

Planting an Indigenous Nazarene Church in Korea as a Basis for Church Growth

by Hong, Ki Young

The apostle Paul said, "I planted the seed, Apollos watered it, God made it grow" (1 Cor. 3:6). An indigenous church is not founded but planted (Allen 1959:ix-xi). The Korean Nazarene Church (KNC) planted 32 new churches through the "1991 Thrust to the City of Seoul" program. At this point, most of them are growing slowly. The problem is that they lack indigeneity. My thesis is that if they become truly indigenous, they will grow quantitatively, qualitatively, and organically. To do so, the KNC must not grow in a foreign form but in a form suitable to the Korean culture in which it lives. In this paper, the problem of the KNC, the definition of indigenous church, the brief story of the '91 program, and the methods of planting an indigenous church will be discussed. In particular, such areas as leadership, evangelism, worship/music, financing, architecture, ministry, and theology will be observed and assessed. Then, some suggestions will be offered to plant an indigenous church in the KNC. Growth is inevitable for the church which is truly indigenous.

I. Problem of the KNC

I visited a Nazarene church in Youngnam District. I interviewed its pastor and asked him, "How do we plant an indigenous church in the Korean setting?" He said, "In order to plant an indigenous church, first, we should emphasize the holy life of the people; second, we should prepare the people for the second coming of Jesus; and third, we should actualize the 'three-self' principles." His answer disappointed me. Only the third point was somewhat related to my question. He misunderstood the concept of an indigenous church.

I visited a Nazarene church in Inchon and interviewed its pastor with the same question. He answered, "We should indigenize the church as long as we keep the manual of the Church of the Nazarene." Again I was disappointed with him.

When I attended the Evangelism Conference held in Texas, I met a Korean Nazarene pastor who was pastoring in New York City. As I asserted that the Korean Nazarene Church (KNC) should be indigenized, he did not agree with me. He said, "The church which pursues an indigenous theology is dying." Most Korean Nazarene pastors are not interested in planting an indigenous church. I spent much time trying to explain to them why the KNC needs to plant an indigenous church.

Bill Sullivan, Director of the Church Growth Department of the Nazarene Church, International, also understood an indigenous church as a "three-selves" church.¹ According to Melvin L. Hodges, Sullivan is not quite wrong because

Hodges says, "The three basic elements which make the church indigenous are self-propagation, self-support and self-government."² However, William A. Smalley (1978:363) said, "It seems to me, first of all, that the criteria of 'self-governing, self-supporting, and self-propagating' are not necessarily diagnostic of an indigenous movement." Most Korean Nazarene pastors do not understand the concept of an indigenous church.

II. Definition of an Indigenous Church

Defining an indigenous church is not simple. Henry Venn and Rufus Anderson attempted to define an indigenous church. But their definitions are based on the "three-selves" principle. Smalley defined an indigenous church as:

a group of believers who live out their life, including their socialized Christian activity, in the patterns of the local society, and for whom any transformation of that society comes out of their felt needs under the guidance of the Holy Spirit and the Scriptures. (1978:366)

According to him, an indigenous church ought not to be planted in the native soil only as the indigenes want it. So, it cannot be founded but planted (Smalley 1978:369). Further, he stressed the role of the Holy Spirit and the Scriptures as the indigenous church is planted. The Holy Spirit prepares the way for the rapid indigenous movements while the Scriptures check the indigenous movements as the "yardstick" against syncretism.³ In other words, planting an indigenous church needs the Holy Spirit as the catalyst on the one hand and the Scriptures as the "yardstick" to lead the church into a true indigenous church on the other hand.

Allan R. Tippett pointed out six marks of an indigenous church:

The first mark of an indigenous church is its self-image. The second mark of an indigenous church is that it is self-functioning. The third mark of an indigenous church relates to its self-determining capacity. The fourth mark of an indigenous church is its self-supporting nature. The fifth mark of the truly indigenous church is its self-propagating fervor. The sixth mark of the indigenous church is its devotion of self-giving. (1973:154-159)

The characteristics seem to be extensions of Henry Venn's definition of the indigenous church which is based on the "three-selves" principle. But in essence, they are different in that Tippett's focus is the holistic way of self-functioning of the indigenous church rather than the arbitrarily simplified model of an indigenous church. Smalley is consistent with Tippett in that the point is not the "three-selves" principle in itself but the way the indigenous church handles its own

problems. Smalley said:

It is the way the funds are administered, the way the decisions are made, and the purposes to which they are put, that are diagnostic of an indigenous church, not the presence or absence of such foreign funds. (1978:365)

If the way that a native church functions is autonomous, it grows in three dimensions – quantitatively, qualitatively, and organically, in balance (Tippett, 1973:148-149). The mere fact of self-government, self-support, and self-propagation does not guarantee the planting of an indigenous church. Indigeneity lies in the manner in which such selfhood is expressed (Kraft 1979:320).

A church is not truly indigenous as long as the mission behind the scenes pulls the strings and the church dances like the puppets to the music of the mission. Kraft (1979:321) said, “What is desired, then, is the kind of church that will take indigenous forms, possess them for Christ, adapt and employ them to serve Christian ends by fulfilling indigenous functions, and convey through them Christian meanings to the surrounding society.”

Tippett (1973:158) and Kraft (1979:321) agree that people think of the Lord as their own, not a foreign Christ: when they do things to meet the cultural needs around them; worshipping in ways that they feel at home; praying and singing in their mother-tongues; and when they function in participation in a body, which is structured indigenously, then a true indigenous church is planted and will grow. An indigenous church is the kind of church in which the gospel has a meaningful impact upon the society surrounding the church and transforms people’s lives while meeting their self needs in light of leadership, organization, education, worship/music, finance, architecture, behavioral standards, and means of expressing Christian concern to the non-Christians.

III. Rationale for an Indigenous Church

The Scriptures tell me why a church must be indigenous. Lamin Sanneh (1989:1) has asserted that Christianity from its origins has identified itself with the need to translate into other cultures and languages. Christianity exerted a dual force in its historical development: the resolve to relativize its Judaic roots and to destigmatize Gentile culture and adopt that culture as the bridge of Christian expansion. Indigenization is critical because the gospel which makes sense in one culture may not make the same sense in another culture (Whiteman 1984:275-276).

Acts 15 dramatically tells the importance of an indigenous church. The chapter affirmed that Gentiles do not have to become like the Jews to become Christians. Andrew F. Walls (1982:93-96) argued that the gospel is the same gospel although it has been expressed in different forms to different peoples in

different cultures in order to make sense to them.⁴ Cross-cultural communication has taken place as Christianity has developed from Jerusalem, Antioch, and Rome to the KNC in Far East Asia.

