding of people without causing conflicts. That is, most urban churches and their cell groups have a familial and hierarchical structure, and regarded

Christian ceremonies as important. People gathered together in the churches according to their regional backgrounds or other relations.

However, the cultural context of Seoul has changed since 1990. Postmodernity emerged by the force of popular culture and technological development. People do not come to church for their re-embedding, instead they consult with computers, play sports, or involve themselves in other activities. People tend to live in their loose, temporal, and cosummerized relationships. That is, people, particularly young people, no longer seek compensation for traditional values and human relationships, because they were born in cities. They differ from their parents, who came from rural areas with rural mindsets. Nevertheless, urban churches still reflect modernity. Most of them retain a familial and hierarchical structure, paying attention to Christian ceremonies. They focus on their numerical growth, sacrificing opportunities so that their members can demonstrate their spiritual gifts. Many churches show the side effects of modernity such as alienation or an inefficient bureaucracy.

Therefore, it is urgent that urban churches change their mindset and structure appropriately to match the changing cultural context. However, it is not an issue with whether the urban churches have egalitarian leadership structure or hierarchical leadership structure. Most Koreans have attitudes reflecting collective individualism and cultural dualism. The important thing is that the leadership structure needs to be appropriate in order to realize the essential nature of the church in the cultural context. The primary issue of the current cell group ministry is that people have difficulty in demonstrating their gifts and evangelizing effectively through the current leadership structure of cell groups. Therefore, it is necessary to change the current status-oriented leadership structure to a function-oriented leadership structure in which people can freely identify and demonstrate their gifts without the hindrance of position, status, or an

institutional system. The form this functional structure takes will vary slightly according to each individual church.

CHAPTER 7

EVALUATION OF CELL GROUP MINISTRY IN SEOUL

This chapter contains the results of my survey in the twelve selected churches in Seoul, Korea in 2002.[1] Even though the findings do not show complete information about cell group ministry of Korean urban churches, they do point to general trends of cell group ministry. The findings are presented in two sections: the general context and evaluations on the important functions of cell groups. The evaluations on the cell's functions present eight features: 1) evangelism, 2) Bible study, 3) fellowship, 4) activity, 5) leadership, 6) the relationship with other programs in the church, 7) the relationship with neighborhood, and 8) the impact on community. The findings will be, if necessary, presented according to church size: group A (very large churches with over 20,000 regular adult attendees), group B (medium-sized churches with 500-2500 adult attendees), and group C (small churches with 50-250 adult attendees).[2] At the same time, I will analyze each result.

General Context of Cell Groups and Leaders

This section primarily reports the general context of the respondent cell groups and their leaders: proximity, gender and occupation of cell leaders, ages of leaders and members, attendance of cell members, and difficulties in cell meetings. This is the basic

[1] I gave 271 cell leaders a questionnaire and interviewed eighteen pastors of twelve churches in Seoul, Korea, between October 15 through November 20, 2002 (see Appendix A).

[2] The standard to categorize churches into very large, medium, and small sizes can be different from the point of view or the country. My division in the survey is made by the fact that all four big churches have over 20,000 adult attendees. Otherwise, two churches with over 2,000 adult attendees in group B could be assorted into large churches.

information needed to understand cell group ministry. Eight questions are asked in this category (see Appendix D).

Regional Proximity of Cell Members

Most cells have members who live within walking distance from each other. To the question, "Where do your cell members primarily live?", thirty-five percent of the respondents marked "within one kilometer", three percent within "one to two kilometers", nineteen percent within "three to five kilometers", and sixteen percent "over five kilometers" (see Figure 10). Thus, sixty-five percent of cells have members who live within two km from each other, which means they can usually visit by walking. This ratio becomes different according to church size. In group A (large churches), seventy-eight percent of the cells answered that their members live within two kilometers, while this rate becomes sixty-eight percent in group B (medium-sized churches) and twenty-nine percent in group C (small churches). In group C, forty-nine percent live over five kilometers.

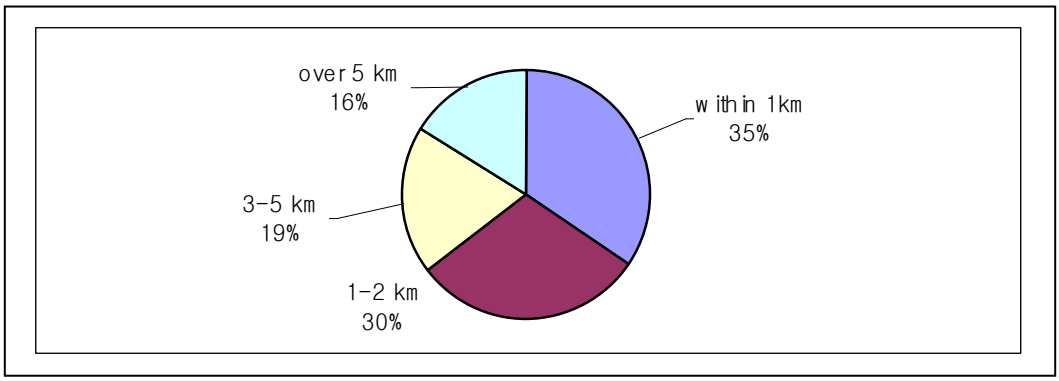


FIGURE 10

REGIONAL PROXIMITY OF CELL MEMBERS

Generally speaking, most cells are organized within walking distance. Thus, most members do not have difficulty in meeting together on foot. This is specially true in group A. However, in group C, most cells are organized outside of walking distance. Thus, most members in group C have difficulty meeting together on foot. This difference according to church size can be resolved. The church can organize basic regional cell groups in a narrower regional district, because they have more members in the same sized regional district than C churches. Therefore, the bigger the churches are, the closer the cell members live. Physical distance can surely affect cell group meeting in a city like Seoul where many women still do not have their own cars and traffic flow is very slow. It can be assumed that the cell members of large churches find it easier to meet together on foot than those in small churches.

Gender and Occupation of Cell Leaders

Most cell leaders are female and full-time housewives. First, out of 271 respondents, seventy-five percent of them are female while twenty-five percent are male (see Figure 11).

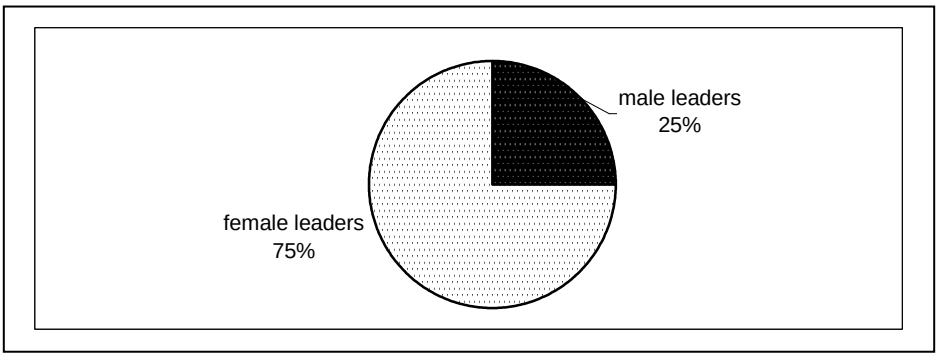


FIGURE 11

RATIO BETWEEN MALE CELL LEADERS AND FEMALE CELL LEADERS

This ratio is somewhat correlated to the size of the church. The proportion of female leaders is sixty-four percent in group C, sevety-five percent in group A and eighty percent in group B. Second, eighty-three percent of the female leaders are full-time housewives (see Figure 12). This proportion also varies according to church size: eighty-six percent in group A, eighty-eight percent in group B, and fifty-two in group C. Thus, group C has fewer female leaders and even fewer full-time housewife leaders than both groups A and B.

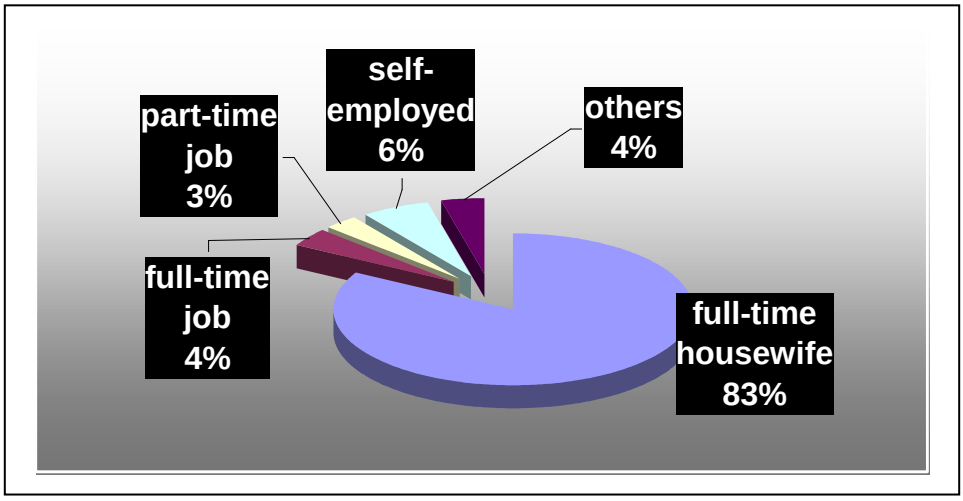


FIGURE 12

OCCUPATIONS OF FEMALE CELL LEADERS

The following reasons explain the different proportions of both the sex ratio and cell leaders as the full-time housewives according to church size. Traditionally, the Korean church has appointed female leaders to cells because most cells have had female members and met on Friday mornings. This was during the times when women usually worked at home and were able to make time for a meeting after their children went to school in the morning. However, this is getting increasingly difficult with social change.

Almost half (48.3 percent) of the female population over fifteen years old had occupations in 2000. This proportion has increased by eighteen percent during the last ten years and by sixty-seven percent during the last twenty years (Korea National Statistical Office 2001:180-181).

In this changing situation, group C churches do not have enough human resources to organize cell groups for women without jobs. In fact, pastor Hyun-Soo Shin of church C-1 states that his church has only a few fulltime housewives. Thus, they had to meet in cell groups with working women at night, which oftern included husbands. As a result, they had more male cell leaders because if males and females met together, males tend to have leadership in Korean society. In a sense, group C churches have adjusted well and survived the social change, primarily because of their small size. In contrast to this, group A churches have plenty of human resources, so they do not have any particular difficulty in having cell meetings with female leaders during the day. In fact, the high proportion of female leaders in group A is due, for the post part, the high proportion of full-time housewives. Also it is not easy to change their policy because of their big size even if they feel the necessity to do so.

However, even in group A, female members are not all full-time housewives while female cell leaders can be full-time housewives. It can be assumed that the cell meetings of group A are no longer as easily organized as before. In fact, forty-nine percent of the respondent cell leaders state that their cell groups have difficulty in meeting because of time conflicts (see Figure 15). Most members, including female members, are busy with jobs and other personal affairs. They have tried to make some changes. For example, church A-2 provides male members with many opportunities for Bible study; church A-3 has established 400 men’s cell groups led by male leaders; and church A-4 changed most basic cell groups from female-centered to conjugal centered, mostly led by male leaders.

Age of Cell Leaders and Cell Members

Most cell group leaders are in their forties and fifties. This percentage does not represent the age cohort of cell members. In the case of cell leaders, the forties represent forty-five percent and the fifties represent thirty-two percent (total seventy-seven percent) out of the total 271 respondents, while in the case of cell members, the forties are thirty-three percent and the fifties are twenty-one percent (total fifty-four percent) out of the total 2,061 people of the respondent cells. Figure 13 is the comparison of the age brackets of cell leaders, cell members, and Seoul's population. Seoul's population pyramid over twenty years is twenty-eight percent in the twenties, twenty-four percent in the thirties, twenty-two percent in the forties, fourteen percent in the fifties, twelve percent over the sixties out of 7,390,000 people over twenty (Korea National Statistical Office 2002:422).

In figure 13, large gap exists between the three groups in the age bracket of the twenties. This can be explained by the fact that most churches have the twenties separated from adult groups. Thus, people in their twenties seldom participate in the basic cell group meeting. However, in my survey, some small churches added the cells of those in their twenties to the total number of their cells. Therefore, the gap among three groups of the twenties does not become an issue. The issue is brought up over the age bracket of the thirties. For those in their forties and fifties, the proportion of cell leaders is much higher than that of cell members, while in the thirties, the proportion of cell leaders is much lower than that of cell members.

Therefore, I believe that most churches need to think about the need for a greater proportion of cell leaders in their thirties. The total Korean Christian population in their thirties (28.9 percent) is more than that of those in their forties (19.1 percent) (Hanmijun 1998:139). This percentage (28.9 percent) is also higher than the percentage of cell members in their thirties (twenty-four percent). A considerable

proportion of those in their thirties do not belong to cell groups. The church needs to attract more people in their thirties to cell groups. And in postmodern society, each age group needs a leadership that fits its culture and needs. In this sense, the church needs to establish more cell leaders in their thirties (likewise, it is similar to those over sixties years old). When doing this, it will not be easy within the existing cell group structure in which all age groups meet together in a certain regional district. The cell leaders of those in their thirties will not be able to demonstrate their leadership in such an age composition in the Korean culture.

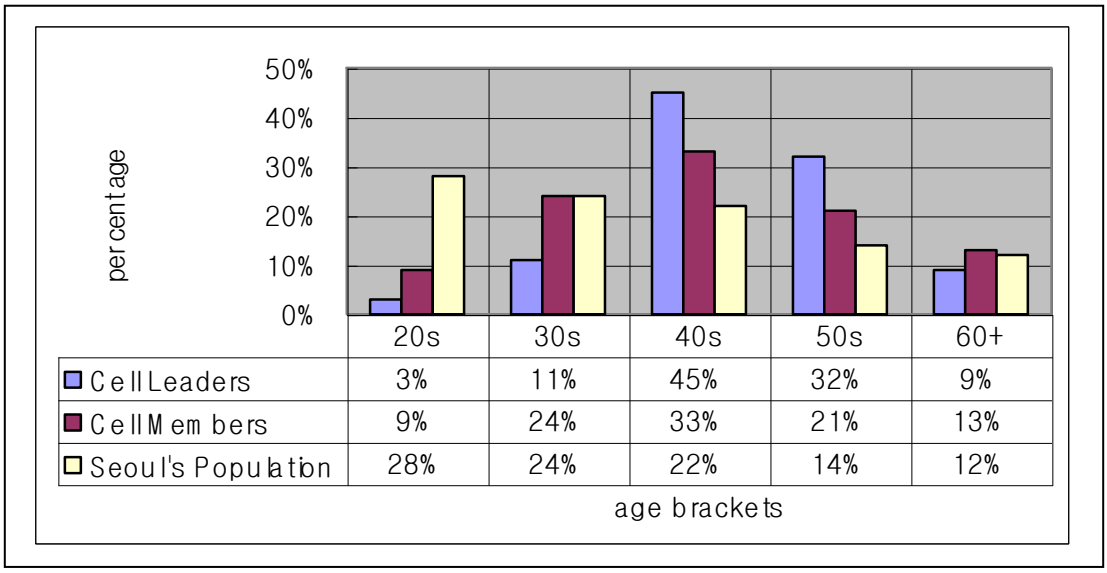


FIGURE 13

COMPARISON OF AGE BRACKET BETWEEN CELL LEADERS, CELL MEMBERS, AND SEOUL'S POPULATION OVER TWENTY YEARS' OLD

(Kim, H. G. 2002 and Korean National Statistical Office 2002:422)

Therefore, a suggestion would be to reorganize cell groups according to age groups in a more extended regional district. In fact, six percent of the respondents say that they have difficulty in meeting because of the age gap (see Figure 15). Therefore, my suggestion is to reorganize cell groups in a way in which existing cell groups are changed from a region-based cell to a relation-based cell. However, we need to consider the regional proximity because physical distance affects the meeting itself (ten percent of the respondents are concerned about distance, see Figure 15). Thus, if the existing regional boundaries of cell groups were extended, more human resources could be secured to organize a relation-centered cell group (this may not apply to small churches).

Size and Attendance at Cell groups

The respondent cell groups have 7.6 people on average who are members and 5.3 people on average who are attendees (see Figure 14). First, according to cell group size, half of the respondent cells (fifty-one percent) have five to ten members, and twenty-five percent below five people, twenty percent between ten to fifteen people, and three percent over fiftenn people. The cell's membership differs according to each church. For instance, church A-2 has on average of 4.1 people in the cells, while church C-1 has 13.4 people on average in the cells.

Second, in relation to attendance, thirty-nine percent of the cells have over a ninety percent attendance, thifty-five percent have a seventy to eighty-nine percent attendance, fifteen percent have a fifty to sixty-nine percent attendance, and eleven percent have an attendance below fifty percent. That is, seventy-nine percent of the cells have an attendance over seventy percent. The average attendance of the cells is 5.3 people. The attendance of the cells is higher in group A than in groups B and C. The percentage of the cells that have attendance over sevety percent is eithty percent in group

A, sixty-eight percent in group B, and sixty-seven percent in group C. One important aspect is that the sizes of cells do not have a direct relationship with the attendance. An interesting thing is that church A-2 shows the highest attendance (sixty-five percent of the cells have an attendance an attendance over ninety percent) in spite of the cell's smallest size, while church A-4 shows the lowest attendance (only twenty-three percent of the cells have an attendance over ninety percent) in spite of the cell's large size.

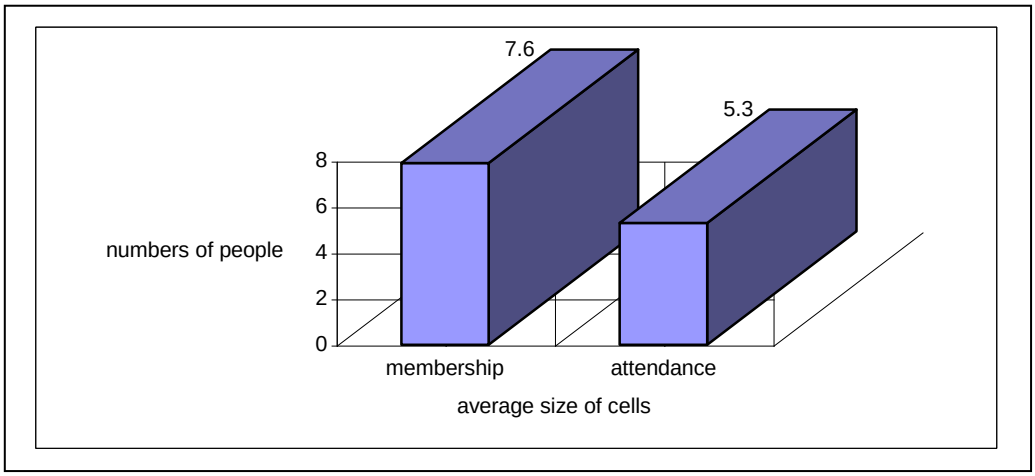


FIGURE 14

AVERAGE MEMBERSHIP AND ATTENDANCE OF CELLS

Third, most cells express the difficulty of meeting due to time conflicts (see Figure 15). To the question, "What difficulties does your cell have at the meeting?", the responses are "the different time needs of cell members" (forty-nine percent), "far distance" (ten percent), "not having a comfortable meeting place" (six percent), "age gap" (six percent), "others" (fifteen percent), and "no response" (thirteen percent). Among the fifteen percent who responded with "others", there are "no problem", "busy life", "child-care", and "lack of members' passion". A remarkable thing is that half of the respondent leaders state that they have difficulty in cell meetings due to members'

different time needs. This is directly related to the changing urban context and living pattern of people.