Charles R. Taber (1978:54) suggested that good indigenization sharpens the meaning of the gospel by making the message intelligible in terms of receptor people whereas bad indigenization diffuses and confuses the gospel.⁵ Further, Taber (1978:59) asserted that it was not legitimate to require people to change their world view in order to become Christians, even though it is highly probable that the biblical message will bring about a change in the world view of people.

Paternalism hinders planting of an indigenous church because it disregards the cultural forms in which the meaning of the gospel is effectively communicated to the receptor people. In terms of meaning and form of the gospel, Whiteman's model is very helpful. His model for explaining an indigenous church is God's incarnation (Jn. 1:14). Whiteman discussed three different stages that lead to indigenization:

- (1) Discovering the original biblical meanings conveyed in Hebrew, Greek, and Roman cultures.
 - (2) Distinguishing the original biblical meanings from the contemporary forms which are used to express those meanings in a communicator's culture.
 - (3) Communicating the biblical meanings in ways that will ensure the maximum transfer of meaning across cultural boundaries.
- (1984:276)

He asserted that mission must not transfer cultural forms but communicate biblical meanings. Mission must employ the receptors' own cultural forms to communicate the meanings of the gospel so that they will interpret the gospel message on the basis of their own cultural experience and worldview.⁶ The success of communication depends upon the degree to which the meaning understood by the receptor is similar to the meaning intended by the communicator. The planting of a solid indigenous church depends upon the success of this cross-cultural communication of the gospel.⁷

In this sense, Paul G. Hiebert pointed to the reason why both mission and receptor people need an indigenous church. Hiebert (1988:117) said, "Communication is measured, therefore, not in what the sender sends, nor what the receptor receives, but in the correspondence between what the sender sends and the receptor receives." Beyond this, Hiebert warned against the danger of syncretism which is based on the rigid separation of form and meaning. Hiebert (1988:106) illustrated the case. In South India the Christians use devudu for God. The Hindus dominate the culture and make up over 75 percent of the people who use the word, but with Hindu connotations. In this setting, it is difficult for the Christian community to maintain a biblical understanding of God. Ultimately the church will be in danger of accepting the Hindu world view

of the dominant society around it and losing the biblical meaning of God. So mission needs "critical contextualization" which calls for a careful analysis of the old beliefs and practices with the Bible close by.⁸

IV. "1991 Church Planting" Program

The Nazarene Mission has a short history compared with other missions in Korea. The Presbyterian Church and Methodist Church have more than 100 years of church history in Korea.⁹ The first Nazarene missionaries, Don and Adeline Owens, arrived in Korea on May 29, 1954.¹⁰ The Nazarene Church experienced some early growth in Korea. There were 70 congregations and 2,887 members by 1970 and there were 15,065 members in 191 congregations by 1989. But the Decadal Growth Rate (DGR) of 1985 to 1989 is only 11 percent. This percentage shows that the KNC has grown very slowly for the past five years. This slow growth led the KNC to the '91 program.

In 1985, the General Board of the Church of the Nazarene decided to target the city of Seoul for new churches. In 1989, a director of the Church Extension Ministries in the Church of the Nazarene arrived in Korea and explained the '91 program. Then the program committee was organized. The committee set up goals for three stages (Hong 1991:43): Stage One: 1989-90 20 new churches. Stage Two: 1990-91 30 new churches. Stage Three: 1992-93 20 new churches. By December 1993, 32 new churches were planted through the '91 program. About 45.7 percent of the goal was achieved. However, the church planting work in the KNC was remarkable for the future growth of the KNC. If there were no '91 program, there would not be 32 new churches in the KNC.

The major method the KNC used was the mother-daughter church planting model which is traditional in Korea. The '91 program decided to adopt this model to plant 51 of 70 new churches.¹¹ The model is one in which the mother church forms a nucleus which makes up the charter members of a new congregation.¹² A classic example is that during the early 1930's In Kwang Ri church planted An Joong church which planted Hong Won church during the early 1960's.¹³

Joseph F. James (1987:29) asserted that mother churches must sacrifice financially to support new churches at the beginning stage. A critical problem is that most of the mother churches of the KNC are too weak to support new churches. Further, I do not think that the '91 church planting program is truly indigenous because of the following reasons: (1) Most of the local churches of the KNC are financially weak and cannot truly support new churches. (2) Most pastors of the KNC whom I met are not willing to support new churches because they hope to receive U.S.A. dollars. (3) Most laity blindly follow the authoritative pastors who make most of the decisions. (4) The overall '91 program was initiated not by the KNC but by the Church of the Nazarene of the United

States.

Most new churches are suffering in the midst of many problems. One of the major problems is the lack of indigeneity. I think this problem is inherited from the older generation. The evidence can be found through interviews with some church leaders of the KNC as demonstrated earlier.

My personal interviews show the lack of indigeneity in the KNC especially in the area of leadership, evangelism, worship/music, financing, church building, fellowship, and theology. Some suggestions will be offered to solve this problem in the following section of this paper.

V. Suggestions for an Indigenous Church

The KNC should take it into serious consideration that the new churches are suffering. They are growing slowly largely because of the lack of indigeneity. I discovered it when I interviewed many church leaders and new church planters of the KNC. One evidence of it is that nobody mentioned or implied an indigenous church planting and growth as I asked the question: "How do you think the KNC can multiply and grow new churches effectively?" But I discovered that many of the new church planters have the capability to develop an indigenous church if they are trained properly. In this sense, my responsibility is to train them to develop an indigenous church for the KNC. Eight areas will be discussed for planting an indigenous church in the KNC.

A. Indigenous Leadership

In reality, the first District Superintendent was an American missionary, Donald Owens. Rev. Robert Chung organized the KNC in the beginning stage and worked harmoniously with other Korean pastors.¹⁴ But Chung resigned from the leadership after Don Owens came to Korea. Owens tried to execute everything according to the policy of the Nazarene Department of World Missions in the U. S. A. Ultimately the actual power of the KNC was in the hands of Owens.* But missiologists say that mission should encourage local leadership. Hodges said:

Let us again bring our objective into clear focus. Our aim is to develop the national church rather than the mission station. We are to provide leadership for the national church, not merely helpers for the missionary. Missionaries often unconsciously reflect a wrong concept when they talk about "my helper" or "my worker." The national pastor or evangelist is Christ's gift to His Church, not to the missionary. (1953:48)

* For a different perspective on Owens's leadership, see Floyd T. Cunningham, "The Beginnings of the Church of the Nazarene in Korea (1932-1966)," *Bokyum Gwa Shinhak* [Gospel and Culture] 4 (1992): 145-170 - ed.

Korean leaders know Korean culture better than American missionaries. Missionaries have no right to impose their norms upon the Korean churches. Owens tried to impose the Nazarene policy upon the KNC. Therefore, there was not a healthy relationship between the American leadership and the Korean leadership. Owens should have given the leadership of the KNC to Chung. After Chung resigned, he appointed Park to be the General Secretary. But he had no real power because Owens had it (Kong 1970:73). Until 1990, there had been no Korean Presidents at Korea Nazarene Theological College (KNTC). This fact also reveals the lack of indigenous leadership in the KNC.

Furthermore, in March 1992, there were conflicts between Korean pastors and Korean elders. One pastor raised a question at the District Assembly asking whether or not it is legitimate to allow "elders" in the KNC although the Nazarene Manual does not allow them in the U.S.A.¹⁵ Hodges (1953:51) argued that mission must not train men to become leaders like elders of the local churches.¹⁶ Hodges (1953:51) said, "These men were called elders because of their maturity both in age and experience." Then Hodges recommended the lay leadership for the following reasons:

- (1) It is the biblical pattern.
- (2) These men are recognized as men of mature judgment by their own people and are their natural leaders.
- (3) These elders know their own people.
- (4) The growth in the Christian ministry of such an elder will be natural rather than forced.
- (5) He is already established in business or farming; therefore the missionary does not have to support him.
- (6) These elders introduce a mature element in the administration of church affairs. (1953:51-52)

One of the weaknesses of the Nazarene Mission in Korea is that it does not have an adequate adaptability to the Korean culture. The Nazarene Manual is not too sacred to adapt to different cultures. It must be contextualized intelligibly for the native church in order to be understood just as the Bible is translated into vernacular languages.

The new churches which were planted through the '91 program lack their own natural leaders like the elders whom Hodges (1953:51-52) and Nevius (1958:34) talked about. The first reason is that most of the new churches were planted within the past two or three years. The second reason is that most of the church planters are young since they were selected from the new graduates of KNTC. They have little fellowship with the community leaders around their new churches. The third reason is that no course is taught on "indigenous church planting" at KNTC.

The KNC must note that the natural lay leaders are a strong medium of church growth. In this context, George C. Hunter's argument is right. Hunter (1987:165) said, "Churches who develop more indigenous ministries and groups

for the subcultures they reach will effectively include many members who vary slightly in culture from most of the members."¹⁷ The Nazarene Mission in Korea needs to relearn from the early missionaries like Nevius, Allen, and Hodges. John Wesley developed indigenous lay leadership in order to communicate and advance early Methodism (Hunter 1987:160). Why not the KNC?

Therefore I suggest the following ways to overcome the lack of indigenous leadership: (1) The president of KNKC should be a Korean rather than an American missionary. It is good symbolically and functionally for the development of indigenous leadership. (2) American missionaries should encourage and develop a strong Korean leadership. The kind of conflict between Don Owens and Robert Chung should be avoided. (3) Lay leadership should be encouraged. The KNC should note the radical growth of the Full Gospel Central Church through lay leadership. The F.G.C.C. had four levels of leadership: a senior pastor, district heads, section leaders, and home cell group leaders.¹⁸ They work together harmoniously.

B. Indigenous Evangelism

Acts 2 attracts me to see indigenous evangelism. The Jews gladly received Peter's preaching and were baptized. On the same day, there were added unto them about three thousand souls (Acts 2:41). They gathered together from house to house to praise God sharing their possessions with the needy. People joined the fellowship through natural networks like families, friends, and relatives. Michael Green (1979:117) studied evangelism in the early church. He argued that the most effective method of evangelism is personal evangelism done through kinship network because it is natural, it can be done anywhere, and it can be done by anyone.¹⁹ He discussed more about the methods of evangelism in the early church. Green (1970:207, 218) asserted that one of the most important methods of evangelism was by the use of homes. The homes prepared people to feel more at home as they met to worship, pray, study the Bible, hold Holy Communion, and evangelize. So, I think the house church model is compatible with this method of evangelism.

I interviewed all the pastors who planted the new churches under the '91 program. I came to know that the major method they used for evangelism was personal evangelism (visitation). In 1992, 20 churches among 26 churches used personal evangelism as a major method. Some churches have church members who are made up of the pastor's and his wife's families.

The Nevius Method was successful in Korea during the early missions. Nevius's method was adopted mostly by the Presbyterian Church in Korea. Roy E. Shearer said:

Self-propagation, another policy of the Nevius Method, was taught by the missionaries from the very beginning. Many of

these missionaries required that a person wishing baptism must lead someone else to Christ before he could be admitted to membership through baptism. (1966:198)

L. George Paik affirmed that indigenous evangelism fostered church growth in Korea. Paik said:

A Korean village is generally composed of a number of closely related families. If the first man converted in the village happened to be influential, his conversion might result in the mass conversion of the village. On the contrary, when a less important member of the village became a Christian he faced a hostile environment. If he was to continue to live in the village, he had to win others to his religion. . . . The self-propagation began within the family circle and with close friends. (1970:296)

What Paik said in the quotation affirms what Donald A. McGavran (1955:18) asserted by his terms "people movements." McGavran's thesis is that men like to become Christians without crossing racial, linguistic, or class barriers.²⁰

If the KNC analyzes the pattern of evangelism which the early Korean churches used, indigenous evangelism must be stressed in church planting work. Culture is changing. Methods of evangelism also must be changed to win more souls to Christ. Dick Grady and Glenn Kendall suggested good methods for effective evangelism today. Grady and Kendall said:

The [effective church planters] often use a variety of tools, including films, videos, door-to-door witnessing, surveys, public meetings, book tables, literature distribution, singing groups, drama, media campaigns, parades, special church services, extended prayer meetings, and so on. (1992:367)

The KNC needs to encourage the new young churches to do indigenous evangelism which focuses on peoples' felt needs and more involvements and receptor-oriented ministries.