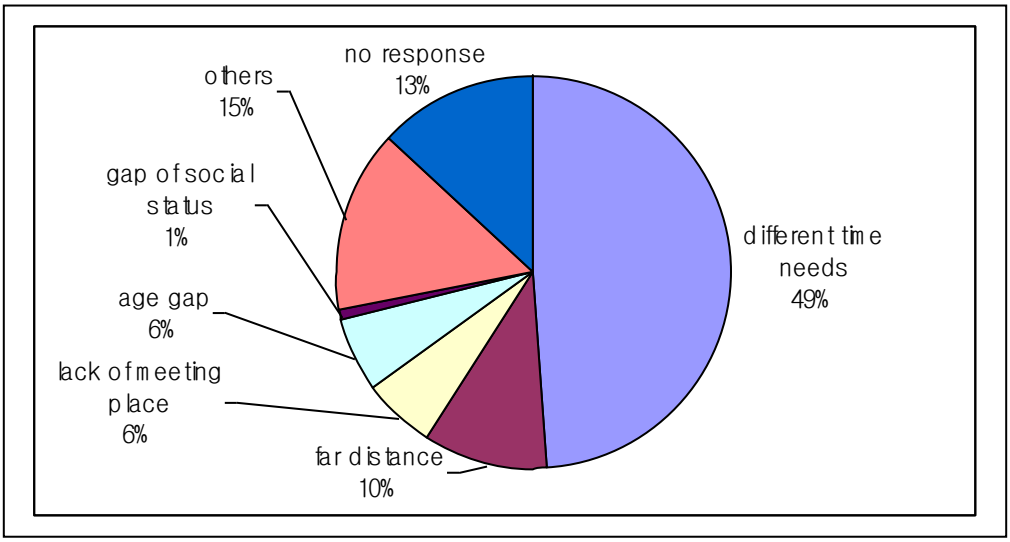


FIGURE 15

DIFFICULTIES IN ATTENDING CELL MEETING

Evaluations on Cell's Important Functions

In the following section, I present evaluations of the cell's eight important functions of the selected churches. Most cells tend to have weaknesses in realizing the essential nature of church while showing some strengths in adjusting to their cultural context.

Evangelism

Most cells are not active in evangelism and do not make daughter cells in spite of church growth. This means that church growth is not only slow but also is primarily due to transferred believers. I will state the result in three categories.

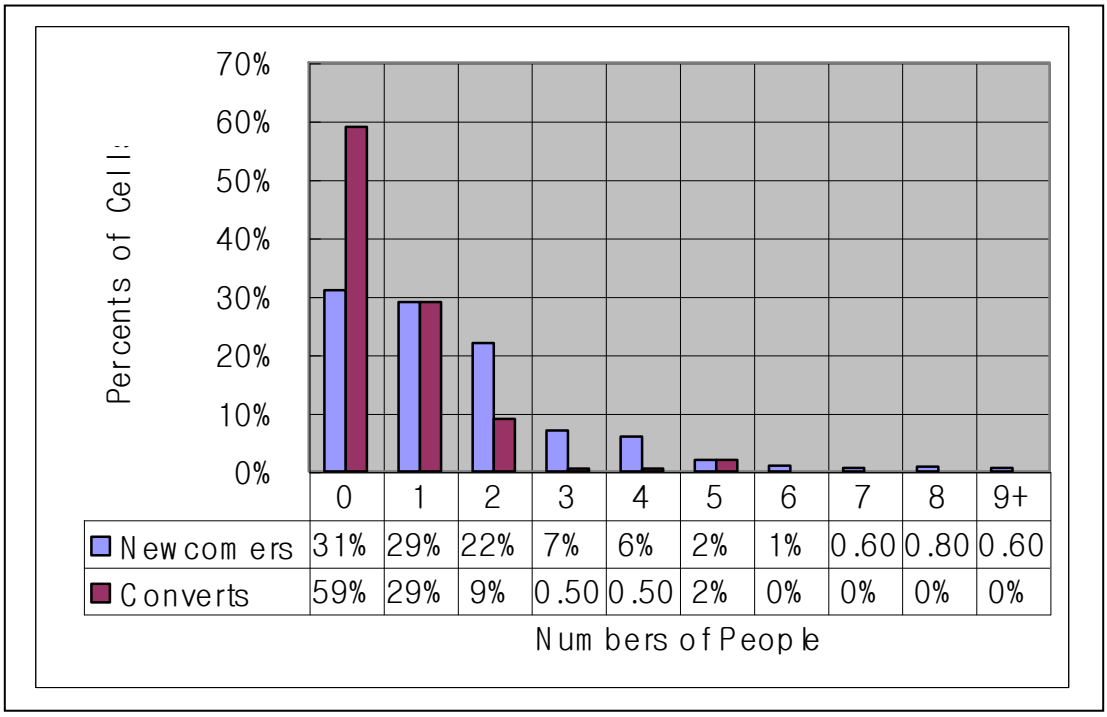
Newcomers and Converts of Cells

Most cells are inactive in winning souls and their growth depends primarily upon transferred believers from other churches. First, thirty-one percent of the respondent cells did not have any newcomer during the previous year; twenty-nine had only one; twenty-two percent had two; and seven percent had three. Second, fifty-nine percent of the respondent cells did not have any converts in the last year; twenty-nine percent of them had only one; and nine percent had two (see Figure 16). In other words, each respondent cell had 1.4 newcomers (a total of 378 newcomers) and 0.5 converts (a total of 148 converts) on average in the last year.[3] These cell groups are the ones representing growing churches in Seoul. This numerical plateau of the cells suggests that 1.5 percent of the growth rate of the KPC during the ten year from 1989 to 1998 is true (Hanmijun 1998:35). Figure 17 shows the proportion between the transferred and new converts among the newcomers of the respondent cells during the last year. Among the newcomers to cells, thirty-nine percent are the transferred while sixty-one percent converted. This ratio is slightly dependent upon church size. The rate of converts is thirty-four percent in group A, forty-four percent in group B, and forty percent in group C.

The growth of large churches depends upon transfer more than the small churches and medium-sized churches. In this case, Christian Schwarz's report is only minimally true in the Korean urban churches: "the evangelistic effectiveness of minichurches is

[3] Cf) According to Hanmijun's report, 28.5 percent of Christians actually did evangelistic activity, and those who evangelized won at average 3.5 people in 1998 (Hanmijun 1998:97).

statistically 1,600 percent greater than that of megachurches" (Schwarz 1996:48).[4] The proportion (sixty-one percent) of the transferred among the influx of the churches is similar to the ratio (sixty percent) of those who switched churches in the cities (Hanmijun 1998:70).



	0	1	2	3	4	5	6	7	8	9+
Newcomers	31%	29%	22%	7%	6%	2%	1%	0.60	0.80	0.60
Converts	59%	29%	9%	0.50	0.50	2%	0%	0%	0%	0%

FIGURE 16

COMPARISON BETWEEN NEWCOMERS AND CONVERTS IN THE THE CELL GROUPS

[4] I know that I cannot directly compare my report with Schwarz's report because I deal with only growing churches and my categorization of church size is different from his. But Hanmijun's report is different from my survey because of the same reason above. According to the report, in Korea, the members of large churches are more active in evangelism than those in small churches. The percentage of members who evangelize is 36.2 percent in the large churches, 31.1 percent in the medium-sized churches, and 28.7 percent in the small churches. The rate that the evangelized people become church members is also higher in the large churches than in small churches: 88.1 percent in the large churches, 73.6 percent in the midium-sized churches, and 66.7 percent in the small churches.

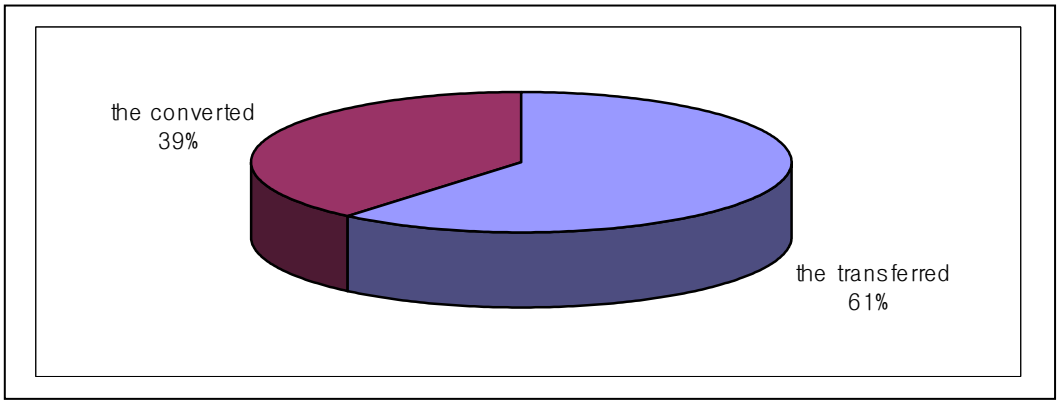


FIGURE 17

PERCENTAGES OF TRANSFERS AND CONVERTS AMONG THE NEWCOMERS TO CELLS IN THE YEAR OF 2002

Third, seventy percent of the respondent cells never had a convert, while only thirty percent have had new converts from 2002 to last year. This ratio is similar in most churches. For example, in church B-4, only seventeen percent of the respondent cells did not have newcomers, twenty-two percent of them did not have new converts, and twenty-six percent of them did not have converts. That is, this church had more converts than other churches. If fact, between 2001 to 2002, among the 518 newcomers of this church, fifty percent were converts (see Appendix B).

Drop-Outs and Multiplication of Cells

First, most cells do not lose their existing members in spite of fewer newcomers or converts. Sixty one percent of the respondent cells did not lose a member, nineteen percent of them lost one, and fifteen percent of them lost two. This ratio does now show a remarkable difference according to church size. The ratio of cell groups that never lost a member is sixty-four percent in group A, fifty-five percent in group B, and sixty-nine

percent in group C. The surveyed churches are all growing churches. If they had more drop-outs and fewer newcomers, they would not grow.

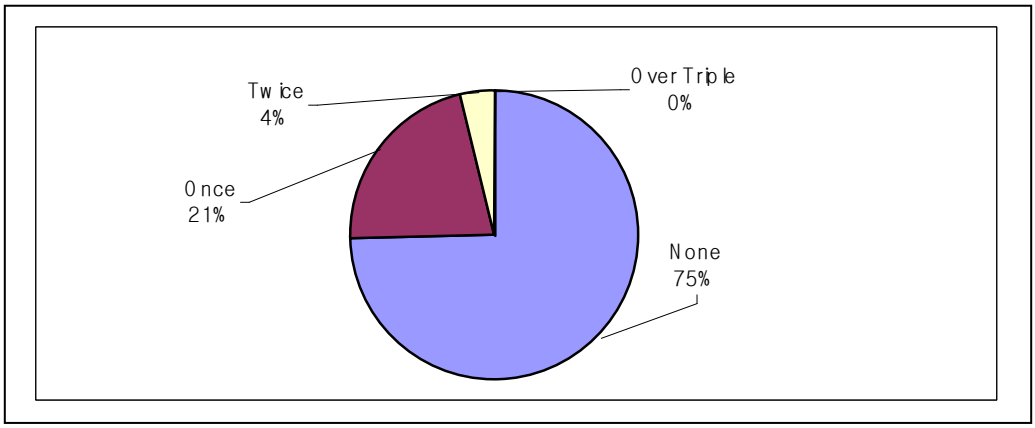


FIGURE 18

EXTENT TO WHICH THE THE CELL GROUPS MULTIPLIED

Second, most cells have not experienced multiplication between 2000 to 2002 (see Figure 18). Seventy-seven percent of the respondent cells failed to multiply, whether it is due to growth or policy. Twenty-two percent of them birthed one cell group, four percent of them two, and none of them experienced over triple. This shows that the influx of newcomers is not enough to make daughter cells. In fact, only five percent of the respondent cells had over five newcomers in the year 2001. It can be said that the multiplication of cells takes place primarily through the strategy of church growth by cell's multiplication rather than from the addition of newcomers. At the same time, this shows that most cells are not successful in making daughter cells.

The sterility of most cells is a serious problem. In a sense, a cell group that cannot win souls or multiply is no longer a cell, as it does not contribute to the growth of

the body. Why cannot most cells make a daughter cell? I think this is directly related to the policy and structure of the cell group. Most churches train cell leaders and match them to newly established cells. This policy does not allow cell groups to develop their ability to reproduce by themselves, but instead, leads them to depend upon a church's distribution of newcomers. I found that only one church had a policy in which an appointed leader has to begin his or her own cell group by winning converts, not by sending him to an existing cell group.

Reasons Cell's Plateau

Most respondent cell leaders (sixty-three percent) ascribe their cells' plateau to the members' indifference to evangelism, eleven percent to the location difficult to growth, five percent to many drop-outs, four percent to other church affairs, nine percent to other reasons, and eight percent with no answer (see Figure 19). The issue here is that most cell leaders attribute their cell's plateau to the lack of evangelistic activity. This is in accord with the report by Hanmijun that 71.5 percent of the Korean Christians do not engaged in evangelistic activity. The three major reasons for failure to engage in evangelistic activity are a "busy life" (40.6 percent), "their own non-conformity between faith and behavior" (25.4 percent), and "lack of willingness and courage" (22.3 percent) (Hanmijun 1998:96-97).

I believe that the negligence or failure in evangelism is not only due to individual unwillingness, but also the contextual factors outside the church. The evangelistic activity of the Protestant church is the most active among three major religions in Korea. This shows that most churches emphasize evangelism and most Christians regard evangelism as an important duty. Nevertheless, in Korea, most non-Christians (84.3 percent) do not like Christian's evangelical activity. Moreover, the rate of drop-outs is the highest among the three religions (Hanmijun 1998:121-122). Most Koreans have a negative

attitude towards the Protestant church. In this situation, to only have the passion to evangelize at the individual or single cell group level will result in a poor harvest. One of the urgent tasks for effective evangelism for the Korean church is to recover credibility in society at large.

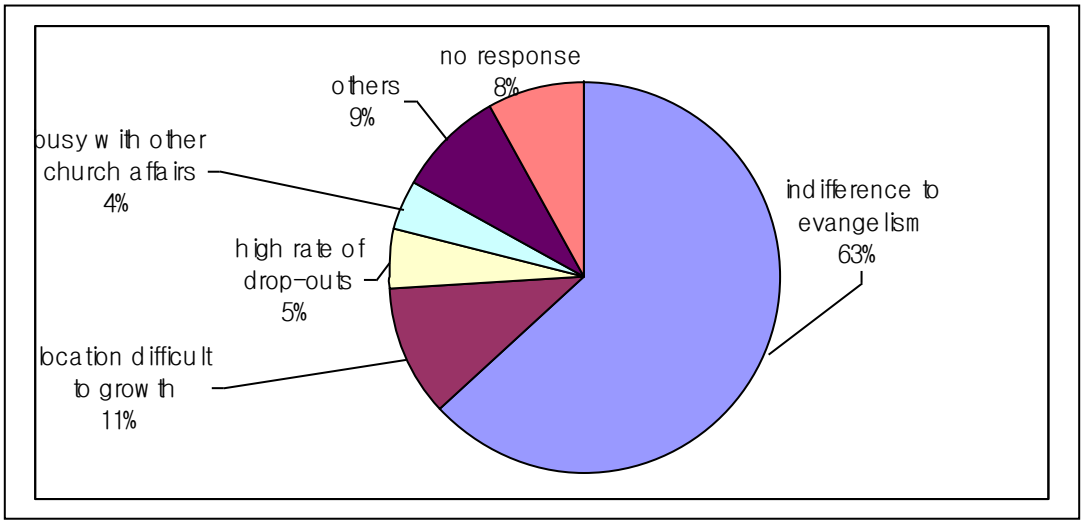


FIGURE 19

REASONS CELLS' PLATEAU

Bible Study

Most cell leaders say that their members approve of Bible study and are satisfied with the study materials they use. But the degree of satisfaction with Bible study is somewhat different according to church size. Two questions are assigned to this category. The first question is, "How helpful do you believe the Bible study is to the members' faith and lives?" The answers are "very helpful" (fifty-eight percent), "fairly helpful" (thirty-eight), "not very helpful" (three percent), and "unhelpful" (one percent). Most respondent cell leaders (ninety-six percent) think that the Bible study itself is

helpful to members' faith and lives. The percentage is different according to church size. Those who marked "very helpful" occupy seventy percent in group A, forty-three percent in group B, and fifty-four percent in group C.

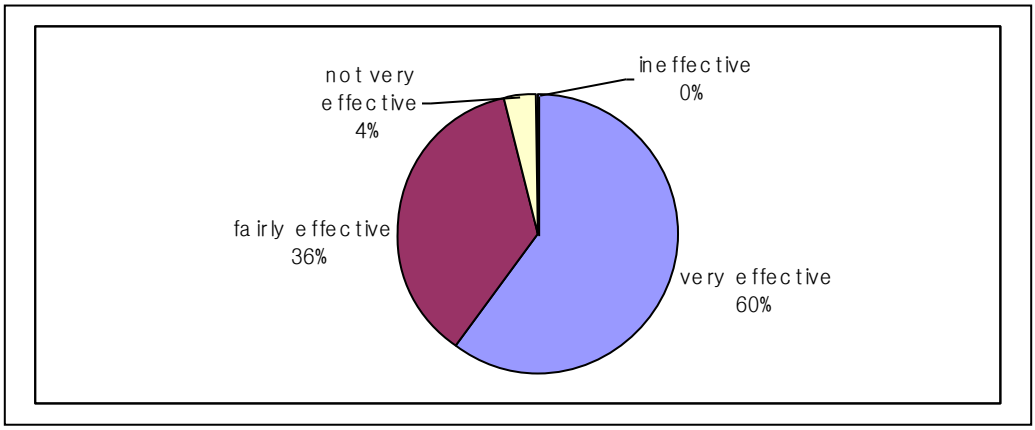


FIGURE 20

EFFECTIVENESS OF STUDY MATERIALS TO CELL MEMBERS

The second question is, "How effective is the study materials in meeting the members' needs?" The answers are "very effective" (sixty percent), "fairly effective" (thirty-six percent), "not very effective" (four percent), and "ineffective" (zero percent) (see Figure 20). Most cell leaders (ninety-six percent) believe that their study materials are effective, but this rate also varies according to church size: In group A, seventy-four percent of them marked "very effective", but this rate is forty-seven percent in group B and forty-six percent in group C.

Two reasons are considered for the difference: 1) The churches in group A have study materials which are made and published by themselves. Thus, they can make study materials that meet people's needs. The churches in group C do not have such an ability.

They use study materials already published by others. Thus, the degree of satisfaction with study materials of group C is lower than in group A. 2) In group A, cell groups are organized more homogeneously than in group C, because group A churches have abundant human resources. So cell members in group A have more opportunities to study the Bible and share their experiences at the same levels of age, education, or social status than cell members in group C. The latter issue is more fundamental than the former. However well the study materials are made, they will not satisfy the cell group members if the cell group is composed of diverse ages. People in their thirties have different needs and concerns from people in their fifties. Therefore, the re-composition of cell groups based on the members' needs or relationship will be helpful in raising the degree of satisfaction with study materials.

The degree of satisfaction with Bible study is related to the degree of satisfaction with study materials. The satisfaction with the study materials is not only due to the quality of the study materials themselves. It is also related to other factors such as the teaching method, the homogeneity of members, the atmosphere of cell meeting, and so forth.

Fellowship

Most cell leaders believe that their cells are comfortable enough for members to share their personal problems and to demonstrate their gifts to some extent. Three questions are asked in relation to this area. The first question asks if the cell meeting is comfortable enough for members to share their personal problems and to be helped from others. The answers are "very comfortable" (fifty percent), "fairly comfortable" (forty-five percent), "not very comfortable" (four percent), and "not at all" (one percent). This ratio does not show a remarkable difference due to church size, but rather a difference according to each church. The second question is "What extent do cell members identify

and demonstrate their gifts through the cell meeting?" The answers are "very much" (twenty-five percent), "fairly much" (forty-nine percent), and "not very much" (twenty-three percent), and "not at all" (three percent) (see Figure 21). This ratio also does not differ due to church size, but according to each church.