The KNC may learn from the Full Gospel Central Church (F.G.C.C.) for evangelism. The church attracts more people through a Pentecostal approach to evangelism than any other church. The Pentecostals emphasize speaking in tongues, divine healing, power-encounter, and earthly blessing. These emphases are placed also in the home cell groups. John W. Hurston and Karen L. Hurston analyzed them in their book, Caught in the Web (1977). The result of the home cell groups is the biggest local church in the world.²¹ Hurston said:

There is throughout the home cell unit system at F.G.C.C. a spirit and attitude which can be portrayed as 'unanimity.' A

solid and lasting unanimity must have as its base, truth, vital faith, the correct channeling of energies, the meeting of needs and obedience to those in leadership. (1977:51)

People who lead the home cell groups motivate and prepare members to witness to unbelievers. They motivate members to search for receptive people: those who are sick and who are in need. They reach to receptive people and meet their needs whether they are spiritual or physical.

The origin of these home cell groups can be traced back to Acts 2. But the immediate origin can be found in the sarangbang meeting in Korea. The sarangbang is a room in a Korean house. A village's people can come to share with others what is happening in the village and country. Sometimes they discuss the village's issues and make decisions. This room is accessed only by men. Early pioneer missionaries visited the sarangbang where the Koreans could come and go freely. Missionaries met visitors cordially and discussed religious subjects with them (Paik, 1970:160-161). In this way, people became Christians.

F.G.C.C. has about 700,000 members today. How could the church evangelize the people? The KNC ought to ask why the church is growing rapidly. It is mainly because the church meets the felt needs of the people through these home cell groups. David Yonggi Cho said, "By the end of 1980 we had 10,000 home cell groups. I firmly believe that when any church adopts this system of home cell groups, it is going to grow."²² The KNC needs to listen to him. Cho is a strong charismatic leader who knows how to meet the felt needs of the people and organize the groups sociologically to manage the whole congregation.

Prayer mountains are indigenous places for prayer. David Cho built the biggest prayer house on a high mountain. Not only his church members but also other church members could go to the prayer mountain several times a year. They usually fast while they are praying. Most Korean pastors who planted big churches practiced 40 days of prayer with fasting. I think this kind of prayer and fasting came from Korean Shamanism, although we can find a similar pattern of prayer and fasting in Jesus (Mt.4:2) and early monasticism. On this prayer mountain, David Cho trains lay leaders (especially home cell group leaders) for evangelism.

I do not think that Shamanism is good or bad because it is a kind of tribal religion in Korea just as I do not think that Islam is good or bad. But I can say that Christianity can use the Shamanistic form in order to communicate the gospel message to Koreans who are very familiar with this religious system. In regard to Shamanism in Korea, Owens said:

Still active, even in the modern city of Seoul, are the mutang or female shamans, the high priestesses of the formalized cult of spirit worship, which has survived from primitive days. The blind mutang forms an elite sect of the priesthood. Through the beating of her drums and cymbals, the mutang will establish contact with her spirit associates for a fee consistent with one's ability to pay. (1957:35)

Korean churches currently employ these Shamanistic forms in worship. Prayer mountain, power-encounter for healing, fasting, and emphasis on spiritual and material blessings are directly or indirectly related to Shamanistic forms.²³ The churches which are able to employ these Shamanistic forms to meet the people's felt needs are growing rapidly. The KNC has no prayer mountain. The KNC seems to be reluctant to use power-encounter for healing because it was not emphasized by the Nazarene missionaries.

The KNC needs to indigenize itself through the effective use of these Shamanistic forms to communicate the gospel more clearly to the people. Forms are not sacred while the meanings are so. Ancestor worship is related to Confucianism. Filial piety was regarded as the basic ethical principle of Confucianism, and filial piety was practiced through propriety rite (Yei) for the living and the deceased ancestors. It was believed that the faithful practice of filial piety would please Heaven and ensure heavenly blessings (Myung Hyuk Kim 1985:164).

Protestantism does not allow Christians to practice ancestor worship in Korea. Therefore, it becomes a stumbling block in evangelism. Many unchurched people are not willing to become Christians because of ancestor worship. They think they must worship their ancestors to receive blessings from the spirits of their ancestors.

In this context, how can the KNC evangelize the unbelievers? Kwang Shik Kim (cited by Myung Hyuk Kim 1985:173) said, "To say that bowing down is nothing but a form of indigenization is rather misleading as to what indigenization really is meant." Therefore, Protestantism developed choodoshik (a memorial service) to substitute for ancestor worship. It functions culturally as ancestor worship but does not destroy Christian essence. Rather, it helps Christians understand the gospel more clearly while preventing Korean culture from destruction. The KNC needs to recommend choodoshik to the new churches so that they may evangelize more unbelievers.

Therefore, as discussed earlier, I suggest the following ways to overcome the lack of indigenous evangelism: (1) The KNC needs to take the house church planting model. (2) The KNC needs to accelerate the home cell groups. (3) The KNC needs to see positively Shamanistic forms in order to communicate the gospel message meaningfully, while avoiding the danger of syncretism. (4) The

KNC needs to encourage the choodoshik as a functional substitute for ancestor worship.

C. Indigenous Worship and Music

Less than 10 percent of the hymns were written by Koreans in the Korean Church, whereas more than 90 percent of the hymns were written by Chinese in the Chinese Church. I see a radical contrast between the two Churches. The KNC is no exception. I hardly see an indigenous church in terms of worship and music in the KNC.

I interviewed some church leaders of the KNC to discover that none of them are interested in ethnomusic for worship. David Burnett asked some questions to check up whether worship is indigenous. Burnett (1984:48) asked, "Are the instruments indigenous musical instruments? Are the prayers said in a culturally relevant way, or in some archaic language? Is the preaching performed in any way similar to public speaking in the local culture?" The KNC should develop more indigenous ways to worship God. First of all, the language of preaching and teaching must be culturally relevant to the audiences. "Dynamic equivalence" seeks to convey to the contemporary audiences the meanings equivalent to the original audiences, by using appropriate cultural forms.²⁴ Eugene A. Nida discussed the "dynamic equivalence" as follows:

This emphasis upon dynamic, rather than formal, equivalence has meant that revisers no longer view their task as limited to the findings of some set of linguistic labels by which the reader may study out the meaning in terms of the original cultural setting; rather, they see their task as directed toward the discovery of symbols which will permit an equivalent type of response within the new cultural context. (1990:155)

The KNC would need to apply the dynamic equivalence principle to the ministry of preaching, teaching, worship, and music. "Formal correspondence" is the slavish translation of words and phrases into another language while the translated words do not make sense to the people. Kraft (1979:264) holds that it must be avoided in cross-cultural communication.

A seminary graduate was invited to preach in our church (Sung San Church of the Nazarene) in May 1992. He preached something about salvation, but few of our church members understood his sermon. He used so many foreign terms, including Hebrew and Greek as well as abstract theological jargon. Nobody understood his message in ways that God wanted them to understand. I myself did not clearly understand the point he tried to make in his preaching. The KNC needs more indigenous preachers.

Pentecostals are doing quite well in terms of indigenous worship and music.

David Cho does not use sermon notes as he preaches. He knows what people want. He preaches according to the guidance of the Holy Spirit and the Scriptures. Cho encourages his lay leaders to do the same things in their home cell groups. They worship every Friday in their homes. They pray for healing and blessing during the worship service.²⁵

Smalley (1959:135-139) described what an indigenous church looks like. Smalley said:

The rapidly spreading Pentecostal-type indigenous movement in Latin America simply cannot be matched by the churches which belong more closely to the Euro-American Protestant tradition. These groups often grow by splintering. They worship by participating. God is alive. He speaks to them. He heals them. Theirs is a highly emotional religion, but it has enormous vitality. (1959:138)

The KNC should dream about that kind of indigenous church and translate it into reality. The pastors of the KNC (especially the new church planters) should become local theologians and anthropologists. They need ethnotheology to practice indigenous worship. They need to use ethnomusic to worship God instead of the use of only Western musical instruments.²⁶ The KNC may develop indigenous drama into worship as Willow Creek Church does in the American way. Korean painters may paint a picture of Jesus wearing a Korean hat and clothes and talking with a Korean woman at a Korean well. The indigenous pictures may be hung on the wall of the church building which is structured in the Korean style. For outsiders, the indigenous forms may look strange, but they are familiar to Koreans. So, Nida said:

There are always many aspects of indigenous Christian movements which may impress us as strange, incorrect, or even as unworthy of our formulation of the gospel message, but we must look beneath the surface of the forms to see the reality of the transformation. Only then we appreciate fully the significance of the communication. (1990:135)

The KNC should see the reality of the transformation in the people rather than the outward change enforced by foreign mission.

I therefore suggest some guidelines for indigenous worship and music. First, the KNC needs the festival style of worship rather than the formal one. Second, the KNC needs to allow the Holy Spirit to work in the hearts and minds of the people. Third, the KNC needs to develop indigenous preaching and hymnody to help indigenous worship.²⁷

D. Indigenous Financing

Korean churches may be characterized as “self-supporting” churches from the beginning of mission. The Presbyterian Church faithfully applied the Nevius Plan in Korea. The Church experienced rapid growth. Paik (1970:227) said, “In 1896, the Presbyterian congregation at Pyoungyang collected enough money to pay current expenses, to help to establish churches elsewhere, and to give to the poor.”

The KNC also put into practice the Nevius Plan. The Director of Nazarene World Mission came to Korea and encouraged the KNC to implement the Nevius Plan to become the “three-selfs” church (Kong 1970:113). In 1957, the KNC set up a “10 years” self-supporting plan through which it became independent from foreign funds. Ten percent of support for each local church was cut back every year for ten years. So the church would become completely independent after ten years. Young Chun Church of the Nazarene and Chun Nong Dong Church of the Nazarene became self-supporting after one year since the KNC began to practice the “10 years” plan. In 1965, the KNC had eight self-supporting churches among 11 churches which had started before 1955 (Kong 1970:116). However, this plan was not carried out continually.²⁸

The KNC planted 32 new churches through the '91 program. The KNC supported the new churches partially. The church planters whom I interviewed determined not to change their minds on account of financial crisis because they were sure that they were called by God to plant his church. The church planters may know about the early church planters who suffered and died in the midst of toil and financial crisis and yet never gave up church planting work. They learned to trust God in times of trouble (Bong Rin Ro 1983:168).

Nevius (1958:16) argued that the employment system tends to stop the voluntary work of unpaid agents. Nevius (1958:19) encouraged the native pastors to abide in the old calling.²⁹ Substantially the “three-selfs” principle relies much on the “self-support” principle because the Mission actually needs a lot of money to plant new churches. My research shows that only seven out of 32 new churches are self-supporting. My suggestion is that the KNC may encourage the bivocational church planters to plant more “self-supporting” churches. According to Charles L. Chaney (1989:42), even today 50 percent of Southern Baptist pastors in Illinois continue to be bivocational. I saw many bivocational church planters in the Philippines. Why not the KNC? My second suggestion is that the KNC needs to adopt the house church model. Culvin Guy (1979:127) also suggests the model as one of the best models to surmount financial barriers. The financial situation of the KNC demands this model. The 32 new churches may overcome financial difficulties and hardships in such ways.

E. Indigenous Church Building

In Korea, the first Protestant church was planted in a small village, So Rai where Suh Sang Yoon, the colporteur, sold Korean Bibles. The church was built purely by Korean church members and they waited for baptism. Horace G. Underwood went there to baptize them. Suh Sang Yoon was baptized in Manchuria by John Ross and John McIntyre in 1876, before the first Presbyterian and Methodist missionaries arrived in Korea. The church building looked like a Korean traditional house. Don Owens observed this church building:

This tiny church, first in the Korean peninsula, demonstrated some of the distinctive aspects of the Protestant church in Korea. The congregation had built its own small building. Even though it was a humble meeting place (the walls were of mud and the roof was of straw), the congregation gave liberally in their offerings, and the church was self-supporting. The members of this congregation in systematic, itinerant evangelism efforts were establishing prayer cells in the surrounding villages. (1977:19-20)

The first Protestant church members built the indigenous church building which was culturally relevant to a Korean setting. Clark was quite right. Clark (1928:30) said, "It may be accepted that native Christians, without cost to the mission, will be able in any village community in any foreign field to provide a meeting place in which Church members may assemble." He went on to say, "It should be regarded as natural and proper that the meeting place of Christians be provided by the Christians themselves." The history of Korean Christianity shows that the KNC can build its church building in its own ways rather than Western style.

Only two churches among the 32 new churches have their own church buildings at this point, but I strongly encourage the churches to build their church buildings in the Korean style so that people may feel more like being in Korean homes, whether it is traditional or modern. One thing the KNC should know is that people are more important than buildings. The church is not a building but people who are called out by God to be his people.³⁰ But it is very important for the new churches to own their own church buildings. The churches without buildings must move somewhere else every year unless they can pay the increased rent fee.

Therefore, I suggest that the KNC should adopt the house church model in order to overcome the financial hardship. McGavran said:

to obtain marginal land and build a shack on it. Such a shack, made of odds and ends of lumber and roofed over with flattened tin cans, is the first chapel. As the congregation grows, better and better shacks are built, until at last a permanent church building goes up. (1980:328)

McGavran's observation affirms the house church model as the practical model to overcome the financial weakness. But I do not mean that every new church should be built by this model. Rather, I mean that the KNC can adopt the church planting model flexibly according to the situations. If the KNC is able to support the new churches financially, it can plant some new churches through other models.