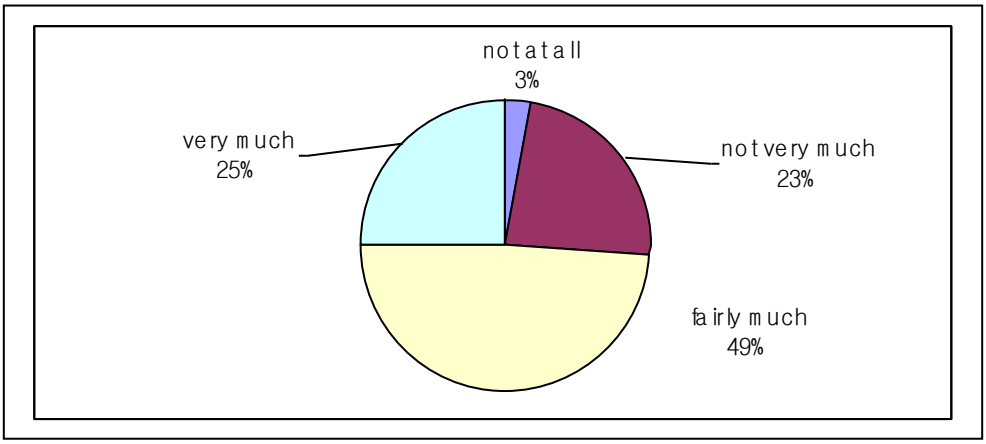


FIGURE 21

DEMONSTRATION OF GIFTS BY CELL MEMBERS

The degree of comfort in the cell meeting is not proportional to the degree of demonstrating members' gifts. An assumption is that good relationship and atmosphere support the demonstration of spiritual gifts, but the result varies slightly from the assumption. The relationship in the cell meeting is generally good, but the degree of demonstrating members' gifts is not associated with the degree of a good atmosphere. For example, in church A-3, eighty-two percent marked "very comfortable", but only thirty percent think that their members demonstrate the gifts very well; in church C-2, ninety percent marked "very comfortable", but only forty percent think that their cell members demonstrate spiritual gifts very well.

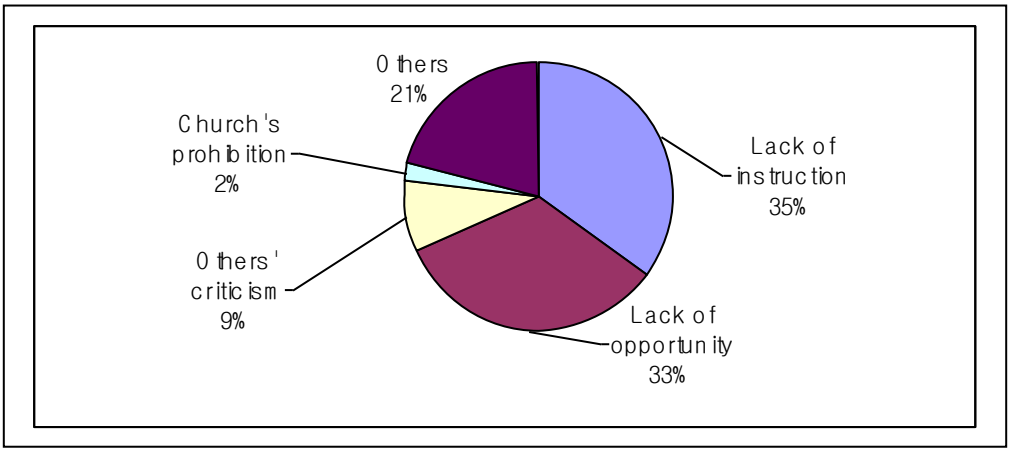


FIGURE 22

HINDRANCES TO DEMONSTRATION OF GIFTS BY CELL MEMBERS

The third question may be the answer to why there is a gap between the degree of comfort and the degree of the demonstration of gifts. It is asked, "What is the primary reason if your members do not demonstrate their gifts?" The answers are "because they are not taught in identifying and demonstrating their gifts" (thirty-five percent), "because they do not get the opportunity to do that" (thirty-three percent), "because they are afraid of others' criticism" (nine percent), "because the church does not allow it" (two percent), and "others" (twenty-one percent) (see Figure 22). This percentage is similar in most churches.

Therefore, it can be said that most cell members keep an intimate relationship with each other to some extent. However, they are not active in demonstrating their gifts through cell meetings because they have not been taught or had the opportunity to do so (total sixty-eight percent). This is related to the cell's plateau, the church's policy on cell groups, or the styles and purpose of meeting (e.g. a teaching emphasis). Most cell groups

have not multiplied in the last two years. The members have kept a relationship with one another without change in the last two years. It is not strange that the members know one another very well. If the intimate relationship among cell members is not helpful in demonstrating the gifts of the members, this will drive the cells into the situation of introversion or stagnation instead of growth (Gibbs 1997:225ff).[5] On the other hand, many church members today, particularly in Seoul, have a high education, a good foundation of biblical knowledge, and a strong desire for self-realization. They want to demonstrate their gifts freely, beyond the level of simply being taught or nurtured. However, most urban churches are not successful in leading them to identify their gifts and do not allow them to demonstrate them in a degree that church members want.

On the contrary, many urban churches have regarded cell groups as only the best means for church growth and the convenience of church administration. They have not taught about the importance of evoking gifts nor offered opportunities to demonstrate gifts to the members. Instead, they have a controlling leadership style at the single cell level or church level.[6] From my interview with many lay people, I felt that they wanted to have the opportunities to demonstrate their gifts and their churches to provide them with appropriate ministries. I believe that this is the time that most churches should enable their members to identify and demonstrate their gifts through their lives. It is time for each church to focus on spiritual growth and self-realization of each individual, rather than on church growth and church affairs.

Activity

One question is asked in relation to cell leaders' activity, "With what activities are you more engaged?" This question allowed multiple choices. The responses are

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[5] Peter C. Wagner uses the word "koinonites" in his book (1996:89ff).

[6] See "the weaknesses of cell-based church" in this paper (Pp. 44-46).

"prayer" (thirty percent), "having members keep a good relationship among members" (twenty-three percent), "preparing and doing Bible study" (twenty-one percent), "visiting and phoning members" (seventeen percent), "counseling" (five percent), "evangelism" (two percent), "social service" (one percent), and "others" (one percent) (see Figure 23). This ratio is similar in most churches. Cell leaders spend most of their time maintaining cells. Only three percent of the cell leaders spend their time in evangelism and social service.

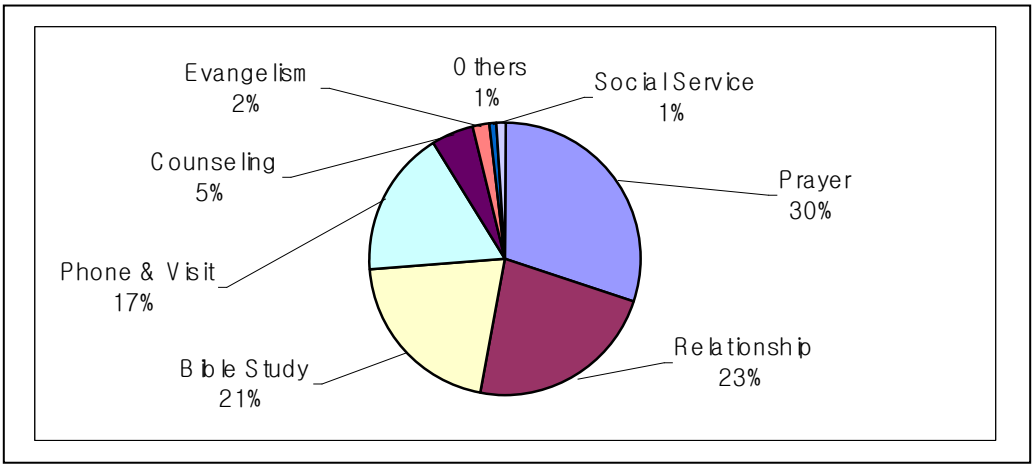

FIGURE 23

ACTIVITIES OF CELL LEADERS

The possible reasons cell leaders spend most of their time in cell maintenance are numerous: church policy, leaders' training, members' characteristics, or people's primary concern. The important thing is that the concern of the cell leader and time involved help determine the direction and character of his or her cell. In this sense, most cells no longer stand on the front line of evangelism, but instead are content with the status quo. The proportion of time and endeavor reveal the primary concerns of the present churches.

The reality is that church growth depends primarily upon transferred believers, therefore the best policy for church growth is to prevent drop-outs of the existing members and try to attract newcomers. It is inevitable for pastoral staff or cell leaders to spend their time and endeavor for the service of existing members. The urgent task of the Korean urban church is to go to the front line of winning souls as well as serving the existing members.

Leadership

Five questions are asked in relation to the category of leadership. The first question concerned the job satisfaction of cell leaders. Most cell leaders believe that they are satisfied with their job: "very satisfied" (fifty-one percent), "somewhat satisfied" (forty-two percent), "not much" (six percent), and "not at all" (one percent). This ratio is similar in most churches except one of the churches in group C.

Second, "How useful was your training to be a cell leader to undertake the role of a cell leader in the present group?" The answers are "very useful" (twenty-six percent), "fairly useful" (fifty-five percent), "not very useful" (seventeen percent), and "not at all" (two percent). Most cell leaders (eighty-one percent) feel that their job training is useful for doing their job. However, only twenty-six percent of them answer that their cell leader training is very useful. Nineteen percent of them did not find their job training useful. Third, sixty percent of the respondent cells have an apprentice leader while forty percent do not. Generally, the cells of group A and B have an apprentice leader, while the cells of group C do not. In group C, only thirty-eighty of the cells have an apprentice leader, while sixty-two percent do not.

Fourth, "What difficulties do you have in doing your job as a cell leader?" The answers are "no helper in cell" (twenty-nine percent), "hard work of cell leader's job" (seven percent), "hierarchical authoritarianism of church" (seven percent), "lack of support from church" (six percent), "others' (sixteen percent), and "no response" (thirty-

five percent) (see Figure 24). Many cell leaders say that they do not have helpers in the cell. This relates to the previous question. That is, forty percent of the cells do not have an apprentice leader. The answer of "others" includes three main responses: no problem, cell leaders' personal problems, and cells' problems. Cell leaders' personal problems are primarily their personal weakness of faith and passion, while cells' problems are primarily the lukewarm attitude towards cell meetings. One third of those who marked "others" responded that they have no problem. Above all, it is remarkable that thifty-five of the respondents did not mark any item.

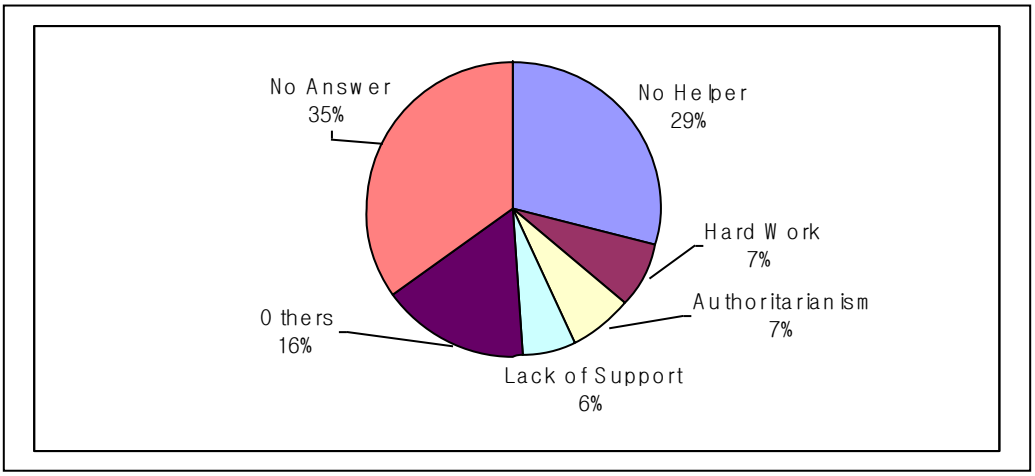

FIGURE 24

DIFFICULTIES IN CELL LEADERS' DOING THEIR JOB AS CELL LEADERS AT THE SINGLE CELL LEVEL

Fifth, "What problems do you find in the cell system or structure in the church?" The answers are "no problem with this system" (sixty-three percent), "people hardly demonstrate gifts" (sixteen percent), "secular attitude of church leaders" (eight percent),

"too hierarchical" (one percent), "others" (seven percent), and "no answer" (five percent) (see Figure 25). Most cell leaders are satisfied with the present structure of the church. The degree of satisfaction with the present structure is lower in group C (forty-five percent) than in group A (seveny-four percent). I can say that a considerable number of cell leaders do not have any difficulty in executing their job and are satisfied with the present cell structure. The degree of satisfaction is higher in group A than in group C.

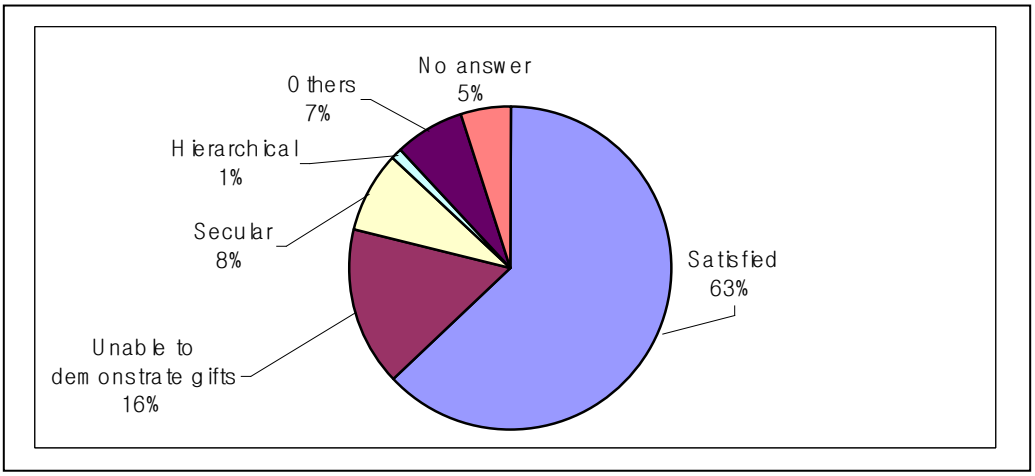

FIGURE 25

DIFFICULTIES OF CELL LEADERS' DOING THEIR JOB AS CELL LEADERS AT THE CHURCH LEVEL

Moreover, the cell leaders of group C (twenty-four percent) have more difficulty in demonstrating their gifts than in group A (eleven percent). However, it is still a big issue when sixteen percent of the respondent cell leaders admit the problem in demonstrating gifts and eight percent of them marked "secular attitude of church leaders". This means that they believe that their leaders have more concern about their

fame, authority, or personal relationship than love, honesty, or humility. This relates primarily to the personality of church leaders.

Most cell leaders (ninety-three percent) are satisfied with their duty. Most of them (ninety-eight percent) regard the cell group as the most important organization in the church. Sixty-three percent of them are satisfied with the present cell group structure of their churches. This shows that the surveyed churches are cell-based churches and regard cell leaders as important workers in the church. These attitudes of cell leaders have become one of the primary forces of the growth of the surveyed churches.

Nevertheless, they identify some difficulties in executing their job: no helpers, lack of support, and fatigue of job in the single cell level, and the limitation of demonstrating their gifts and a secular attitude of church leaders at the church level. The difficulties in the single cell level are directly related to the difficulties in the church level. They appeal to the lack of helpers because forty percent of them do not have helpers. This supports the fact that churches do not pay attention to the need for training apprentice cell leaders. This negligence is related to the failure of cell's multiplication. The lack of helpers results from the church's failure to appoint helpers to their cells. This shows the lack of support from the churches. It is remarkable that cell members have difficulty in demonstrating the gifts in the present cell structure. As is mentioned above, seventy-five percent of them do not think that their members demonstrate the gifts to the degree of "very well". This problem is also related to the cell group structure which does not offer them the opportunity and instruction for demonstrating gifts. This is further related to the hierarchical authoritarianism (eight percent) and secular attitude (eight percent) of church leaders.

The cell group structure needs to change despite the fact that sixty-three percent of cell leaders state they are satisfied with the present structure. When the present

structure is changed to a gift-oriented structure, people with gifts will encourage each other to demonstrate their gifts.

Relationship with Other Programs within the Church

Most cell leaders believe that the cell group is the most important organization in the church, but the cell group does not contribute to church growth and the evangelism of the church in proportion to its importance in the church. Four questions are asked in relation to this category. First, "Do you think that the cell group is the most important organization in your church?" Eighty-one percent of the respondent leaders answered "absolutely yes" and fifteen percent "fairly yes" (see Figure 26).

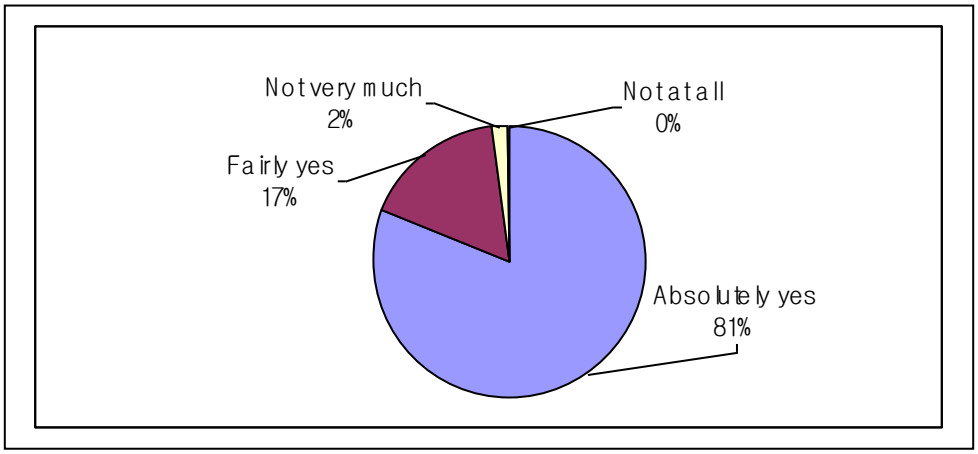

FIGURE 26

CELL LEADERS' RECOGNITION OF CELL'S IMPORTANCE WITHIN THE CHURCH

Second, "How many other jobs in addition to the cell leader do you have in the church?" The answers are "none" (twenty-one percent), "one" (thirty-two percent), "two" (thirty-one percent), and "over three" (sixteen percent) (see Figure 27). This ratio

is similar in group A and C. Group C shows the following: “none” (twelve percent), “one” (twenty-seven percent), “two” (thirty percent percent), and “over three” (thirty-one percent). The rate of cell leaders that have over one job is higher in group B (eighty-eight percent) than in group A (seventy-five percent) and C (seventy-three percent).

Third, “Have you experienced any conflicts with other programs within the church because of your cell’s ministry?” The responses are “never” (forty-one percent), “not much” (forty percent), “fairly much” (seventeen percent), and “very much” (two percent). Fifty-nine percent of the respondents have experienced some conflict even though some of them did not take it seriously. This result is related to the fact that most cell leaders (seventy-nine percent) have other jobs in the church.

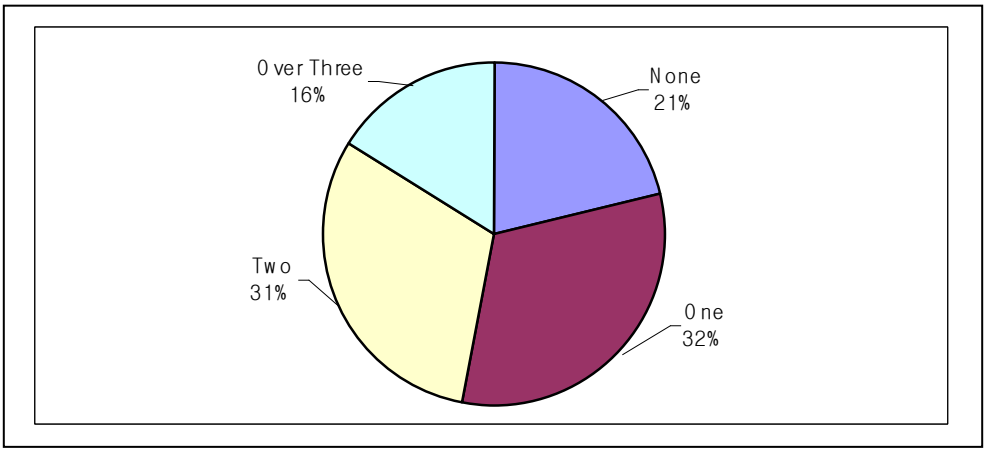

FIGURE 27

NUMBER OF CELL LEADERS’ JOBS IN ADDITION TO LEADERSHIP WITHIN THE CHURCH

Fourth, “How much do cells contribute to growth and evangelism in your church?” The answers are “very much” (forty-five percent), “fairly much” (forty-one percent), “not much” (eleven percent), and “not at all” (three percent) (see Figure 28).

This result compared with the result of the first question of this category suggests that eighty-one percent of the respondents absolutely believe that the cell group is the most important organization in the church, but here only forty-five percent of the respondents believe that the cell group greatly contributes to evangelism and church growth. This suggests that many cell groups do not perform their roles in proportion to their perceived importance.