F Indigenous Ministry

Church planting does not end with planting but needs growth. Follow-up programs should be enacted. The Holy Spirit will take care of the ministries of the new churches. The church planter Paul said, "I planted the seed, Apollos watered it, but God made it grow" (1 Cor. 3:6). Paul did not finish church planting until the churches he planted grew up to maturity. He wrote 12 letters to follow-up the church planting ministry. But what matters is how he ministered to the church after he planted it. He ministered indigenously to the different needs of the churches. He had continuous fellowship with the congregations. Charles Brock said:

There was advice, counsel, and material sharing seen in that special relationship. Members visited from church to church for reasons of encouragement, teaching, preaching, correction, and mutual sharing. (1981:35)

Indigenous ministry is a key factor for church growth.

The early Korean church practiced Bible studies in homes or the churches around the "1907 Great Revival" period in Pyoung Yang. I think the Home Cell Groups were already established before the Great Revival.³¹ The Bible study groups were indigenous from the beginning until now in Korea. Shearer said:

Not only did leaders have to be trained but they themselves demanded training. The first Bible classes in Pyoung Yang were scheduled for January of 1898. The missionaries invited twenty-five Korean Christians to attend, and so prepared for that many. In a response typical of the northwest at that time, the twenty came bringing with them more than seventy-five friends and relatives who brought their own rice, some coming a distance of one hundred miles to get all of the instruction that could be had. (1966:127)

Therefore, an indigenous church is more than the “three-selves.” It is because the Nevius Plan included Bible classes, church planting, evangelism, financing, and fellowship in order to meet the felt needs of the Korean people. Educational and medical work was also carried out under the Nevius Plan. The Korean people came to have a good image of Christianity. Therefore, church growth was like a wildfire in Korea.

Hunter (1987:160) argued that a church cannot grow without indigenous ministries. He suggested eight guidelines for indigenous ministries. Here they are summed up:

First, be sensitive to cultural factors. Second, identify with the people. Third, use their “heart” language. Fourth, use a style of clothing, church architecture, hymnody, worship setting, and liturgy to which the subculture can resonate. Fifth, employ appropriate response. Sixth, employ an indigenous style of leadership. Seventh, recruit and develop indigenous leaders. Eighth, encourage indigenous theologizing. (1987:160-172)

In general, these guidelines have been overlooked by the church leaders of the KNC. So Hunter’s guidelines show the direction to which the KNC should go in light of indigenous ministries. Indigenization must be a universal method for the kind of church that is willing to grow. As Hunter pointed out, John Wesley also indigenized Methodism. Wesley developed indigenous preaching, an indigenous hymnody, tracts and pamphlets, and plain language, identification with the people, and indigenous lay leadership to communicate and advance early Methodism (Hunter 1987:160). I have found little progress towards indigenization in the KNC. Particularly the church leaders of the KNC did not show any vision for an indigenous church as I pointed out earlier.

So, my hope lies in the new churches which were planted through the ’91 program. Interviews show that the new church planters have a strong eagerness to grow their churches radically even though they did not use the words “indigenous church.” They have come to realize why the KNC suffers from slow growth, compared with other churches. In this sense, I think KNTC should teach an “indigenous church” course in order that the KNC may get more indigenous church planters.

A young church planter said, “My vision is to have 70,000 church members and to send 700 missionaries to other cultures.” I pray that this vision will be translated into reality as an example for other Nazarene churches. I think he needs to do indigenous ministries in order to reach the enormous goal. In this sense, I strongly suggest that the KNC needs to apply Hunter’s practical guidelines selectively for the development of new indigenous churches.

G. Indigenous Theologizing

The "three-selves" are not enough for a church to become indigenous. Self-theologizing must be stimulated. The eternal Word of God was given to humanity within a specific culture. Harvie M. Conn (1984:229) said, "Theology as a process should be radically transforming reflection, the disciplined reflection/action of 'knowing God.' It is the encounter of truth with context." In other words, the continuous Word must become the particular Word. An indigenous theologian, John, wrote, "The Word became flesh and made his dwelling among us" (Jn. 1:14a). A self-theologizing church planter, Paul, wrote to the indigenous church in Philippi that Jesus obediently humbled himself (Phil. 2:5-11).

Church planters ought to be ready to answer the questions which people ask from their struggling situations. Korean Christians may ask questions such as the following: "Do we have to stop ancestor worship?" "How should we evangelize the secular people who believe that there is neither heaven nor hell?" Indigenous theologizing comes from questioning and answering as they interpret the eternal Word among themselves.

Charles R. Taber (1978:69-76) offered seven criteria for indigenous theology. Theology must be biblical, affirming the transcendence of God, Christocentric, prophetic, dialogical, open-ended, and subject to the Holy Spirit. Taber tried to put some limits on indigenization in theology because self-theologizing tends to be uncritical regarding relativism and syncretism. He argued that mission needs to indigenize theologies within these criteria. Taber said:

Let us not impose rigid limits on what our brothers and sisters are doing; not only because we do not have the power to enforce our judgments, but because we do not have the right. Let us, for our own blessing, try to understand what they are doing. (1978:77)

His argument is correct, since missiology affirms that Western theology is not universal. Furthermore, I think his criteria are applicable for the self-theologizing in Korea. They help to keep the balance of theologizing between liberals and fundamentalists.³²

The Korean Church developed minjung theology. It is a local theology which originated from reflecting on the biblical truths within Sitz im Leben. Minjung theology is a development of the "political hermeneutics of the gospel" in terms of the Korean reality (Suh 1981:17). Efforts are made by minjung theologians "to provide a framework of political theology which takes into consideration the socioeconomic and political history of Korea and the socio-political biography of the Christian koinonia in Korea" (Suh 1981:17). But one of the dangers of this theology is that it puts more emphasis upon political context than the text, that is, the eternal Word.

According to Taber's criteria of indigenous theology, minjung theologians' interpretation overlooks the dimension of personal salvation through Jesus Christ. Further, their interpretation neglects God's transcendence and the biblical truths. However, this theology has some strengths. First, it makes an effort to self-theologize. Second, it has a high view of culture and humanity. Third, it tries to make the gospel relevant to the society. Fourth, it checks the extreme spiritualization of the gospel. Fifth, it highly esteems human rights, justice, and peace.

The KNC needs to have more social concern for the poor, the sick, and the isolated. James' prophetic theological view is needed in the KNC. James said, "Go, I wish you well; keep warm and well fed,' but if he does nothing about one's physical needs, what good is it?" (James 2:16). I recall that a Nazarene pastor argued with me at an evangelism conference in Dallas, Texas in 1991. When I expressed the need for indigenous theologizing in the KNC, he complained about local theology. He neglected to consider its strengths and stressed only its weaknesses. The KNC needs to see far beyond its narrow boundary of "holiness." For example, the KNC must express the concept of holiness in Korean cultural forms. To do so, I must help the new church planters to see with "indigenous eyes." I want to help them do self-theologizing.

God's revelation has meaning only within culture. God wants to have a response from humans as God reveals himself through the culture. Culture is an effective medium for God's revelation. Effective church-planting work depends upon the guidance of the Holy Spirit and the work of church planters who are blessed with a deep appreciation of the diversity of cultures. If the KNC encourages the church planters to have a new vision of an indigenous church and they work hard on the basis of the indigenous principles which I have suggested in this paper, the KNC will become a truly indigenous church. Then the KNC will grow quantitatively, qualitatively, and organically.

In conclusion, I would suggest five practical guidelines to planting an indigenous church for the KNC:

- (1) The KNC needs to train the students of KNTC to have "indigenous church growth" eyes. It needs to offer an extension course on the "indigenous church" to the new church planters as well as the pastors of the established churches.
- (2) The KNC needs to show the church planters the clear vision to which they should progress in terms of indigenous leadership, evangelism, worship/music, financing, architecture, ministry, and theologizing.
- (3) The KNC should consider adopting the house church model as a strategic tool to overcome the lack of indigenous leadership, evangelism, finance, fellowship, and church building. But other models could be used selectively.

(4) The KNC should survey the target areas to discover the people's subcultures and their needs so that it can effectively minister to them. Indigenous ministry requires the KNC to be sensitive to the receptivity of the people.

(5) The KNC should allow the Holy Spirit to be at work in all aspects of an indigenous church. The church planters need to plant indigenous churches in accordance with the guidance of the Holy Spirit. Worship/music must be directed by the Holy Spirit.

The ultimate purpose of church planting is to glorify Jesus Christ through planting an indigenous church. My prayer is that the KNC will become a true indigenous church.

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NOTES

¹Bill Sullivan said, "An indigenous church is the church which is operating by the "three-selves" principle." Interview with him at the Headquarters of the Church of the Nazarene, International, in Kansas City (May 24, 1990).

²Hodges said, "The purpose of missionary endeavor is to establish indigenous churches" in his book, On the Mission Field (1953:9). He went on to say, "The three basic elements which make the church indigenous are self-propagation, self-support and self-government" (1953:17). But it is wrong according to William A. Smalley (1978:363) and Alan R. Tippett (1973:155).

³Kraft (1979:205) said, "The Bible provides for us a 'yardstick,' a 'plumb line,' or a 'norm' by means of which to measure other purported communications from God." He is concerned about syncretism as a result of the indigenous movements. Lamin Sanneh presupposed a freedom which the Holy Spirit entrusted upon Christianity as missionaries translate the Bible into many vernaculars (1989:27-28). He went on to say, based on this freedom of Christianity, "For all of us pluralism can be a rock of stumbling, but for God it is the cornerstone of the universal design" (1989:27). He affirmed that Christianity had radically expanded through translatability of the gospel on the basis of its given freedom and accepted plurality. However, my view is that syncretism which is possibly due to its freedom and plurality must be avoided for planting an indigenous church.

⁴Andrew F. Walls (1982:93-105) observed the shifts of the center of the church in the world as the Christian mission proceeded. The center of the church about AD 37 was Jerusalem. The center of the church about AD 325 was Nicea. The center of the church about AD 600 is Ireland. The center of the church about AD 1840 was Great Britain. By the 1980's the center was Africa. Whenever the center of the church has shifted, the church has had different culture. In every different culture, the gospel has been expressed in different cultural forms in which people understand the gospel clearly without distorting the crucial meaning of the gospel. For them, the crucial meaning of the gospel is "Christ is the crucified and risen Lord."

⁵Cf. Whiteman (1983:414).

⁶See Whiteman's definition of indigenization in his Melanesians and Missionaries (1983:415). He said, "The development of an indigenous Christianity is a process whereby an initially foreign message is accepted, taking on a form that is more compatible with the cultural context of the receptors." His definition offers a clear understanding of indigenized Christianity.

⁷Cf. Whiteman (1984:275-285). According to him, dynamic equivalence model, not formal correspondence model, facilitates planting an indigenous church in which new converts can move from the non-Christian quadrant on the religious axis, but remain within the indigenous sphere on the cultural axis as the early Christians remain Gentiles but still become Christians (Acts 15). See pp. 281-284. His diagrams assist clear understanding of various approaches in missionary advocacy.

⁸Cf. Gilliland (1989:24). He points out two undesirable consequences of uncritical contextualization. One is that it introduces foreignness and a "double standard" in the church. The other is that it leads to syncretism. Therefore he asserted that contextualization (or indigenization) demands judgment and discernment as well (26). Hiebert (1987:109) said, "A call for contextualization without an equal call for preserving the gospel without compromise opens the door to syncretism or relativism" in his article "Critical Contextualization," International Bulletin of Missionary Research (1987:104-111). Hiebert's term "critical contextualization" seeks to find metacultural and metatheological frameworks that enable people in one culture to understand messages and rituals from another culture with a minimum of distortion (1987:111). According to Hiebert (111), contextualization (or indigenization) is an ongoing process in which "the culture must constantly engage itself, a process that can lead us to a better understanding of what the Lordship of Christ and the kingdom of God on earth are about."

⁹The first missionary of the Presbyterian mission was Horace G. Underwood. The first missionary of the Methodist mission was Henry G. Appenzeller. They arrived in Korea at the same time in 1885. See Paik (1970:108-110) for more details.

¹⁰After they graduated from Bethany Nazarene College, they pastored at Fairbury, Nebraska, when they dedicated themselves for missionary service and were placed under general appointment. They were assigned to Korea according to the request of Rev. Robert Chung who organized the KNC before this missionary couple came to Korea. See Parker (1988:313) for further information.

¹¹Monthly Report (November 30, 1990) of the program committee of the KNC.

¹²C. Peter Wagner, Church Planting for a Greater Harvest (Ventura, CA: Regal Books, 1990), pp. 60-62.