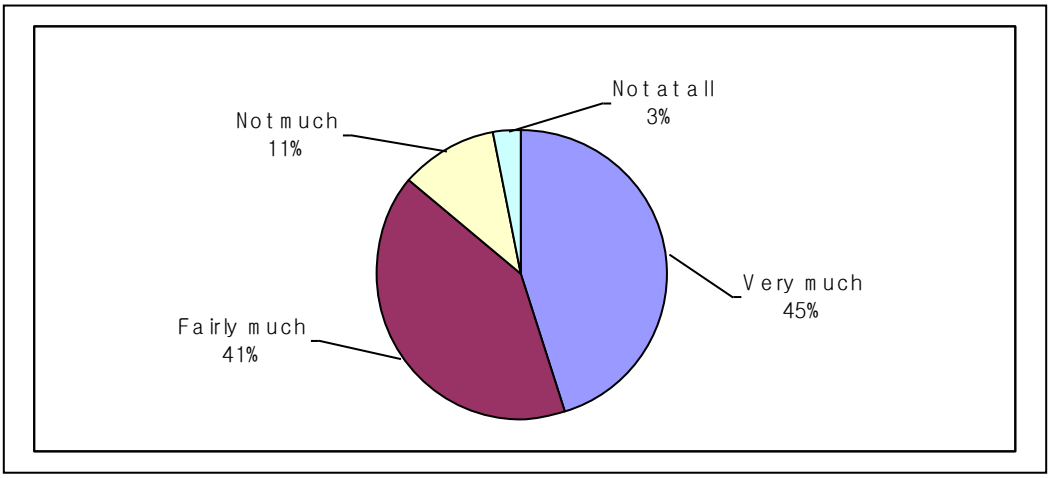

FIGURE 28

CELL LEADERS' RECOGNITION OF CELL'S CONTRIBUTION TO EVANGELISM AND CHURCH GROWTH

If cell groups are both the basic building block and the most important organization of the church, they should surely contribute to church growth and evangelism and the church should fully support them. It is true that the cell group is regarded as the most important organization. But cell groups do not contribute to the growth and evangelism of church in proportion to its importance in the church. This means that cell groups do not function theirs essential role or execute their mission in the

structure of the surveyed churches. It may be related to the fact that most cell leaders have multiple jobs. In fact, seventy-nine percent of them have experienced some conflicts between the cell leader's job and other jobs in the church. This means that the cell group is regarded as the most important organization by cell leaders, but in reality it is not treated and supported as much as its importance. In my opinion, it is because most churches do not understand the full conception of cell group ministry and still maintain, to some extent, a hierarchical structure.

Relationship with Neighborhood

Many cell leaders believe that their cells have made a good impression upon their neighborhood. Nevertheless, most cell leaders are not positive in both inviting non-Christians to their meetings nor do they participate in secular meetings of their neighborhood. Four questions are assigned to this area. First, "In your thought, how well-known is your cell to its neighborhood?" The answers are "unknown" (seventeen percent), "somewhat known" (fifty-six percent), "well known" (twenty-three percent), and "I do not care whether we are well known or unknown" (four percent). The rate of "unknown"is higher in group C (forty-one percent) than in group A (twelve percent) and B (fifteen percent). The lower rate of "unknown" in group C may be due to the church itself, rather than to cell groups. Group C churches are not well-known to people, so their cell groups are not well known. In general, most cell leaders (seventy-nine percent) think that their cell meetings are known in their neighborhood.

Second, "How much do you believe your neighborhood likes your cell?" The answers are "very much" (sixteen percent), "somewhat" (thirty-five percent), "not at all" (sixteen percent), and "I do not care about the neighborhood's response" (thifty-three percent) (see Figure 29). This percentage is different according to church size. Both group A and B show a similar rate. But, in group C, this becomes "very much" (thirty-

eight percent), “somewhat” (twenty-six percent), “not at all” (eighteen percent), and “I do not care about the neighborhood’s response” (eighteen percent). Two things need to be considered. One is that half (fifty-one percent) of the respondents think that their cells make a good impression on the neighborhood. The other is that a great many of the respondents (thirty-three percent) have an indifferent attitude toward their neighborhood. This rate is higher in the big churches (thirty-seven percent) than in the small churches (eighteen percent). This is due to the following. Small churches are sensitive to their neighborhood because their survival and growth are more related to their neighborhood, compared to large churches.

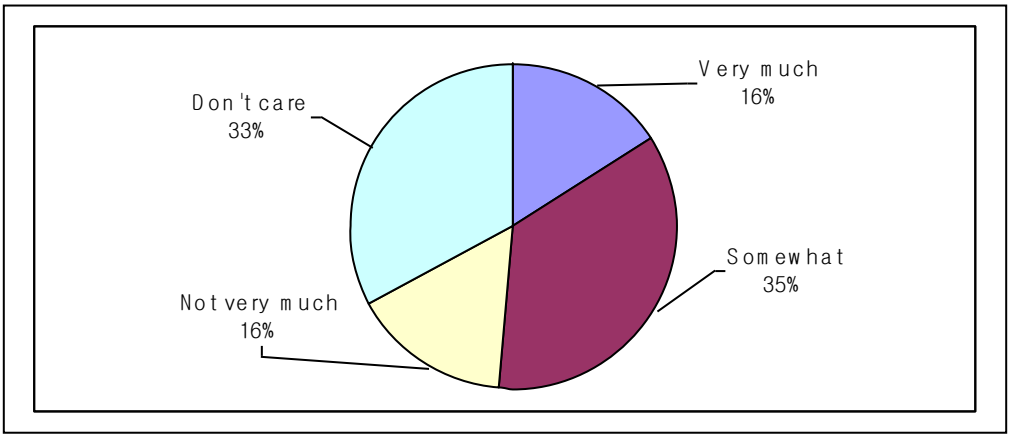

FIGURE 29

CELL LEADERS’ BELIEF IN NEIGHBOURHOOD’S RESPONSE TO CELLS

Third, “Have you invited non-Christians to your cell?” The answers are “never” (thirty-nine percent), “not very often” (twenty-five percent), “fairly often” (thirty-four percent), and “very often” (two percent) (see Figure 30). Most cells (sixty-four percent) are not positive about inviting non-Christians to their cells. What is interesting is that one

C church insists upon its good fellowship with its neighborhood, but its cells never invite non-Christians to the cells. Fourth, "How often do you participate in secular meetings of your community?" The answers are "never" (twenty-six percent), "not often" (twenty percent), "fairly often" (thirty-four percent), and "very often" (seventeen percent). This ratio slightly differs according to the church.

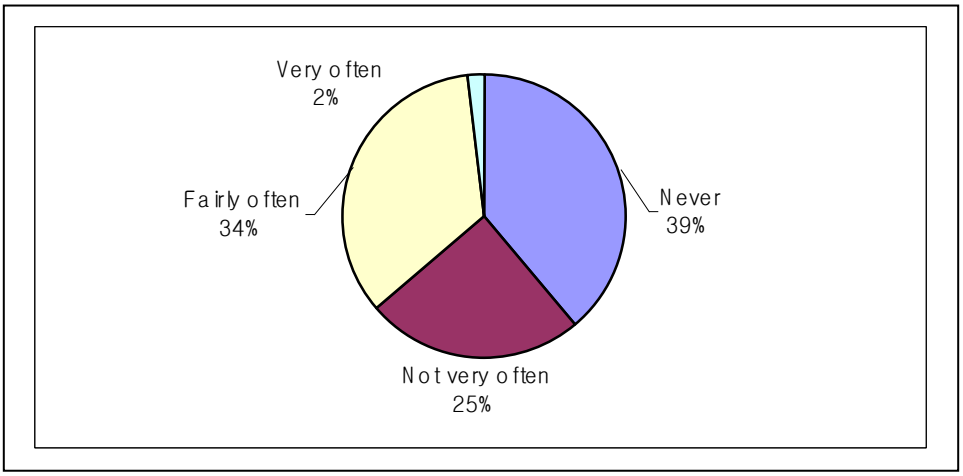

FIGURE 30

FREQUENCY OF CELLS' INVITATION OF NON-CHRISTIANS TO THEIR CELLS

Most cells do not have a good and intimate relationship with their neighbors. More precisely, they have no relationship with their neighborhood. Most cell leaders (seventy-five percent) do not have the confidence that their cells are known to their neighborhood. Only twenty-six percent of them believe that their neighbors like their cells. Most of them do not invite their neighbors to their cell meetings or attend the secular meetings in the neighborhood. A remarkable thing is that thirty-three percent of them do not care about the neighborhood's response. This trend is much more apparent

in group A than in group C. The Korean urban churches do not have a good relationship with the neighborhood community.

This is related to the attitude of the Korean people toward the church. According to a survey by Hansinyon, most Korean people have a negative attitude toward the KPC, compared to other major religions.[7] Sixty-nine percent think that the KPC is self-centered and indifferent to society. Seventy-six percent think that the KPC pays more attention to the extension of its influential power (or growth) than the pursuit of truth (cf., only 35.1 percent about Catholicism and 35.0 percent about Buddhism) (2003). These data are similar with the data by Hanmijun in 1998, where it was shown that the KPC earned less credit in social service, almsgiving, quality of leaders, and answer to personal spiritual issues. The church has made a negative impression on society because of its concern over expansion, its negligence for the pursuit of truth, its strong emphasis on church donation, its division into too many denominations, its individualism, and the selfishness of pastors (1998:117-126).

This evaluation of Koreans is directly related to the plateau of the KPC. A survey by Hanmijun shows that thirty-nine percent of non-Protestants have been invited to other religions. Out of them, 81.5 percent were invited to the Protestant church, 13.1 percent to the Roman Catholic, and 9.0 percent to the Buddhist. However, the Protestants of Korea attracted less non-Protestants despite their hard endeavors for outreach, compared to other religions that have expended little energy in their outreach endeavors. This is directly related to the negative impression that non-Christians have of the Protestant church in Korea. In fact, 84.3 percent of those who have experienced the evangelism by Protestants show a negative response to the evangelism itself (1998:121-122). They do

[7] Hansinyon's survey was conducted on 1,300 people over twenty years old. It was conducted as a one-to-one interview from Februrary 20-March 20, 2003. Hansinyon is the Korean initial of "The Institute of Theology in Hansin University" (한신연- 한신대학교 신학연구소).

not like the evangelical activity of Protestants, because they do not like the Protestant church itself. Most Christians (eighty-nine percent) admit that the indifference of the KPC toward society is one of the primary reasons of the stagnation of the KPC (*The Korean Christian Press* 2002:11).[8]

In short, the KPC does not have a good relationship nor good credibility with the community. This is one of the great factors that affect the plateau of the KPC. Why has the KPC become this way? In part, the historical relationship between the KPC and Korean society offers an explanation.

Won-Gyu Lee, a Korean religious sociologist, explains the relationship between the KPC and Korean society, dividing into six historical periods: efflorescence (1884-1919), darkness (1920-1944), stagnation (1945-1959), awakening (1960s), liveliness (1970s), and maturity (after 1980s). In the time of efflorescence when Christianity first came into Korean society, it played a leading role in the modernization of Korean society, meeting the needs of the young and educated people who were seeking it. Also it permeated successively among the poor and lower, preaching the gospel of salvation. However, in the period of darkness when Japanese power severely persecuted the KPC and the Korean people, most Western missionaries and Korean church leaders were forced to leave the country. The KPC became eschatological and mystical, retreating from social service. In the period of stagnation when the Korean war broke out, the KPC split into many denominations as a result of the influence of the split of American churches and the internal conflict of the KPC. The KPC failed to lead the Korean society in a new direction after a long period of colonialization and war.

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[8] This survey taken in 2002 by *Mission Today Magazine* was conducted on 1,000 Korean Christians composed of pastors (38 percent) and lay people (62 percent): their ages are 20s (38 percent), 30s (31 percent), 40s (20 percent), 50s (9 percent), and over 60s (26 percent); and male (48 percent) and female (52 percent).

The eschatological character and schism of the KPC, formed in these periods, determined the character of the KPC. The Presbyterian church, in particular, which comprises over sixty percent of the total Christians in Korea, focused on individual church growth in the time of industrialization and urbanization after the 1960s. As a result, the church could make a rapid growth because it offered a refuge and loving community to those who were undergoing social anomie, urbanization, poverty, identity conflict, alienation, and relative deprivation. But the church had little concern about social issues such as military dicatorship, human rights, poverty, the conflict between social classes, and the labor movement. In a sense, the indifference to social issues was considered to be conservative and biblical. In contrast to this, the Catholic church and some liberation theologians were deeply involved with social issues (2000:205-224).

Korean society has changed since 1990. The military dictatorship is over. Many people enjoy economic abundance, and a variety of leisure industries satisfy people who were looking for church. People began to evaluate the Korean Protestant Church (KPC), which kept silent and pursued its own growth, not answering questions concerning social justice during the time of the military dictatorship in the 1980s and 1990s. Their evaluation of the church was a negative one, which resulted in the church's plateau, accompanied by the difficulty of evangelism.

These are reasons why Korean urban churches do not have a good and intimate relationship with their communities in spite of their well-organized cell groups. One of the important characteristics of cell groups is to permeate the community and evangelize or change it by developing an intimate relationship with it. However, their cell group ministry is not effective in developing an intimate relationship with the community. My survey above shows that thirty-three percent of cell leaders never care about the neighborhood's attitude toward them.

This information suggests that the KPC has to re-establish its ecclesiology. God's church exists in the society (see pp. 142-149). The Jerusalem church gained its reputation from the community (Ac. 2:47). The early house churches were missional based on the community. If the church is insulated from its community, the church cannot exist or needs not to exist. Such a church becomes the church for existing believers only or may be caught in a trap of commercialism in its pursuit of individual church growth. This may drive the church to fail to realize the essential nature of the church, and cause it to givie up being an incarnational and missional faith community in the society. Of course, cell group ministry of Korean urban churches includes some biblically solid foundations or cultural relevance. However, the bottom line is that they are very weak in their community-based ministry. This affects the present plateau of the church. Therefore, it is inevitably needed to renew the policy and structure of cell group ministry in ways that develop a good relationship with the community.

Furthermore, it is desirable to develop healthy local churches in the Korean urban context. As mentioned above, the large churches are less dependent upon their communities than the small churches. The four A churches have over 20,000 adult worshippers. They have members in Seoul and even nationwide. They can survive regardless of the neighborhood's help. At the same time, they easily attract transferred believers from other small churches. As a result, small churches are decreasing even though they are the seedbeds for the big churches. If the large and medium-sized churches continue to attract the believers from small churches, and this causes a serious numerical decline in the small churches, the Korean church will have a reversal pyramid in its structure according to church size. This is not desirable because if the large churches decline, the entire Korean church will decline. Therefore, it is urgent to develop healthy small local churches, prepared to develop good and intimate relationships with

their neighbors as well as nurture growth in their communities. This is more desirable for the ongoing growth of the Korean urban church.

Impact on Community

Most cells are not positive in community service. The impact of cells on the community is poor. Four questions are asked for this area. First, it is asked whether each cell does community service or not. The answers are “not at all” (forty-one percent), “not very much” (thirty-six percent), “fairly much” (twenty percent), and “very much” (three percent) (see Figure 31). Most cells are not positive in community service. This ratio is different according to church size. The cells of group A (thirty-three percent) are more positive in community service than the cells (eight percent) of group C (cf. fifteen percent in group C).

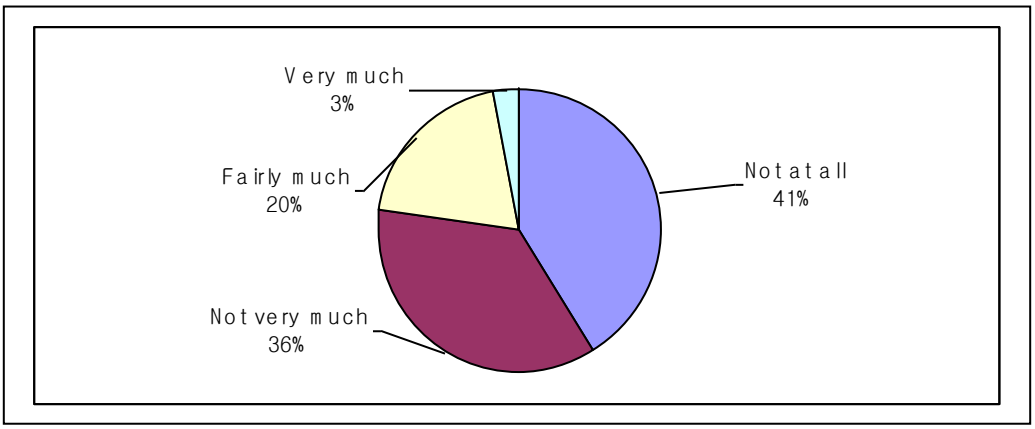

FIGURE 31

PARTICIPATION IN SOCIAL SERVICE BY THE THE CELL GROUPS

I think that the higher rate in group A is related to the fact that group A churches provide their church members with more opportunities for community service because they have more human resources, materials, and prominence, and can use these merits for big projects in the community. First, "What community services are your cells actually engaged in?" They answered they are involved in various community services: for the disabled, the old, orphans, child care, almsgiving, the blind, medical service, participation in social service projects by city, and cleaning up streets or public buildings. Most of these services are projects of churches, cities, or other charity organizations.

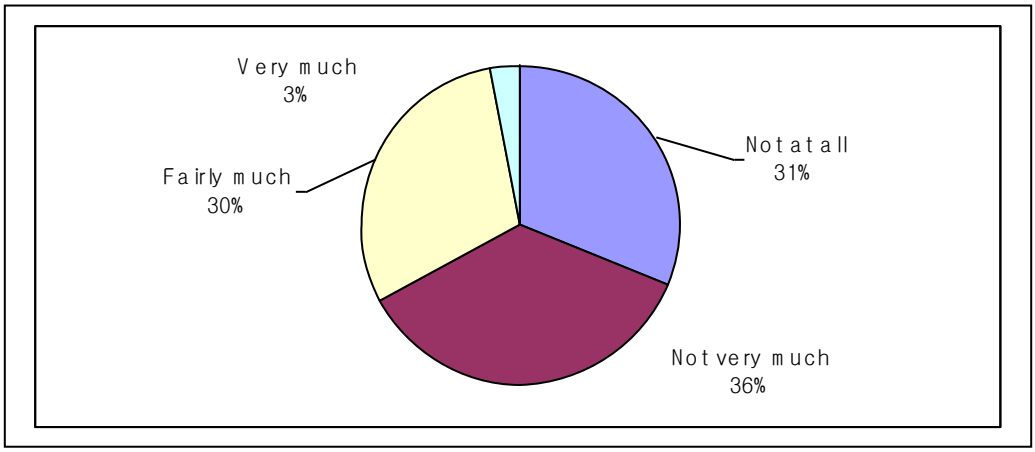

FIGURE 32

IMPACT ON COMMUNITY BY CELL GROUPS

Second, "To what extent has your cell made an impact on the community?" The answers are "not at all" (thirty-one percent), "not much" (thirty-six percent), "fairly much" (thirty percent), and "very much" (three percent) (see Figure 32). Sixty-seven percent of them do not feel that they have made an impact in the neighborhood or wider

community. This ratio is similar in most churches. Only thirty-three percent of the respondents feel that they made minimal impact in the neighborhood. Their impact has not great enough to be recognized. For examples, the impact is as follows: "neighborhood is envious of cell group meeting", "neighborhood keeps quiet during cell's meeting", or others.

Most cells do not impact the community enough to change it or attract people from it. As is mentioned above, this supports the reports by both Hanmijin (1998) and Hansinyon (2003), in which most Koreans think that the KPC has influential power, but does not contribute to society in proportion to its power. This is also intimately related to the church's relationship with its community.

Summary and Conclusion

Most churches have well-organized cell groups and cell structures and are strongly committed to them. However, cell group ministry of the churches tends to miss two important things: full function of essential role and adjustment to socio-cultural change. I report the conclusions for nine categories of cell ministry and the recommendations for them.

First, the general context of cell groups are summarized as follows. 1) Most cells are organized within walking distance, but most of the cells of the small churches are organized outside a walking distance. 2) Most cell leaders are female and full-time housewives, but small churches have less female leaders and full-time housewives than large churches. 3) Most cell leaders are at their forties and fifties, but the leaders in their thirties are fewer in proportion to the number of cell members of the same age group. 4) The average membership of each cell group is 7.6 people and average attendance is 5.3 people. When size and attendance is considered, most cells run normally. But, they have

some difficulties such as time conflicts, distance, lack of comfortable meeting places, or age gaps of the cell members.