¹³Interview with Yong Pyo Hong on November 9, 1992. See also The History of Korea Evangelical Holiness Church (Seoul, Korea: Korea Evangelical Holiness Church Press, 1992), pp. 258-259.

¹⁴Robert Chung was converted at the age thirteen by the influence of his grandfather Kang. He assisted a missionary in evangelism with Kang. He went to the U.S.A. and studied at Asbury College under Dr. H. C. Morrison. He assisted Morrison after he studied for nine years by giving testimonies to American churches. Finally, he returned to Korea and organized the KNC. He became a well-known evangelist in Korea. See Donald Owens (1957:11-19, 43-53).

¹⁵Korean churches usually have an elder system regardless of denominations. The elder's job is not preaching but helping the pastor in ministering to the church members. The elder who is a representative of the congregation has the right to administer the church at least together with the pastor. People are very familiar with the elder system although this system is borrowed from the Presbyterian Church. However, the Nazarene pastors are not willing to recognize the elder system.

¹⁶See also Roland Allen, Missionary Methods: St. Paul's or Ours?, pp. 136-139.

¹⁷Cf. Hunter's To Spread the Power: Church Growth in the Wesleyan Spirit (Nashville, TN: Abingdon Press, 1987) for more details about indigenous ministries.

¹⁸Cf. Cho (1983:279-282)

¹⁹Cf. Green (1979:130). He said again, "Personal conversation was the main method by which the gospel spread in the early days" (126).

²⁰Cf. McGavran (New York: Friendship Press, 1955). Chapter three discusses in depth the people movements which occurred in the New Testament churches. See also his book, Understanding Church Growth (1970:223-224). He argued here that men and women become Christians easily and fast when the least change of race or clan is involved.

²¹Cf. John W. Hurston and Karen L. Hurston (1977:51). Further the authors pointed out twelve elements of the home cell units: the close fellowship, ready access to a caring, dedicated, and informed ministerial staff, an active contemporary faith, prayer specific to the needs of the people, systematic Bible study, the opportunity for laity to be involved in direct evangelism, the nurturing of a climate in which people are receptive to being baptized in the Holy Spirit, the creation of a climate open to the operation of spiritual gifts, the opportunity for people to intimately **experience themselves as part** of the body of Christ, the **mobilization of woman power, reinforcement of the types of giving already practiced in the church, call to responsibility.**

²²Cf. Cho (1981:64). He also said, "That is why we have real evangelism in our church! Our enthusiastic leaders are constantly bringing in unbelievers, and

after they have them, they are meeting their needs so well that very few are lost out the back door" (71). These words reconfirm that home cell groups are one of the most effective means of indigenous evangelism for church growth.

²³Cf. Wilson (1985:7). He described a shaman in the person of Hong mansin in his thesis. He said, "In the course of the gut (shaman's ritual), the shaman may be possessed by a series of gods and spirits representing the Mountain God (San Sin), General God (Changgun), Spirit Warrior (Sinjang), Officials (Taegam), ancestors (Chosang), to name only a few of the multitudinous pantheon that makes up the shaman's spiritual universe." (7). He goes on to say, "A 1969 survey of the outskirts of Seoul showed about 39 percent of the residents depended upon the shaman to cure disease or mishaps" (8). Wilson's survey shows how Christian healing in the Korean church is related to Shamanism. See also Clark (1981:211-213). Mutang (shaman) invites the spirits to come and eat the food prepared and persuade them to go away after eating, and then not to go back into the sick person. So the sick person gets well (213).

²⁴Cf. Burnett (1984:49) and Kraft (1979:263). Kraft said, "It (the incarnated word) sounds natural to them. It should have an impact upon them as equivalent as possible to that experienced by the original readers of the original writings in the original languages." The dynamic equivalence principle ought to be applied in every aspect of ministry such as preaching, teaching, and worship.

²⁵Hollenweger (1984:403-412) reported what he researched about Pentecostalism for twenty years. He observed five characteristics of Pentecostalism: (1) orality of liturgy, (2) narrativity of theology and witness, (3) maximum participation at the levels of reflection, prayer, and decision-making, and therefore a form of community which is reconciliatory, (4) inclusion of dreams and visions into personal and public forms of worship, and (5) an understanding of the body/mind relationship which is informed by experiences of correspondence between body and mind; the most striking application of this insight is the ministry of healing by prayer. He points out the outstanding features of Pentecostalism which is prevalent in Korea.

²⁶Cf. Friesen (1982:83-96) for more details about how to develop indigenous hymnody.

²⁷Friesen (1982:83-96) suggested some guidelines for indigenous hymnody. An analysis of the indigenous music system is needed at first. Then continuity of culture must be discovered. The indigenous Christians are the final arbitrators of what is acceptable in the ethnohymnody. Missionaries are catalysts/trainers/performers. These guidelines could be applied for the development of ethnohymnody for the KNC.

²⁸The minutes of the 5th District Assembly (1960), p. 36.

²⁹McGavran (1980:375-377) summarized what Nevius talked about his indigenous principle:

- (1) Let each convert abide in the calling wherein he was called.
- (2) Trust unpaid lay leaders.
- (3) Let the churches meet in the homes of the members, or let them build a meeting house on their level, belonging to them.
- (4) Let the churches be supervised by paid evangelists or helpers and by the missionary himself.
- (5) Give extensive training.
- (6) New churches are planted by existing churches.

³⁰Cf. Green (1979:118). He said, "The church in the first century grew rapidly and effectively without the aid of two of our most prized evangelistic assets, mass evangelism and evangelism in the church building. They used the home. Why don't we learn from them?" This statement challenges the new church planters not to be discouraged because of no church buildings. See also McGavran (1980:329). He said, "The building bottleneck cannot be eliminated by concentrating on it alone. What must be found is a more effective way of winning men and women to Christ in the city. As soon as this is done, the building problem will be more than half-solved." The new church planters should focus their efforts on indigenous evangelism which is based on people's social networks.

³¹Cf. Shearer (1966:128). In 1907, there were 907 enrolled students in men's winter Bible classes. "He pointed out some features of these Bible Classes." First, it attracted non-Christian relatives and friends. Second, the large numbers kept these classes rigidly focused on the Bible. They did not teach western culture or English. Third, there were national teachers as well as missionaries. Fourth, these Bible classes gave a firm biblical foundation to the great revival of 1907.

³²Cf. Newbiggin (1989:133-137). He asserted that we should evangelize the Gospel in words and deeds, avoiding the danger of extremism. He said, "It is clear that to set word and deed, preaching and action, against one another is absurd" (137).