I recommend the following points. 1) It is desirable to transfer the present cell organization from female-centered to family-centered. The churches are having difficulty in securing both female leaders and female cell members who are full-time housewives due to the increasing rate of women working. It is very encouraging that many urban churches establish male cell leaders, compose male cell groups, or have cell meetings with families at night. 2) The churches need to establish cell group leaders in a way that the number of cell leaders is in proportion to the number of cell members. In particular, cell leaders in their thirties are in more demand because their ratio is less than the ratio of cell members in their thirties. It is not helpful to attract people at their thirties to cell groups.

Therefore, it is desirable to reorganize the present region-based cell groups into relation-based ones in the more extended regional districts. Traditionally, most Korean urban churches had a cell group structure in composed of several families within the church in a certain regional boundary. This cell group, called *kuyok* (it means a unit divided by a regional boundary), was the basic unit of a church. In this organizational structure, the leader of a cell group was usually appointed among the female members of the cell. The cell consisted of female members under the leadership of a female leader in the morning when male members went to work and their children went to school. Thus, male members were alienated from the cell group. The alienation from the cell group meant, in a sense, alienation from the church. In order to prevent male members' alienation, many churches had cell group meetings at night so that male members could attend.

The Yoido Full Gospel church is an example of this pattern of cell structure. Among my surveyed churches, A-1 and A-2 also have this pattern in spite of the

differences of denomination and cell group structure. Both A-3 and A-4 have a slightly changed pattern, in which the church appoints a trained leader to a cell group and encourages both the leader and the cell group to attract new members in their regional district. Recently many churches tried to have their own organizational structure of the cell group according to their needs and situation. Nevertheless, a family-centered composition within a regional boundary is still one of the most important features of the cell group structure in most of the urban churches.[9]

However, human relationship has already changed from region-based to relation-based in the urban context of Seoul. Even in the same apartment building, the residents do not have an intimate fellowship. Therefore, it is ineffective to organize church members only on the ground that they live within the same regional boundary. Age and needd be also taken into consideration. For all that, it is not desirable to ignore a locality because physical distance affects the cell's meeting. Still, it is difficult to change the present cell group into a relation-based one within the existing regional boundary, because there are not enough members to organize a relation-based cell in a small regional boundary.

Some people that most churches offer many opportunities for their members to meet their needs and develop relationships with others. One of the serious problems of the present churches is that members are involved in many group activities, often resulting in members who are tired and prone to unfaithfulness to the group. Most cell leaders have multiple jobs in the church. Many church members are also in a similar situation. It is necessary to simplify the organizational structure of the church. In order to do this, it is fundamental to reorganize the present cell groups into a relation-based one,

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[9] In his book of *Small Group Mind*, Dr. Sung-Hoon Myung classifies some Korean churches according to a small group pattern. For example, the Yoido Full Gospel church has the small group pattern of a home cell group, while the Sarang church has the small group pattern of a discipling group. However, the cell group of both churches has a common feature of "family-based group within a certain regional boundary" as most urban churches have.

in which most church activities should accommodate the person's need so that they do not turn to other groups. Therefore, the suggestion is to reorganize the present cell groups into relation-based cell groups within the more extended regional boundary. This will make cell meeting more active, and solve the present problems brought on by time conflicts or age gaps between the cell members.

Second, the evangelism of cell groups are summarized as follows. Most cells are slow in growth, very inactive in winning souls, unable to multiply, and their growth depends primarily upon transferred believers from other churches. Most cell leaders ascribe their cells' plateau to indifference to evangelism. According to Donald A. McGavran, church growth is "to seek the lost, feed them, reconcile them to God, and become responsible members of church, that is, disciples of Jesus Christ" (1990:6-7). That is, church growth without winning souls is not true church growth. Therefore, the urgent task of the Korean urban church is to make growth by conversion, not by transfer. In order to do this, each church needs to have a strong commitment to conversion growth, a practical endeavor for evangelism by the cooperation of the entire church and each cell, and then, above all, the recovery of credibility from society.

Large churches are not better than small churches in evangelizing and demonstrating the gifts of their members. Large churches have shown a slow growth rate according to the increase of membership after they reached a certain point of growth (cf., Appendix B). This is partly supported by the evidence of Swartz when he surmised that large churches are not more effective than small churches in evangelism and gift-demonstration (1996:47-48). Carl George's opinion differed as he suggested that a church can keep growing without sacrificing quality (1992:53).

Third, in relation to Bible study of cell groups, most members like Bible study and are satisfied with the study materials. The degree of satisfaction with Bible study is related to the degree of satisfaction with the study materials. The satisfaction with the

study materials is not only the result of the quality of the study materials itself, but is also related to other factors like teaching method, homogeneity of members, or atmosphere of cell meeting. Therefore, it is necessary to diversify the kinds of study materials according to people's needs. At the same time, it is also necessary to reorganize cell groups according to relationship or people's needs.

Fourth, in relation to fellowship of cell groups, most cells are comfortable enough for members to share their personal problems and to demonstrate their gifts to some extent. But the degree of comfort of the cell meeting is not proportional to the degree of demonstrating members' gifts. Therefore, it can be said that most cell members maintain an intimate relationship with each other to some extent. However, they are not active in demonstrating their gifts through cell meeting, because they have not been taught nor had the opportunity to do so. It is necessary for the churches to identify and demonstrate cell members' gifts. In order to do this, the churches need to change cell group policy. The churches should regard cell as not the means for church growth, but as the field through which the members' gifts are fully demonstrated. At the time, churches need to re-organize cell group structure so that each member can freely demonstrate their gifts.

Fifth, in relation to activity of cell groups, cell leaders spend most of their time in maintaining the group rather than evangelism or social service. The concerns and activities of cell leaders are just like those of their cell groups. In this sense, most cells no longer stand on the front line of evangelism, but instead are content with the status quo to some extent. This is one of the important reasons why most cells are not active in winning souls. I recommend the follwing. The urban churches need to pay closer attention to unreached people as well as their existing members. The church leaders have to set an example in winning souls and change the direction of the churches. In addition, the churches need to consider having trained leaders establish their own cell group by winning souls.

Sixth, in relation to the cell's leadership issue, most cell leaders are satisfied with their job as cell leader and most of them are satisfied with the present cell group structure of their churches. These attitudes of cell leaders have become one of the primary forces of the growth of the surveyed churches. In turn, the surveyed churches are cell-based churches and regard cell leaders as important workers in the church. Nevertheless, cell leaders have some difficulties in executing their job: no helpers, lack of support, fatigue from the job at the single cell level, the limitation of the demonstration of gifts, and a secular attitude of church leaders at the church level. It is interesting that the cell members have difficulty in demonstrating the gifts in the present cell structure. This problem is also related to cell group structure which does not offer them the opportunity nor the instruction to demonstrate their gifts. This is further related to the hierarchical authoritarianism and secular attitude of church leaders. Most churches need to pay attention to training home-grown cell leaders. Instead of training cell leaders in a programmed leadership training course, the churches need to train them as leaders within their existing cell groups.

I want to suggest a function-oriented cell group structure, in which people with gifts have the status necessary for the gifts and they can encourage each other to demonstrate their gifts. If a church aims at true cell group ministry, the church will have a function-oriented structure because the cell group focuses on the full and free demonstration of cell members. It is true that most urban churches are structured not according to gifts or functions, but by status, age, or length of church service. In this sense, Korean urban churches need to reconsider functional structure.

Seventh, the cell's relationship with other programs in the church should be reexamined. Cell groups are regarded as the most important organization in the church, but this evaluation shows that they do not contribute to growth and evangelism of the church as much as they should when it light of their importance. Cell groups do not play

their own role or demonstrate their own essential nature. It is urgent to make cell groups play their distinctive role both inside and outside the church. In order to do this, the churches need to fully understand the concept of a cell group ministry and a cell-based church. Most churches still keep a hierarchical structure to some extent although they are known as cell-based churches. They need to change the present church structure into a cell-based structure so that cell groups can play their own role without hindrance.

Eighth, the cell's relationship with its neighborhood should be changed. Most cells do not have a good and intimate relationship with their neighborhood. In a sense, they have no relationship with their neighborhood. Most cell leaders do not have the confidence that their cells are known to their neighborhood. Much less, only twenty-six percent of them believe that their neighbors like their cells. Most of them do not invite their neighbors to their cell meetings or attend the secular meetings in the neighborhood. A remarkable thing is that thirty-three percent of them do not care about the neighborhood's response. This trend is much more apparent in group A than in group C.

Therefore, it is very important for the church to regain credibility from society. In order to do this, the church needs to recover the essential function of the cell group, rather than considering the cell group as the best means for church growth. One of the most important characteristics of cell groups is to permeate into the community and evangelize or change it, by keeping an intimate relationship with it. It is inevitably needed to renew the policy and structure of cell group ministry. At the same time, it is desirable to develop a healthy local church, which will, not only be the seedbed for large churches, but also one of the best means in evangelism rooted in the community.

Ninth, the cell's impact on community is as follows. Most cells are not active in community service and their impact on community is too minimal to be recognized by the community. That is, most cells do not have enough influential power in the

community to really make an impact. Therefore, the churches need to take the lead in community service and change the direction of their community involvement.

CHAPTER 8

SUMMARY AND RECOMMENDATIONS

This dissertation has sought to identify principles for cell group ministry in the Korean urban context. Research to this end has examined the urban and cultural relevance of cell group ministry in the Korean urban context, based on the theological foundation and biblical insights for cell group ministry. This research, with the field survey on cell group ministry in the selected urban churches in Seoul, has helped to identify the following key principles for the cell-based church for church growth in the Korean urban context. Before discussing these principles I will summarize the course of this dissertation.

Summary

Part I studied the theological foundation for the study of cell group ministry and the biblical insights for cell group ministry. Chapter 1 discussed the relationship between the nature of the trinitarian God, church and its structure, and the cell group. The church is God's earthly community where the trinitarian nature of God is and should be best expressed and realized. As God the Father, God the Son, and God the Holy Spirit make only one God who are in perichoretic communion with ontological equality and economic order, also the members of God's church make one body whose parts have an intimate relationship each other, keeping their identities and demonstrating their own gifts in order. The church is to have an appropriate structure in order to realize this nature and mission in the cultural context. The cell-based structure of the church is

considered one of the most appropriate structures for the church because the cell-based church structure allows them to realize the essential nature of a church for Christian mission in the urban context, reflecting the nature of the trinitarian God.

Chapter 2 identified key insights for cell group ministry from the Jesus movement in Palestine. Jesus established a new community with his disciples for his mission. Jesus himself recruited members for the new community and never took them from existing groups. He made his followers by evangelizing people, and selected members of the community among those who were prepared to follow and commit themselves to him. Jesus' traning changed the crude disciples into excellent apostles. Jesus trained them in all dimensions of human life, according to their spiritual maturity and in the practical field of ministry. The Jesus movement had a leadership structure inside the group of twelve. Jesus led a core group within the group of twelve. This shows the necessity of a core group within a bigger group in doing cell group ministry.

Nevertheless, the dual structure of the group of twelve does not support a hierarchical leadership structure. The core group was not the top of a hierarchical structure, nor was Peter the top person of the twelve. He seemed to be the leader, but only the first among equals. Both leaders and members in the Jerusalem church had passion for evangelism while they executed the job of administration. The church kept a balance between small group evangelism and public preaching, house meetings and large group meetings at the temple as Jesus kept the balance and harmony between public preaching and small group training. The existence and function of the house meeting was absolutely important to the survival of the early church. Both the house meeting and public preaching are reciprocal although the priority of one over the other differs according to time and place.

Chapter 3 identified key insights for cell group ministry from the Jesus movement in the Gentile context. The great success of the Jesus movement in the Greco-Roman

context relates to the success of the contexualization of the gospel in the context. Paul's team chose cities as target places and the Hellenized Jews as target people for mission, because they showed a high receptivity to the gospel as well as had the influential power beeded to transmit the gospel. The house church movement is the most successful way to Christian mission because the household was not only a basic social unit, but also a center of everyday life, where people met and traded with each other. Paul encourages his followers to form their own groups which in turn could be house churches. Paul himself had a philosophy of ministry not to build his house on another's foundation. It was his principle to form his own groups though preaching himself, not by taking over existing believers, was kept as a principle at the time. This contributed to the growth of the house churches. Paul worked with his team as a consulting team. The team ministry greatly contributed to the mission in the cities where there were a variety of people and cultures. The early church had a functional structure in which the offices were given to those who had spiritual gifts. This leadership structure was very effective in realizing the essential nature of church in the heterogeneous cultural context. Individual house churches made a network in a region for a common goal, keeping their autonomy. This was very effective in reaching a whole city or region.

Part II reports the necessity and relevance of cell group ministry in the contemporary Korean urban context as well as an evaluative study of the cell group ministry of selected churches and recommendation for the cell group ministry in the present and future in Seoul. Chapter 4 explains the necessity and relevance of cell group ministry in the general urban context. A true community is necessary in the urban context where there is segregation spatially and socially. A cell group can be a true community for the urbanites who are undergoing alienation and marginalization, as the culture changes in such an urban environment. On the other hand, the establishment of incarnational community is one of the best approaches for urban mission throughout the

Bible. Therefore, cell group ministry is one of the best missional approaches in the contemporary urban context.

Chapter 5 deals with the relevance of cell group ministry in the Korean urban context, particularly in Seoul. Cell group ministry is necessary in Seoul because it can be a true community to the residents who are experiencing alienation and relative deprivation in the circumstance of spatial and social segregation according to income, education, or social status. Cell group ministry is effective in Seoul because it can permeate subcultures which are structured according to occupation, region, education, or socio-economic status. However, the formation and management of cell groups need to be changed from region-based patterns to relation-based patterns because the personal communities of Seoulites are made by relation, not by regional proximity.

Chapter 6 deals with the cultural relevance of cell group ministry in Seoul. The important cultural patterns of the Korean society have changed from modernity to postmodernity. Cell groups worked effectively with the modernization of urban society because the urban churches and their cell groups became the referential and intimate groups to those who were undergoing identity conflicts or had difficulty re-embedding from their traditional culture. The urban churches provided people with cultural conformity by reinterpreting the traditional cultural patterns from a Christian perspective. However, with the emergence of postmodernity, cell group ministry did not work as effectively, because it failed to cope with the cultural change, resulting in the side effects of hierarchical and bureaucratical structure. Korean urbanites show attitudes of cultural dualism and collective individualism. Therefore, it is necessary to change the leadership structure of cell-based churches from status-oriented to function-oriented, because functional structure realizes the essential nature of church regardless of a hierarchical or egalitarian structure.

Chapter 7 deals with an evaluative study of cell group ministry of selected urban churches. Cell group ministry was evaluated according to nine categories. Generally speaking, the kinds and methods of cell groups are diversifying according to socio-cultural change. However, some fundamental functions of cell groups do not work effectively. Most cell groups are very weak in evangelism and multiplication, demonstration of gifts, or gaining credibility from their communities. This shows that current cell groups are not successful in realizing the essential nature of church, nor adjusting themselves to the changing cultural context.

Recommendation

I cannot give recommendations for every area or each church because the churches, the pastors, and the cells are situated in different contexts, which express varied opinions. I will not suggest specific models for cell group ministry because it is designed to find key strategic principles for the cell-based church in Seoul. Instead, it is reasonable and desirable to recommend key strategic principles for the cell-based church in Seoul using the findings of the survey for cell group ministry: the theological and biblical foundation, urban and cultural relevance, and field survey on the selected cell-based churches.[1]

First, the churches in Seoul need to re-establish the concept of both the cell group and cell-based church. It is true that the cell group is the means of church growth or administration. However, it is truer that the cell group is the means to realize the trinitarian nature of God and to have an intimate relationship with each human being. Most churches in Seoul have cell groups or are cell-based churches. Nevertheless, they are not effective in both growth and realization of the essential nature of the church.

[1] These key strategic principles may have their relevance not only to the churches in Seoul, but also to the urban churches in South Korea to some extent because the Korean cities have some commonalities and Korean urban churches also have some commonalities.

People are anticipating a renewed church that realizes the church's essential nature in the changing society: demonstration of truth, love, hope, and fellowship. They expect security and intimate fellowship within the church. The full demonstration of the church's essential nature through cell group ministry can be an alternative for the growth and renewal of the church. The crucial issue is whether they realize the essential nature of church through cell groups in the changing society. Cell group ministry is not realized by mere multiplication of cell groups or a change of the church structure into the cell group-centered, but by the church members' demonstration of God's nature and the church's mission through their lives.

Second, the churches need to reshape their present structures from a status-oriented one to a function-oriented one, in which people can identify and demonstrate their gifts without being hindered by hierarchical authoritarianism, structure, or other gift-stifling institutions in the church. The functional (charismatic) structure is biblical. The early church had a functional leadership structure, which enabled its members to demonstrate their gifts, keeping unity and order. Because the functional structure is applicable to any social structure, it is relevant for Seoulites who are undergoing cultural dualism in the course of modernization and postmodernization.

Third, the churches need to reshape its present cell group composition from a region-based one to a relation-based one. This enables people to meet according to their relationships and needs, share their personal issues, and work together for the same goal. At the same time, the relation-based composition of the cell group needs to be shaped, considering the regional factors because the meeting of the cell group is influenced by regional factors. Therefore, it needs to be shaped in a more extended regional district than the present regional district. This can vary according to the size of the church or the composition of the congregation.

Fourth, the churches need to train cell leaders so that they can make and multiply their own cell groups. One of the crucial problems of the current cell groups is that most cell leaders have not established their cell groups by evangelizing or recruiting their members by themselves. Their cell groups failed to multiply. This is not biblical. Jesus and his disciples established their own small groups by evangelizing or recruiting by themselves. Therefore, the churches need to recruit cell members and train them as homegrown leaders in their practical field of ministry rather than in the classroom. At the same time, they need to secure cell group leaders in proportion to cell group members according to age groups, particularly for those in their thirties.

Fifth, the churches need to endeavor to win converts, rather than attracting the transferred. In particular, growing and large churches need to be modeled in doing this rather than attracting existing believers. In order to do this effectively, both the church and cell are to cooperate intimately.

Sixth, the churches have an urgent task to regain credibility from the community. Most cell leaders and churches still pay attention to the affairs inside the church. The lack of credibility from society insulates churches from society and stunts their growth in spite of their hard work for growth. In order to do this, they have to pay more attention to church renewal, the recovery of cell groups, social service, and the development of healthy local churches.

For Further Research

The survey research has its weaknesses. First, I did not give questionnaires to cell group members, because it is too big a project. However, a more thorough investigation will be necessary in order to have more accurate information on cell group ministry. Second, I did not survey the other programs of the churches such as the educational program, the social service program, or the gift-evoking program, to which cell group

ministry is related. Third, I did not give questionnaires or interview the churches' neighbors. I used secondary resources to obtain the response of the neighborhood toward the churches. Fourth, I wanted to examine the possibility of a network of cell groups and cell-based churches for Christian mission in a selected regional district or a whole city. Lastly, it would have been helpful to have found more constructive insights for cell group ministry from the three categories of churches studied: large, medium-sized, and small.

APPENDIX A

SAMPLING PLAN

Sub-groups	Pastoral Staff	Cell Leaders	Secondary Resources
Type of Interviews	Personal Interviews	Written Questions	
Language	Korean	Korean	Korean/English
Numbers of Interviews	15	271	
Sampling Procedures	Pastoral Staff of Selected Churches	Cell Leaders of Selected Churches	Pastoral Staff/Church Officials of Selected Churches

TABLE 4

SAMPLING PLAN OF SURVEY

I selected twelve churches and categorized them into three groups according to church size. Group A includes very large churches with over 20,000 regular adult attendees at Sunday worship service: Kwang-Lim Church (A-1, Methodist, 광림교회), Myung-Sung Church (A-2, Presbyterian, 명성교회), Sa-Rang Church (A-3, Presbyterian, 사랑의 교회), and Onnuri Church (A-4, Presbyterian, 온누리교회). Group B includes four medium-sized churches with 500 to 2,500 regular adult attendees: Kang-Nam Church (B-1, Presbyterian, 강남교회), Mok-San Church (B-2, Baptist, 목산교회), Sung-Ji (B-3, Presbyterian 성지교회,), and Je-Ja Church (B-4, Presbyterian, 제자교회), and group C includes four small churches with 50-250 regular adult attendees: Dong-Won Church (C-1, Presbyterian, 동원교회), Sumginuen Church (C-2, Presbyterian,

섬기는교회), Suseo-Eunhe Church (C-3, Presbyterian, 수서은혜교회), and Joo-Eunhe Church (C-4, Presbyterian, 주은혜교회).

I selected these churches because they are well known as cell-based growing churches. The primary focus is to evaluate cell group ministry of the churches, a ministry modeled by many other Korean churches. By evaluating their cell groups with eight biblical scales, I can diagnose the problems of the present cell groups of the Korean urban churches. With this result I will suggest some key strategic principles for the cell-based church for church growth in the Korean urban context. When doing this survey, I interviewed the fifteen pastors and gave a questionnaire to 271 cell leaders from twelve selected churches: 134 people in church A, ninety-eight people in church B, and thirty-nine people in church C. At the same time, I collected secondary sources about the churches from the pastors and church officials of the churches as well as from others including bookstores and libraries.

APPENDIX B

BRIEF REPORTS ON EACH SURVEYED CHURCH

Here I briefly report the situation of each church that I surveyed in Seoul, Korea from October to November in 2002. I surveyed twelve churches without regard their denomination and categorized them into three groups of A, B, and C (see Appendix A). I report on each church covering church history, church growth, cell group structure, and cell group ministry.

Kwang-Lim Church (A-1, Methodist)

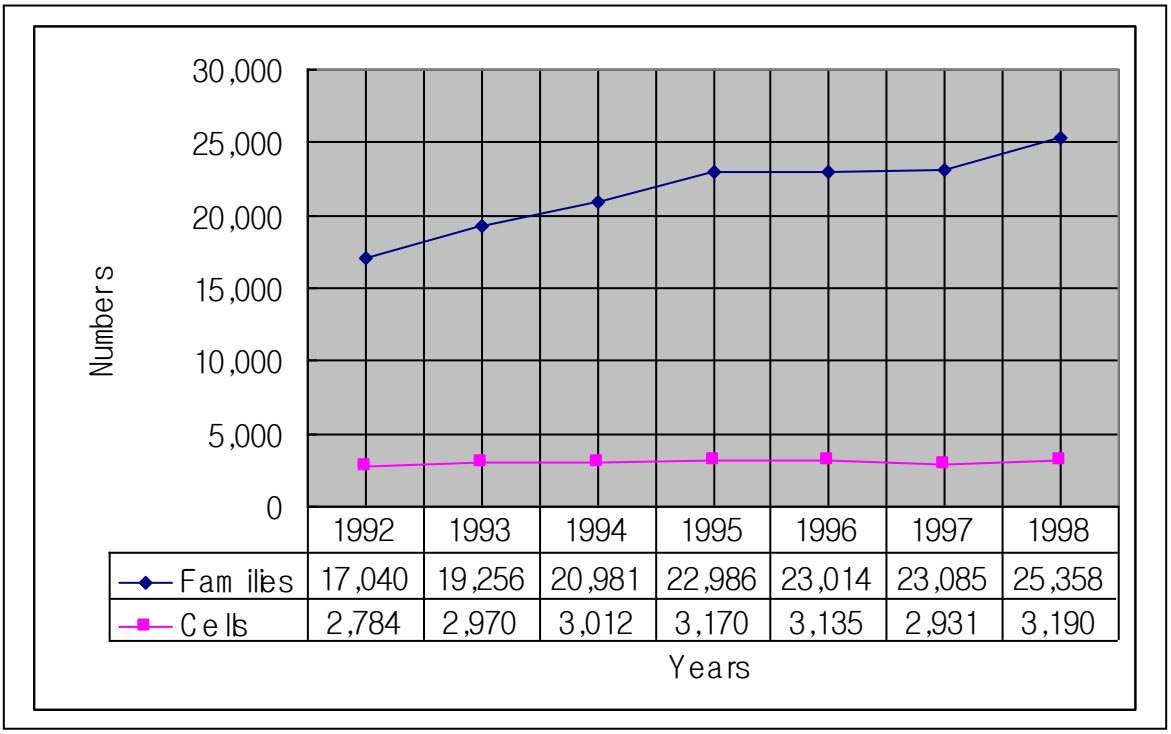
The Kwang-Lim church had the opening worship service at Koya Buddhist temple in Ssanglim-Dong, Seoul in November 1953. In 1971, pastor Sun-Do Kim became the fifth senior pastor, moved the church to Shinsa-Dong in the Kangnam-Gu city of Seoul in 1979, and greatly contributed to its grwoth. In 2001, his son Chung-Suk Kim became the senior pastor. Kwang-Lim has five goals: positive faith, abundant life, sincere life, sharing love, and obedience in one (*Kwanglim's Church Guide Book 2002*; interview with pastor Dong-Chan Park).[1]

Church Growth

Kwang-Lim had grown slowly during the twenty years from its birth in 1953 to 1972. This church started with four classes (cells) in 1954 which grew to eleven classes

[1] Address: 571-2, Shinsa-Dong, Kangnamgu, Seoul, Korea, Phone: 02)2056-5600, Website: http://www.klmc.net.

in 1972, nineteen years after its birth. However, the church grew rapidly after 1973 when Kim came to this church. It grew to 598 classes and 2,850 families in 1982 (DGR is 5,336 percent from 1973 to 1982). [2]



	1992	1993	1994	1995	1996	1997	1998
Families	17,040	19,256	20,981	22,986	23,014	23,085	25,358
Cells	2,784	2,970	3,012	3,170	3,135	2,931	3,190

FIGURE 33

GROWTH OF KWANG-LIM CHURCH

The growth during this period may be related to the leadership change (Sun-Do Kim's coming), the urbanization of Korea, and the church's relocation to Kangnam-Gu

[2] Different numerical values for each church were used to determine growth rate. For example, Kwang-Lim church counts its growth by cell numbers and family numbers, not by church attendees or membership; Sarang church and Myung-Sung church by adult attendees; and Onnui church by membership. These different numerical values do not affect the calculation of the growth rate and the growth curve.

where a huge planned city was being built. Kwang-Lim kept growing during the next ten years from 1983 to 1992 to 2,784 classes and 17,040 families (DGR, 505 percent). However, the church showed a slow growth during the next decade from 1993 to 1998 (DGR forty-eight percent). Figure 33 shows that the growth rate decreased after 1992 and became stagnant (0.3 percent in annual growth rate) in 1996 and 1997, and even the number of classes decreased by 7.6 percent in the same period (Park 1999:55-59). This seems to be related to the urban change of Seoul and the internal problems of the church. This church now does not give me the recent data about church growth because the leadership shift in 2001 negatively affected its growth. Notwithstanding, I can assume that membership and classes in 2002 will not exceed those in 1998 (about 3,190 classes and 25,000 families).

Structure and Ministry of Cell Groups

This church has sixteen mission parishes led by an associate pastor. Each "mission parish (선교회)" is divided into three to four "sub-mission parishes", each of them is led by a woman pastor (evangelist). Each sub-mission parish is further divided into ten to twenty "section parishes", led by an assistant. Then each section parish has ten to fifteen class meetings, and each of them is led by a class leader and a class teacher. The assistant, class teacher, and class leader are lay leaders. Here, the class (cell) is the basic unit of the whole church structure. Each class consists of three to five members. If the members of a class exceed six, the class, in principle, is asked to separate into two classes (this is compared to twelve members of a class originally suggested by John Wesley). According to a survey which was conducted with 808 members of Kwang-Lim 1997, seventy-five percent of them answered that the most ideal number would be four to five, and not even one person replied that twelve members would be ideal (Park 1999:60-62).

Of course, Kwang-Lim has many kinds of class meetings (groups) such as men's meetings, couple's meetings, young adult meetings, career meetings, and so forth. However, the class based on the regional district is the basic building block of this structure. Kwang-Lim requires all church members to belong to a regional class, a small church within the church. Other groups are open to people's choice

The class meeting is considered the crucial factor to Kwang-Lim' growth. A survey in 1996 reveals that 93.2 percent of the members of Kwang-Lim believe that class meeting is directly related to church growth. The class meeting is the one of the most remarkable features of Methodism. Kwang-Lim was successful in adjusting the class meeting to the Korean urban context (Park 1996:62). Sun-Do Kim contributed systematizing and multiplying class meetings. Kim divided the existing classes into smaller ones. Before he came to Kwang-Lim, one class had about fifty members. He reorganized each class to have seven to eight members within a regional district, keeping mind human relationships and distance. At that time, Kwang-Lim moved to Kangnam-Gu in the southern part of Seoul, in a new urban of educated and wealthy people. From that point, Kwang-Lim had a substantial growth. Class meetings offered people the sense of belonging, friendship in Christ, and spiritual growth. These functions met people's needs in the urban context (Park 1999:57-59). Most activities take place in a class meeting with programs that relate to members' lives. Each class functions like a cell of the body.

However, Dong-Chan Park, an associate pastor, considers that the present class system is no longer effective in making true disciples because the church pays too much attention to solutions for church growth and meeting members' needs. According to a report by Park, 86.9 percent of the church members think that the most important function of the class is Bible study (1999:66). He points out that the original function and direction of a Methodist class was changed recently due to the strong emphasis on

numerical growth, the institutionalization of the church, and selfishness and secular attitude of the church members. In fact, according to a survey on 1,200 members of the Kwang-Lim in 1996, the primary concerns of church members were health (23.4 percent), financial problems (21.3 percent), problems in their personal faith (18.3 percent), and familial problems (11.5 percent) (Park 1999: 66). That is, the concerns of church members of the church are not much different from those of non-Christians. This shows that today's Christians pay more attention to their personal needs than to their commitment to Christ. To reiterate, the church's emphasis is focused on its numerical growth and secular attitude of church members makes it difficult to build true Christians or train Jesus' disciple in class meetings.

In 1998, Kwang-Lim changed two traditions of the class meeting. Prior to 1998, the class leader was different from the Bible study leader in the class. In 1998, the class leader became the Bible study leader. And, the class leader was asked to report directly to the associate pastor without having to report to supervisors such as woman evangelists. These changes gave the class leader stronger leadership and simplified the administration of the class system (Park 1998:82; interview with pastor Dong Chan Park, 2002).

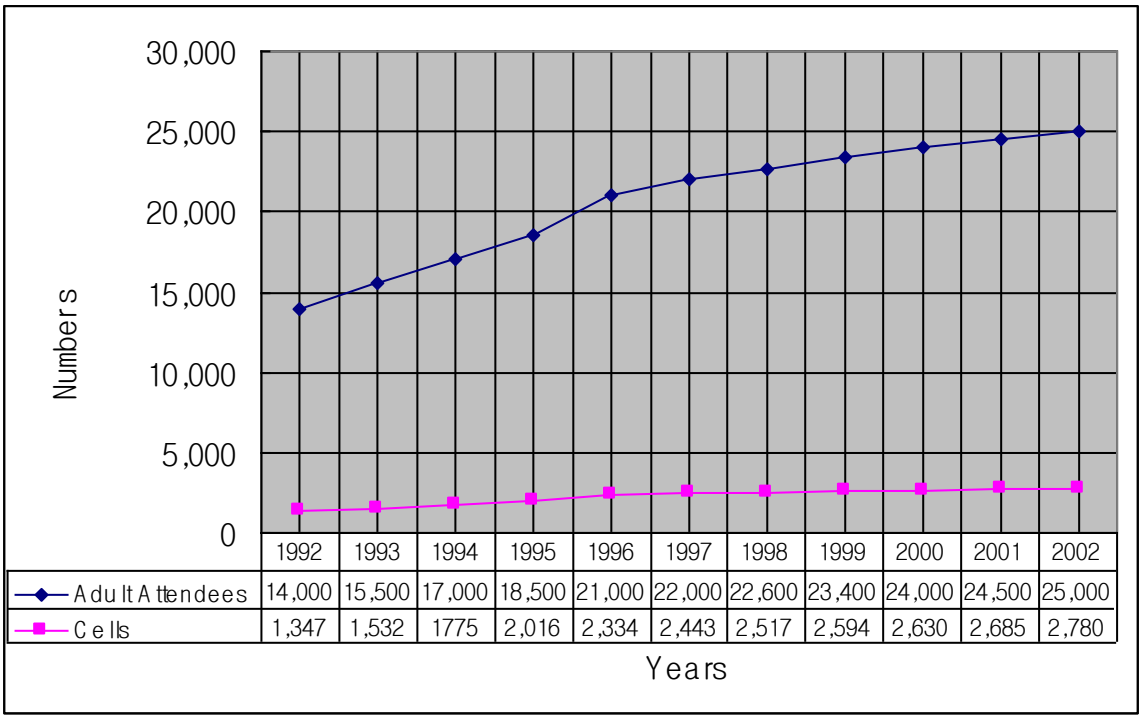
Myung-Sung Church (A-2, Presbyterian)

The Myung-Sung church was established by Sam-Hwan Kim and twenty members at Myungil Dong, Kangdong Gu, Seoul, in July 6, 1980. The church purchased more land and houses around the church and built new buildings in 1983. Now it has five branches in Seoul and its satellite cities. Myung-Sung's goal is only the Lord and its motto is "Seven years like one day" (*Myungsung's Church Guide Book 2002*; interview with Young-Hwan Hu).[3]

[3] Address: 330-5, Myungil-Dong, Kangdong-Gu, Seoul, Phone: 02)440-9000, Website; http://www.mschurch.or.kr.

Church Growth

Myung-Sung has rapidly and steadily grown from its birth. The adult attendees were twenty at the time of birth in 1980, and increased to 220 at the end of the year only six months later. Myung-Sung grew to 12,000 attendees in 1990, a decade later. It recorded 5,355 percent of DGR, but the growth rate began to slow in the 1990s (see Figure 34). During the last ten years, the growth rate was 786 percent DGR. This rate decreases with every year. It was 160 percent in the first half of the decade, but it decreases to forty-one percent in the second half of the decade in Figure 34. At the same time, the number of cell groups has increased the growth of attendees (Church Guide Book 2002).



	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002
Adult Attendees	14,000	15,500	17,000	18,500	21,000	22,000	22,600	23,400	24,000	24,500	25,000
Cells	1,347	1,532	1775	2,016	2,334	2,443	2,517	2,594	2,630	2,685	2,780

FIGURE 34

GROWTH OF MYUNG-SUNG CHURCH

Structure and Ministry of Cell Groups

Myung-Sung is a Presbyterian church, so the elder's meeting has a decisive role in important church affairs. It also has many kinds of meetings and groups. Nevertheless, Myung-Seung still has cell groups as the basic building block because all church structures are supported by cell groups. Myung-Sung had cell groups from its birth. All the cell leaders of the regional cell groups are female. This church does not have men's cell groups but instead manages men's Bible study meetings and mission societies separately. Each regional cell group meets on Friday morning on a weekly basis. Every cell leader participates in a cell leaders' meeting on Wednesday morning at the church.

However, Myung-Sung has not grown exclusively through cell group ministry. There are many factors for growth: sermons, the pastor's personality, urbanization, location, and so forth. In particular, the predawn prayer meeting is well-known because of the number of participants, their eagerness, and its contribution to growth. About 5,000 people get together at church for prayer each and every morning. This church has a special predawn prayer period every March and September. In March of 2002, over 25,000 people gathered together at church every morning.

The cell group system is more traditional compared to other churches. Myung-Sung still uses the word "*kuyok(구역)*" for the cell group. Nevertheless, it is remarkable that the church members keep a high degree of solidarity with one another and demonstrate loyalty to the church.

Sarang Church (A-3, Presbyterian)

The Sarang church was established by Han-Hum Ok and nine members at Seocho Gu in Seoul, July 1978. From its birth, it had three goals: to train the laity, to reach out to young people, and to evangelize communist countries. The church built a new church

building at Seocho-Dong, SeochoGu city, Seoul in 1985, to accommodate the increasing church members associated with rapid growth. Ok, senior pastor retired and Jung-Hyun Oh took his place in 2003. Today, Sarang has four goals: to equip the laity into ministry, to promote belief and responsibility in the community, to prepare the next generation, and to reform the church constantly. Over sixty percent of the membership are four year college graduates and belong to the middle class. This church is located among newly built apartment complexes (*Sarang's Church Guide Book 2002*; interview with Han-Heum Ok and Sun-Dong Park).[4]

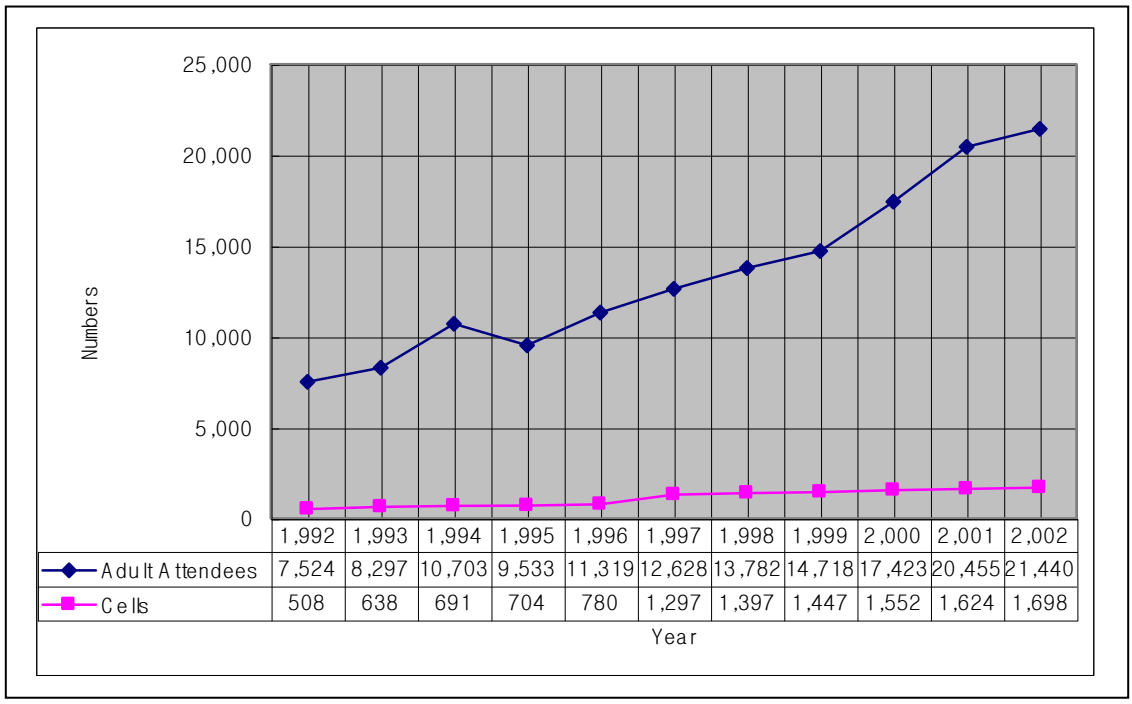
Church Growth

Sarang is also well-known for its rapid growth and cell group ministry. It started with nine members in 1978, grew to 5,184 adult attendees in 1988, and increased to 13,782 attendees in 1998. However, its growth rate slowed down after 1990 (see Figure 35). During the last ten years, the decadal growth rate was 185 percent, but it decreased compared to the DGR 926 percent of the former ten years from 1982 to 1992. Nevertheless, it is remarkable that the growth rate (188 percent DGR) of the second half of the decade is the same as that (188 percent) of the first half.

The increase of membership is directly related to the increase of cell group leaders (*Soon-Jang*, the leader of ten people). The following shows the increase of the number of cell leaders: 7 in 1979, 87 in 1984, 339 in 1989, 691 in 1994, and 1,397 in 1998. Now the number of cell leaders is over 1,650, and there are about 1,000 Sunday school teachers (*Sarang's Church Guide Book 2002* and Park, Y. G. 1998:191-193). Sarang has grown at an average rate of 2,100 people a year and forty percent of the new members are in their towenties and thirties. Sarang tells that seventy percent of the influx

[4] Address: 1310-16 Seocho-4 Dong, SeochoGu, Seoul, Korea, Phone: 2)3479-7673, Website: http://www.sarang.org.

per year are new converts. However, a report in 1997 reveals that 1,236 out of 3,197 newcomers were converts, that is, only 39 percent were converts and 61 percent were transferred believers (*Sarang's Church Guide Book 2002*; Park, Y. G. 1998:187).



	1,992	1,993	1,994	1,995	1,996	1,997	1,998	1,999	2,000	2,001	2,002
Adult Attendees	7,524	8,297	10,703	9,533	11,319	12,628	13,782	14,718	17,423	20,455	21,440
Cells	508	638	691	704	780	1,297	1,397	1,447	1,552	1,624	1,698

FIGURE 35

GROWTH OF SARANG CHURCH

Structure and Ministry of Cell Groups

Sarang started with the slogan of training the laity and multiplying cell groups. Therefore, it is not strange that all church structures focus on cell group ministry. The cell of this church is called *Darakbang* (upper room) and the cell leader *Soon-Jang* (the leader of ten people). Han-Heum Ok, senior pastor, trained lay people with his own

training program and committed them to ministries as cell leaders, Sunday school teachers, or other special jobs. Only those who finished the training program (about two years) could serve as cell leaders. Now 9,000 members (sixty percent of the church members) attend cell meeting on a weekly basis (*Sarang's Church Guide Book 2002*:18).

A hundred percent of the cell leaders were women before and most of the cell members were women. Each cell had its meeting on Friday morning when men went to their workplaces and children went to school. But recently with the change of society and living patterns, Sarang has tried some changes in cell group structure and leadership. As a result, it has 400 men's cell groups led by male leaders, 100 women cell groups in which working women meet at night, and cell groups for couples in which husbands and wives meet together at night. Sarang is also a Presbyterian church, so it has elders and deacons. So most church affairs are decided through elders' meeting or committees. Nevertheless, most decisions were made for cells and lay leaders. Elders and deacons are also cell leaders.

As is mentioned above, Sarang focused on training lay leaders and multiplying cell groups. However, with the rapid growth of the church and the change of society, many newcomers will not participate in cell groups or other church organizations. Sung-Dong Park says that Sarang did not have any difficulty in managing its cell group system until recently. This is becaue the church started as a cell-based church, which has recruited lay people, trained them to be cell group leaders or lay leaders, and encouraged them to commit to the ministry. Nevertheless, Han-Heum Ok worries about the rapid secularization of society, which leads even cell leaders to corruption such as internet pornography.

In my opinion, Sarang, as is the case for most mega churches in Seoul, has some problems in spite of its wonderful success in church growth and cell group multiplication. First, each cell group is weak in making its daughter cell groups (multiplication). The

influx of newcomers is the result of two activities, “the Great Awakening Crusade” (대각성전도집회) held every October, and normal worship services and cell group meetings. Sarang matches trained cell group leaders to newcomers by making new cell groups. Many trained lay leaders are waiting for their new cells. If they were not sent to new cells, they would wait until they are sent to new cells. That is to say, trained lay leaders do not make their own cells by gaining new converts themselves.

Second, most female cell leaders are those who can afford to commit themselves to the ministry because they have the time, finance, and education. However, with the changing urban context and living patterns, many women began to work. So some of them can no longer afford to spend their daytime in meetings. For this reason, Sarang made working women’s cells at night. Nevertheless, more women tend to have jobs and this will affect the cell group meeting in many ways. Fortunately, this church still has many full-time housewives.

Third, Sarang has attracted many newcomers, particularly transferred believers who have a desire for a greater biblical knowledge, fellowship with Christians from a higher class, or self-realization. This trend resulted in “sheep stealing” from small neighbor churches. Small churches do not have such good training or nurturing programs for lay people or give opportunities for upward mobility. Fourth, cell group meetings or leadership training programs are weak in making true disciples of Jesus, because their focus is on giving people biblical knowledge, without changing the Christians’ whole life.

Onnuri Church (A-4, Presbyterian)

The Onnuri church was established by Yong-Jo Ha and seventy-eight people at Han-Nam Dong in October, 1985, after taking a year preparation period by having the meetings for Bible study and leadership training at a house. In December of the same

year, Onnuri moved to the present church building at Seobingo Dong, Yongsan-Gu in Seoul. Ha is still the senior pastor. Onnuri has three goals: to reach 2,000/100,000 vision (sending 2,000 missionaries and having 100,000 church members), to realize "just the church" (which means a biblical church in Acts), and to encourage each family's commitment. It also has some goals that are to be reached by the year of 2010: 100,000 membership, 5,000 cell group leaders, one ministry per one cell, and one missionary per one cell. Over seventy percent of the members are four years college graduates and belong to the middle or upper class (*Onnuri's Church Guide Book 2002*; interview David Lee and Hejung Shin in 2002).[5]

Church Growth

Onnuri has steadily and rapidly increased from its birth, starting with seventy-eight members in 1985 and increasing to 510 in 1986, 807 in 1987, 1,832 in 1989, 2,571 in 1990, 3,352 in 1991, 4,417 in 1992, 5,918 in 1993, 7,946 in 1994, 9,569 in 1995, 11,357 in 1996, and 20,944 in 2000 (see Figure 36).

These membership figures do not reflect actual attendees on Sunday. Among the members, the people at their twenties to forties make up eighty percent. Onnuri showed an amazing growth rate during the last fifteen years from its birth to the year 2000, that is 2,452 percent of DGR. However, the growth rate deceases in the 1990s. The growth rate (DGR) of the first half of the decade was 640 percent, and it became 384 percent. Nevertheless, this rate is very high, compared to other big churches in Seoul.

[5] Address: 241-96, Seo-Bingo Dong, Yongsan Gu, Seoul, Phone: 02)793-9686, Website: http://onnuri.or.kr.

Structure and Ministry of Cell Groups

The cell group is the basic building block. One *soon* (cell group) contains five families, five *soons* make a *darakbang* (upper room), and five to ten *darakbangs* make a community. Onnuri has fiftenn communities based on a regional district. This church also has ten linguistic communities for foreigners according to each language. It has about 600 cells groups (*soon*). Similarly to other churches, cell groups consist of the regional ones and the ministry ones. In the regional cell meetings, husbands and wives meet together and the leader of the cell group is male and the helper is female. This is a different way of managing cell groups from other churches. There are also cells exclusively for women. Each cell meets on Friday night on a weekly basis, led by leader, apprentice leader, and helper. The leader of *darakbang* is appointed among elders or senior deacons. If a cell's membership exceeds five families, it is encouraged to split (*Onnuri Leadership Conference 2002*). The ministry cell is for special ministries like planning, worship, nurturing and training, and writing study materials.

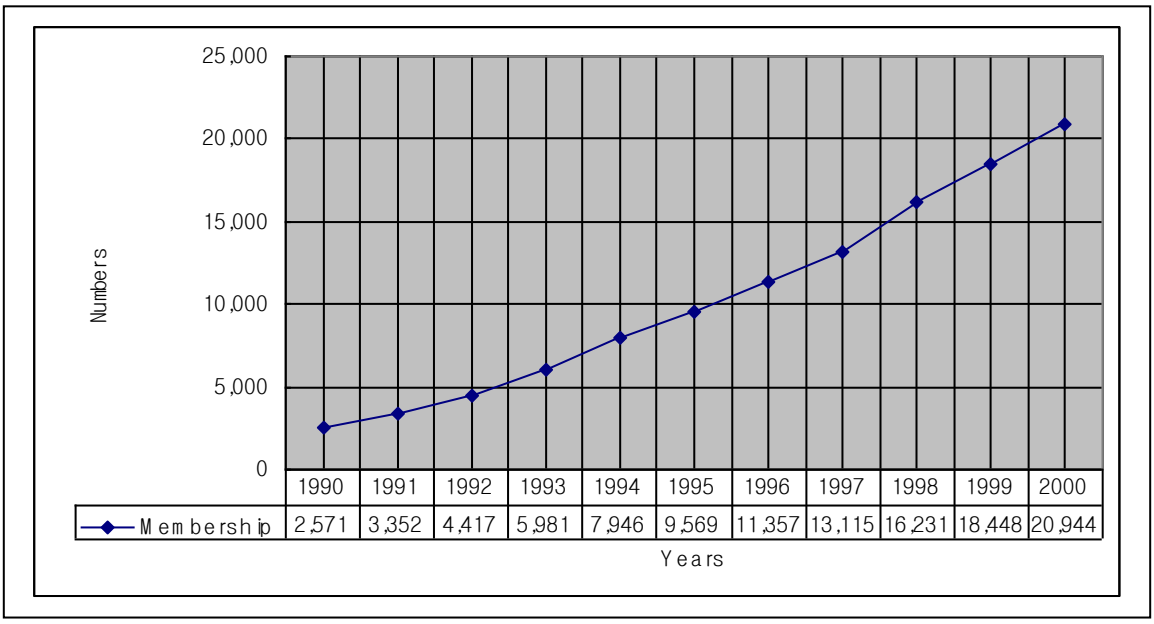


FIGURE 36

GROWTH OF ONNURI CHURCH

Onnuri has a strong emphasis on cell group ministry and lay leadership. In addition, other strong points are: the cell meeting's focus on both husband and wife, the development of lay people's gifts, the pastoral ministry's focus on the family, various programs for lay ministries, and an emphasis on creating a Christian culture in Korea. As a result, most cell leaders are male. This is desirable if we consider that Korean urban society is becoming more family-centered and most women work. From the fall 2002, Onnuri changed one thing. Prior to this time, the newcomers' class was in charge of training newcomers and sending them to cell groups, now trained lay people train newcomers and keep them as their cell group members. This may give both lay people and cell groups more responsibility and autonomy. The church says that it modified 5-5 model of the Yoido Full Gospel church in Seoul and the G-12 model of the ICM (The International Charismatic Mission) church in Colombia. However, Onnuri also has some problems that are evident in other mega churches in Seoul. It attracts many transferred believers who have been raised and were previously workers in other churches. This is because the church has many excellent nurturing and training programs for lay people and offers updated Christian cultural events. In fact, it tends to focus on nurturing programs because of many transferred believers.

Kang-Nam Church (B-1, Presbyterian)

The Kang-Nam church was established by Jae-Sul Kim and sixteen people in 1954. Most of its members were the members of the Dong-Bu Church at Hamheung Church in Hamkyungdo, North Korea and came as refugees during the Korean War.

Kang-Nam is located at a traditional residential area and market place, which has been renovated to include a new apartment area. Jae-Sul Kim retired in 1989 and was succeeded by Tae-Geun Song who has served as third senior pastor since 1994. In 1999, Kang-Nam had its new building (*Kangnam's Church Guide Book 2002*; interview with Tae-Geun Song).[6]

Church Growth

Kang-Nam increased slowly but steadily, reaching a membership of 1,100 adult attendees at the Sunday worship service in 1992. When it experienced the resignation of the second senior pastor in 1993, growth was affected and attendance dropped to 900 people in 1994. Now it has increased rapidly since the coming of Tae-Geun Song, the third senior pastor. It had 2200 adult attendees and 700 Sunday school students in the fall of 2002. About 800 newcomers registered with Kang-Nam during the last year.[7]

Structure and Ministry of Cell Groups

Kang-Nam grew to resemble a traditional Korean church, with cell groups based on regional districts, mission societies according to gender and age, and Sunday school. The church is trying to make some changes in their cell group system: from a pattern in where cell leaders lead cell group meetings, take care of their members, and report their situation to associate pastors and women pastors to a pattern where cell leaders evangelize the unreached with cell members and make daughter cells. It has about eighty cell groups based on regional territory and 100 percent of the cell leaders are female. The cell leaders' meeting is held on Tuesday morning and night.

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[6] Address: 222-73, Noryanjindong 1, DongjakGu, Seoul, Phone: 02)814-7606, Website: http://knpc.or.kr.

[7] I will not make growth graphs for B and C group churches because most of them do not have correct data for their church growth. Also, the growth patterns are similar to group A churches.

Kang-Nam has many newcomers who need to belong to cells due to the rapid growth in the last year. Among the newcomers, some people live far away from the church. Therefore, it has an urgent task to train and allocate them to cell groups. Now this church is searching for a better way to manage cell groups. Most church members are from the lower and middle class and not well educated.

Mok-San Church (B-2, Baptist)

The Mok-San church was established by a pastor and seven members in 1998. Hyun-Chul Kim now serves as senior pastor. Mok-San is located at Mokdong, a residential area of Seoul (*Moksan's Church Guide Book 2002*; interview with Hyun-Chul Kim).[8]

Church Growth

Mok-San has also steadily grown from its birth and now has about 500 adult attendees and thirty-nine cell groups.

Structure and Ministry of Cell Groups

Kim pays his full attention to train lay leaders and multiply cells. Mok-San can focus on cell group ministry because it is a Baptist church and free from elders' meeting and various committees. It is more cell-based, compared to other churches.

Mok-San has some distinctive features in the way it manages cells. First, the cell is organized according to age, not regional basis. This is possible because most members live around the church and are young. Second, the cell is a core group within the larger group (*kuyok*) which includes non-cell members and seekers. Thus, cell members are trying to attract *Kuyok* members who do not belong to cells. Every church has both cell

[8] Phone: 02)654-3697.

members and non-cell members, but Mok-San differs in the way it gives each cell non-cell church members as target people.

Seong-Ji Church (B-3, Presbyterian)

The Seong-Ji church was established by Chong-Soo Kim and twenty-one members at pastor Kim's apartment house at Jamsildong, Songpagu of Seoul in 1981. Seong-Ji moved to new church building in Ilwondong, Kang-Nam Gu, where Seoul city developed as new residential area. In 2000, Kim resigned due to illness in 2000, Jong Dae Seo, Ph.D. in Fuller Theological Seminary, has served this church since Feburary 2002 (*Seong-Ji's Church Guide Book 2002*; interview with Jong-Dae Seo).[9]

Church Growth

Seong-Ji had grown steadily until Kim's illness. The members dropped from 700 adult attendees in 1999 to 280 attendees at the end of 2001 when the former pastor resigned and the new pastor had not yet arrived. However, Seong-Ji began to grow when Seo arrived. In the last year, about 120 newcomers entered the church. Now about 400 people attend Sunday worship service.

Structure and Ministry of Cell Groups

Seong-Ji has a similar structure to other Korean churches: elders' meeting, committees, deacons' meeting, mission societies according to age and gender, Sunday school, and cell groups (*kuyoks*). Cell is also the basic building block. Cell leaders lead cells supervised by women pastors and associate pastors.

All cell groups meet on Friday mornings and are led by female leaders. Seong-Ji does not have male cells, but instead the males belong to mission societies and

[9] Address: 414-4, SuseoDong, KangnamGu, Seoul, Phone: 02)2226-4252.

committees. The church's task is to adjust its direction and structure according to the change of community and people's needs. Now it is emerging from its leadership transition phase. Most members are from the lower and middle class, not rich nor highly educated. Half of them live around the church and the other half live in Jamsil area where Seong-Ji originated.

Jeja Church (B-4, Presbyterian, Hab-Dong)

The Jeja church was established by the present senior pastor, Samji Chung and thirty members at Mokdong, Yangchun Gu, in Seoul, in November 1988. The church has some stated goals: to make a good church like the Antioch church, to make a church that exalts only Jesus, to develop and deploy good workers, and to make a church that focuses on mission and almsgiving. In 1998, the church built a new church building to accommodate the increase of church members. It is located at a residential area where most residents are middle class and highly educated, concerned about child education and upward mobility, and are in their thirties to fifties (*Church Guide Book 2002*; *Leaders' Manual 2002*; interview with Kyung-Woo Choi).[10]

Church Growth

Jeja has grown steadily and rapidly since its birth. By 1992, four years after its birth, its membership had risen to 550 adult attendees and 149 Sunday school students. It reached 2,138 adult attendees in November 2002. Last year, it had 518 newcomers, 50 percent of them were converts. This church records a 115 percent annual growth rate.

[10] Address: 318-9, Sinjungdong, YangchunGu, Seoul, Phone: 02)2647-9090, Website: http://www.jaja.or.kr.

Structure and Ministry of Cell Groups

Jeja started as a cell-based church, focusing on lay leadership. Chung was a member of the Navigator movement from his day of college. Now he is lecturing about discipleship-making and nurturing programs at theological seminaries. Jeja does not have mission societies, but instead all church activities take place in cell groups (*mok-chang*- pasture). Each cell focuses on a particular ministry, such as Japan mission, China mission, or orphan ministry. Jeja is proud that ninety-five percent of the newcomers remain in the church, a result from well-trained lay leaders and good nurturing programs. It has now six regional districts led by associate pastors and eighty-seven cells groups. Cell leaders are male and female.

Recently Jeja developed a nurturing program appropriate for its community. Now Jeja is attempting to transition from a church-centered program into a family-centered ministry, from a cell group focused on biblical knowledge to a cell group ministry focused on the development of the whole person development. They also want to provide more practical ministry through cell groups. Each cell group meets in a house twice per month.

Dong-Won Church (C-1, Presbyterian)

The Dong-Won church was established by eighty-eight church members who were separated from the previous church in 1995. Their previous church planned to move to a new suburban area with new apartment complexes, but they did not agree to go. They quit the church and invited Hyun-Soo Shin to be pastor. He is now in his thirties. They started the church in Wonhyuro Dong, YongsanGu where most of them live. In 1998, they purchased a new church building in the area. The location of Dong-Won is in a traditional residential area with Korean traditional houses and no new apartment complexes. In other words, this area remains undeveloped, so the streets are

not straight and there is not much change in the population (*Dong-Wong's Church Guide Book 2002*; Interview with Hyun-Soo Shin).[11]

Church Growth

Dong-Won has slowly but steadily grown since its birth. In 2002, the members consisted of 210 adult people and 100 Sunday school students.

Structure and Ministry of Cell Groups

Dong-Won also has a similar structure to other churches: elders' meeting, deacons' meeting, mission societies according to age and gender, Sunday school, and committees. But in the case of the cell group, adult people's cell groups are organized on a regional basis while young people's cell groups are organized according to age. Young people's cells ("Dasom family meetings") were transferred from young people's Sunday school in 1999.

Shin says that cell group meetings are difficult because most people are busy managing their lives. Therefore, every cell meeting meets at church at two o'clock on Sunday afternoon. Among senior church members, the rate of illiteracy is a little higher than in other areas. However, most people have their own houses and are not poor. The age cohort of the church members is sixty percent in their twenties and thirties, and over fifty percent are over the forties. Recently, some young people have become college graduates. Most members live around the church, a twenty-minute walking distance.

As is mentioned above, it is not easy to train a lay person and make cell groups because most women work and their houses are not spacious enough for meetings. Nevertheless, Dong-Won focuses on keeping a good relationship with its community.

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[11] Address: 7-13, Wonhyorodong 2, YongsanGu, Seoul, Phone: 02)703-9641, Website: http://idongwon.org.

Pastors and church members get along with non-Christians in the community and the officials of the community office. This is one reason why the church has grown steadily although it is located in an old village where there is little population migration. Shin emphasizes that the important task of the Korean urban church is to make a sound local church that gets along with its community.

Sumgineun Church (C-2, Presbyterian)

The Sumgineun church was established by Chung-Sik Park in 1989. Similar to other church plants, the church rented a room in a commercial building. The goal of this church in 2002 is "toward a growing church with cell community" (*Sumgineun's Church Guide Book 2002*; interview with Chung-Sik Park).[12]

Church Growth

Sumgineun has grown very slowly over the thirteen years. Currently, ninety adult members attend Sunday worship service.

Structure and Ministry of Cell Groups

The cell group (*mok-chang*, a pasture) is the basic building block. The church does not have any elders, so it does not have elders' meeting either. Instead, it runs a committee for church affairs composed of deacons and deaconesses. The members of the committee are also cell group leaders. It tries to multiply cell groups. At the present, it has eight cell groups based on the regional districts.

Park has committed to the training of lay leaders and multiplying cell groups from the church's birth. However, his endeavor has not been that successful in the light of

[12] Address: 430-13, Sanggedong 5, NowonGu, Seoul, Phone: 02)3392-9004, Website: http://www.serve.or.kr.

slow growth of the church. The crucial problems of the church are two things: very slow growth and an inability to reproduce cells. Park is in his fifties and most church members are in their forties and fiftiess, and are neither highly-educated nor rich. The church is located in a residential area, which was established about fifteen years ago and now has little population migration.

Suseo Eunhe Church (C-3, Presbyterian)

The Suseo Eunhe church was established by Bong-Saeng Chang with thirty members in 1997. The founding members rented a room of a commercial building at Suseodong, KangnamGu, where both the slum area and newly built apartments coexisted at that time. The church is still located at the same place. In 1999, Chang resigned and many followers quit. Thus its growth began to decrease. The membership decreased from 150 adult attendees to fifty people. In 1999, the church invited In-Hee Kim to be pastor, and it began to grow with the endeavors of Kim and the congregation (*Suseo's Church Guide Book 2002*; interview with In-Hee Kim).[13]

Church Growth

Suseo Eunhe started with thirty attendees and increased to 150 attendees in 1998. Now it has about 250 adult attendees.

Structure and Ministry of Cell Groups

Suseo Eunhe has elders' meeting, deacons' meeting, Sunday school, and mission societies. Nevertheless, it has a cell-based structure.

Kim was an associate pastor of Jeja church, well-known for training lay people and cell groups. Also he has a strong desire to train lay people and multiply cell groups

[13] Phone: 02)459-8582.

in this area. He used to lead Bible study about twenty times per week, but he did not reap much fruit compared to his labor. The church members are mostly poorly educated, older, and poor, so they do not have enough time, money, and knowledge to be cell group leaders. He was unable to train many lay leaders. Now the church has about forty young members, who can serve as cell leaders and church workers. However, the church has a strong desire to have good fellowship with its community. The church members evangelize to their neighbors, invite non-Christians, or help those who are disabled and uneducated around the church. The endeavors contributed to the church growth in spite of the bad circumstances for church growth.

Chu Eunhe Church (C-4, Presbyterian)

The Chu Eunhe church was established by Young-Duk Park and his wife in 2000. They rented a room of a commercial building at Kyodae, SeochoGu. At first, they did not have any church members, so they went out to preach the gospel around the church. The church is still located at the same building in a commercial area (*Chu-Eunhe's Church Guide Book 2002*; interview with Young-Duk Park).[14]

Church Growth

Chu Eunhe has grown rapidly in a non-residential area although most members live far from the church. Now about 110 adult people attend. The remarkable thing is that sixty percent of the church members are converts.

Church Structure

Chu Eunhe does not have any structure except for cell groups. It has no elder or deacon. About ninety percent of the members are under thirty-five years old. Only seven

[14] Phone: 02)582-4866.

people are over forty years old. Most members are single and many of them are college students. Park consults with only cell leaders about church affairs.

The merits of cell groups are that each cell is strong in reaching non-Christians and cell members are young people who have passion and mobility. Only those who give birth to converts can be cell group leaders. That is, cell group leaders recruit their cell members among non-Christians and make daughter cells. The church does not send a trained cell leader to a ready-made the cell group. The church focuses only on making converts and Bible study. Park wants to make a church that can give birth to converts, rather than making a big church.

APPENDIX C

QUESTIONNAIRE FOR PASTORS

Questions for the Study of Cell Group Ministry

The following questions are those I use to interview pastoral staff and secondary resources.

1. What is the DGR (Decadal Growth Rate) of the church?
2. What are the factors contributing to church growth?
3. How long has the church been located in the community?
4. Where do the church members mainly live?
5. What are the age groups of the congregation?
6. What are the socio-economic statuses of the congregation?
7. How are cell groups organized within the church structure?
8. What are the merits of present cell groups?
9. What are the problems of present cell groups?
10. What is the future plan for cell groups

APPENDIX D

QUESTIONNAIRE FOR CELL LEADERS

Questionnaire for the Study of Cell Group Ministry

This questionnaire has been used to write the Ph.D dissertation of Hae Gyue Kim at Fuller Theological Seminary in California. With this dissertation, Kim describes the features of cell group ministry of Korean urban churches, evaluate them, and finds key strategic principles for the cell-based church for the future. By answering this questionnaire, you will not only give me a great help, but also participate in God's mission in Korea.

There are no right or wrong answers. The important thing is that you frankly respond to the questions. Both your church's name and your name will not be put on the questionnaire. Your answers will be kept confidential. Your help will be much appreciated. Thank you for your cooperation.

---

1. Where do cell members primarily live?
   ←1) within 1 km ↑ 2) 1 - 2 km → 3) 3 - 5 km ↓ 4) far 5 km

2. What is your age?
   1) 20 - 29 years old ↑ 2) 30 - 39 →3) 40 - 49 4) 50 - 59 5) over 60

3. What is your gender?
   ← 1) male 2) female

4. What is your occupation (if you are female)
   ← 1) house wife 2) full-time job 3) self-managed job
   4) part-time job ↓ 5) others

5. How many members does your cell have?
←1) 0 - 5 2) 6 - 10 3) 11-15 4) over 16

6. What is the age cohort in your cell? (Write down the numbers)
1) 20- 29 ( )
2) 30- 39 ( )
3) 40- 49 ( )
4) 50- 59 ( )
5) over 60 ( )

7. What is the attendance at a normal meeting of your cell?
←1) 0 - 49 % 2) 50 - 69 % 3) 70 - 89 % 4) over 90 %

8. Are there any difficulties in cell meeting?
←1) There is an age gap ↑ 2) There is a socio-economic gap
→3) Members live far away from one another 4) There are different time needs
°5) Cell does not have a comfortable place 6) Others ( )

9. How many newcomers has your cell had during last year?
←1) 1 2) 2 3) 3 4) 4 5) 5
6) 6 7) 7 8) 8 9) over 9 10) none

10. How many new converts has your cell had among the new comers during last year?
1) 1 2) 2 3) 3 4) 4 5) 5
6) 6 7) 7 8) 8 9) over 9 10) none
←

11. Among the new converts, how many of them did your cell gain by itself during last year?
1) 1 2) 2 3) 3 4) 4 5) 5
6) 6 7) 7 8) 8 9) over 9 10) none

12. How many members have dropped out of your cell group during last year?
1) 1 2) 2 3) 3 4) 4 5) 5
6) 6 7) 7 8) 8 9) over 9 10) none
←

13. How many times has your cell experienced multiplication during the last two years?
←1) none 2) once 3) twice 4) more than triple

14. What are the reasons of non-growth of your cell? (If your cell has not experienced growth)
← 1) because of other church affairs
2) because of many drop-outs of cell
→ 3) because of cell's indifference to evangelism

↓ 4) because of cell's location with less population
5) others ( )

15. How helpful do you think the Bible study is to members' faith and lives?
←1) unhelpful 2) not very helpful 3) fairly helpful 4) very helpful

16. How effective are the study materials to meet members' needs?
←1) ineffective 2) not very effective 3) fairly effective 4) very effective

17. Is cell meeting comfortable enough for members to share their personal problems and to be helped?
←1) uncomfortable 2) not very comfortable
3) fairly comfortable 4) very comfortable

18. To what extent do cell members identify and develop their gifts in cell meeting?
←1) not at all 2) not very much →3) fairly much 4) very much

19. If your members do not demonstrate their gifts, what is the primary reason?
1) because they are not taught to identify and demonstrate their gifts
2) because they do not get the opportunity to do that
3) because they are afraid of others' criticism
4) because the church does not allow them to do that
5) others ( )

20. With what activities are you more engaged in your cell (choose two items)?
←1) visiting and phoning members 2) evangelism 3) prayer 4) Bible study
°5) relationship among members 6) social service 7) counseling 8) others ( )

21. How much do you like your job of cell leader?
←1) not at all 2) not much 3) quite a lot 4) very much

22. How useful was your training to be a cell leader to your present job as a leader?
← 1) not at all 2) not very useful 3) fairly useful 4) very useful

23. Does your cell have an apprentice leader?
← 1) yes ↑2) no

24. What difficulties do you have in doing your job of cell leader?
←1) hierarchical authoritarianism of church 2) lack of support of church
→3) no helper in cell 4) hard work from cell leader's job
5) others ( )

25. What problems do you find in the cell system or structure in the church?

1) too hierarchical 2) people hardly demonstrate gifts
→2) secular attitude of church leaders 4) no problem with this system
5) others ( )

26. Do you have other jobs (offices) in the church?
←1) none 2) one 3) two ↓4) over three

27. Do you think that the cell group is the most important organization in your church?
←1) not at all 2) a little 3) fairly yes 4) absolutely yes

28. How much do cells contribute to evangelism and church growth?
← 1) not at all 2) not very much 3) fairly much 4) very much

29. Have you experienced any conflicts with other programs within the church because of your cell's ministry?
1) not at all 2) not very much 3) fairly much 4) very much

30. In your opinion, how well-known is your cell to the neighborhood?
1) unknown ↓ 2) somewhat known 3) well known
4) I don't care whether its known or unknown

31. How much do you think your neighborhood likes your cell?
1) never ↓ 2) somewhat 3) very much
4) I don't care about the neighborhood's response.

32. Have you invited non-Christians to your cell?
1) never ↑ 2) not very often 3) fairly often 4) very often

33. How often do you participate in secular meetings in your community?
1) never 2) not very often 3) fairly often 4) very often

34. Is your cell committed to its neighborhood service?
1) not at all 2) not very much 3) fairly much ↓ 4) very much

35. If your cell serves to its neighborhood, what does it do?
1)_____
2)_____

36. To what extent has your cell impacted its neighborhood (e.g. customs, circumstances, or way of thinking)?
1) not at all 2) not very much 3) fairly much 4) very much

37. If so, what are ways?
1)_____
2)_____

Thank your very much for your cooperation.

APPENDIX E

QUESTIONNAIRE FOR PASTORS (KOREAN VERSION)

셀 그룹 사역을 위한 질문

다음은 목사님들과의 면접을 통해서, 혹은 다른 조사를 통해서 얻고자 하는 사항이다.

1. 지난 10년간의 귀교회의 성장추이는 어떠합니까?
2. 교회성장의 원인은 무엇입니까?
3. 교회는 얼마나 오랫동안 이 지역에 있었습니까?
4. 교인들은 얼마나 교회주변에 살고 있습니까?
5. 교회구성원들의 연령구조는 어떠합니까?
6. 교회구성원들의 계층구조는 어떠합니까?
7. 교회의 가장 기본적인 셀 그룹은 어떻게 조직되어 있습니까?
8. 현재의 셀의 장점은 무엇입니까?
9. 현재의 셀의 문제점은 무엇입니까?
10. 앞으로 셀을 어떻게 조직하고 운영하겠습니까?

APPENDIX F

QUESTIONNAIRE FOR CELL LEADERS (KOREAN VERSION)

셀 그룹(구역) 사역을 위한 설문

셀 그룹 (구역조직) 에 관한 본 조사는 김해규 목사가 미국의 캘리포니아에 소재한 풀러신학교 (Fuller Theological Seminary) 에 제출할 철학박사 (Ph.D) 논문을 쓰기 위한 것입니다. 이 논문을 통하여 김해규 목사는 한국교회의 셀 그룹의 모습을 파악하고 장단점을 평가한 뒤, 복음과 시대의 요청에 부응하는 새로운 셀 교회의 형태를 제안하고자 합니다. 귀하께서는 이 질문에 대답하심으로, 이 논문에 도움을 주실 뿐 아니라, 한국교회의 갱신과 하나님의 사역에 동참하시게 됩니다.

개교회의 사정을 파악하기 위한 것이 아니므로 교회나 개인의 이름을 적으실 필요가 없습니다. 또한 정답이나 오답이 따로 없습니다. 그 동안 보고 느낀 것을 진솔하게 응답하여 주시면 크게 도움이 되겠습니다. 이 조사의 결과는 비밀이 보장 됩니다. 협조에 감사드립니다.

***가장 가까운 답에 표시 하십시오. 필요하시면 빈 칸에 써 넣으십시오! ***

(구역은 셀, 다락방, 목장, 속회, 혹은 사랑방을 말합니다)

1 귀하의 구역원들은 대체로 서로 얼마나 가까이 삽니까?

1)1 이내 2) 1-2 km 3) 3-5 km 4) 5 km 이상

2 귀하의 연령은 다음의 어디에 속합니까?

1)20-29세 2)30-39세 3)40-49세 4)50-59세 5) 60세 이상

3 귀하의 성별은 무엇입니까

1)남 2)여

4 귀하의 직업은 무엇입니까 (여성일 경우)?

1) 가정주부 2)직장생활 3)자영업 4)부업 5)기타

5 구역원들의 재적은 얼마나 됩니까?

1) 5명 이하 2) 5-10명 3)11-15명 4)16명 이상

6 구역원들의 연령분포는 어떻게 됩니까? 괄호 안에 숫자를 써 넣으십시오!

1) 20-29세 ( )

2)30-39세 ( )

3)40-49세 ( )

4)50-59세 ( )

5)60세 이상 ( )

7 구역원들의 평균출석율은 어느 정도 됩니까?

1) 50% 미만 2)50-69% 3)70-89% 4) 90% 이상

8 구역원들이 모이는 데 어떠한 어려움이 있습니까?

1)서로 나이 차이가 많이 난다 2) 사회적 신분의 차이가 많이 난다

3) 서로간의 거리가 멀다 4) 서로 시간이 잘 맞지 않는다

5) 모일 장소가 마땅치 않다 6) 기타 ( )

9 지난 일 년간 구역에 새로 들어 온 사람은 몇 명입니까?

1) 1명 2) 2명 3) 3명 4) 4명 5) 5명

6) 6명 7) 7명 8) 8명 9) 9명 10)10명

10 이 중에서 예수를 처음 믿은 사람은 몇 명입니까?

1) 1명 2) 2명 3) 3명 4) 4명 5) 5명

6) 6명 7) 7명 8)8명 9) 9명 10)10명

11 예수를 처음 믿은 사람들 중에서 귀하의 구역에서 직접 전도한 사람은 몇 명입니까?

1) 1명 2) 2명 3) 3명 4) 4명 5) 5명

6) 6명 7) 7 명 8) 8명 9) 9명 10)10명

12 지난 일년간 귀하의 구역에서 떨어져 나간 사람은 몇 명입니까?

1) 1명 2) 2명 3) 3명 4) 4명 5) 5명

6) 6명 7) 7 명 8) 8명 9) 9명 10)10명

13 지난 이 년 동안 귀하의 구역이 성장해서 나뉜 적이 있습니까?

1) 없다 2)한 번 3)두 번 4) 세 번 이상

14 구역이 왜 성장하지 못했다고 생각합니까 (성장이 더디거나 나뉘지 못했다면)?

1)교회의 다른 일에 바빠서 2)구역에서 이탈하는 사람이 많아서

3)전도를 하지 않아서 4)성장이 어려운 지역에 위치해서

5)기타 ( )

15 성경공부가 구역원들의 신앙발전에 얼마나 도움이 된다고 보십니까?

1)도움이 안 된다 2)별로 도움이 안 된다

3)조금 도움이 된다 4)매우 도움이 된다

16 성경공부 교재가 나의 신앙성장과 삶에 얼마나 효과적이라고 보십니까?

1) 비 효과적이다 2)별로 효과가 없다

3)조금 효과적이다 4)매우 효과적이다

17 구역모임에서 서로의 개인적인 문제를 부담없이 털어 놓고 도움을 받을 수 있습니까?

1) 전혀 없다 2) 별로 없다 3)조금 있다 4) 매우 있다

18 구역의 구성원들이 자신들의 소질과 은사를 어느 정도 확인 및 발휘하고 있습니까?

1) 못 한다 2) 별로 하지 못 한다 3) 조금 한다 4) 잘 한다

19 만약에 은사를 잘 발휘하지 못 한다면, 그 원인은 무엇이라고 보십니까?

1) 은사를 확인하고 발휘하는 일에 가르침을 받지 못해서

2) 은사를 발휘할 수 있는 기회가 없어서

3) 다른 사람들의 바판이 부담스러워서

4) 교회의 정책이 허락지 않으므로

5) 기타 ( )

20 귀하는 구역을 위해서 다음의 어떤 일에 가장 신간을 보냅니까 (2가지만 고르시오)?

1) 심방 및 전화 2)전도 3) 기도 4) 성경공부

5) 인간관계 유지 6) 사회봉사 7) 상담 8) 기타 ( )

21 귀하는 구역장의 일에 보람을 느끼십니까?

1) 전혀 느끼지 못 한다 2) 별로 느끼지 못 한다

3)조금 느낀다 4) 매우 느낀다

22 귀하는 구역장으로서의 훈련을 충분히 받았다고 생각합니까?

1) 전혀 아니다 2) 별로 아니다 3) 조금 그렇다 4) 매우 그렇다

23 구역내에 예비 구역장을 두고 있습니까?

1) 없다 2) 있다

24 어떤 점이 구역장으로서의 직임감당에 방해가 됩니까?

1) 상명하달식의 행정 2) 교회의 협조부족

3)구역내에서 도와주는 사람이 없다 4) 일 자체가 힘들다

5) 기타 ( )

25 지금의 교회 및 구역조직을 어떻게 생각하고 있습니까?

1) 너무 계급적이다 2) 각자의 은사를 제대로 발휘할 수 없다

3)세속적인 가치가 지배한다 4) 지금 이대로가 좋다

5)기타 ( )

26 귀하는 교회내에서 다른 일 (직책)도 맡고 있습니까?

1) 없다 2) 하나 3) 둘 4) 셋 이상

27 구역이 교회내에서 가장 중요한 조직이라고 봅니까?

1) 전혀 아니다 2) 별로 아니다 3) 조금 그렇다 4) 매우 그렇다

28 구역이 복음전파와 교회성장에 얼마나 기여하고 있다고 봅니까?

1) 전혀 못 한다 2) 별로 못 한다 3) 조금 한다 4) 매우 한다

29 구역의 일 때문에 교회의 다른 일과 갈등을 빚은 적이 얼마나 있습니까?

1) 전혀 없다 2) 별로 없다 3) 조금 있다 4) 자주 있다

30 주변의 불신자들이 귀하의 구역 모임에 대해서 얼마나 알고 있다고 생각합니까?

1) 모를 것이다 2) 조금은 알 것이다 3) 잘 알고 있다

4) 알든 모르든 나는 개의치 않는다

31 주변의 불신자들이 구역 모임을 좋아한다고 보십니까?

1) 아니다 2) 조금 좋아한다 3) 좋아한다

4) 좋아하든 안 하는 나는 개의치 않는다

32 주변의 불신자들을 구역 모임에 초청한 적이 있습니까?

1) 전혀 없다 2) 별로 없다 3) 가끔 있다 4) 자주 있다

33 귀하는 구역 주변의 지역사회나 불신자들의 모임 (예, 반상회)에 참석합니까?

1) 전혀 안 한다 2) 거의 안 한다 3) 조금 한다 4) 자주 한다

34 구역모임에서 지역사회 봉사를 하고 있습니까?

1) 전혀 안 한다 2) 거의 안 한다 3) 조금 한다 4) 자주 한다

35 지역사회에 대한 봉사를 하고 있다면 무엇입니까?

1)_____

2)_____

36 구역모임을 통하여 불신 이웃이나 주변의 지역사회가 달라진 것이 있습니까 (예, 환경, 습관, 태도, 생각등)?

1) 전혀 없다 2) 거의 없다 3) 조금 있다 4) 많이 있다

37 달라진 것이 있다면 무엇입니까?

1)_____

2)_____

****

*** 귀하의 답변에 진심으로 감사드립니다 ***

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VITA

Hae Gyue Kim (김해규) was born in Andong, Korea, on May 31, 1957. His father was a pastor, who served as a model pastor for his son. Hae Gyue studied sociology at the Kyungbuk National University in Korea. When he was a senior at the college, he was confirmed in his calling and entered the Chong-Shin Theological Seminary in Seoul, where he received two degrees, an M.Div. and Th.M. in systematic theology. In 1985 while he was a student at the Chong-Shin Seminary, he began his ministry as youth pastor at the Pyung-An Church in Seoul. Then he served the Choong-Hyun Presbyterian Church as associate pastor for five years. In 1993, he went to Tokyo, Japan to serve the Tokyo Jeil Korean Church as senior pastor and missionary. The church became a multi-ethnic church composed of Koreans and Korean Japanese. The church purchased its own church building, and sent a Japanese missionary to Okinawa.

He got a Th.M degree in missiology at Fuller Theological Seminary in 1998 (The title of the thesis is "The Application of Meta-Church Theory to Existing Urban Churches in Korea") and has studied in the Ph.D program in intercultural studies at Fuller Theological Seminary since 1999. He served the New Hope Korean Church as senior pastor in Tustin, California. After completing the Ph.D. program at Fuller, he wants to be a church consultant in the Korean context.

He married his wife, Jungsook, in 1986. Now he lives with his wife and three children, Sarah, John, and Paul in Irvine, California.