

Ministry Strategic Plan for Worship and Witness, 2015 and Beyond – The Stay Group Proposal

Good Shepherd Presbyterian Church of Rowland Heights, Presbyterian Church (U.S.A.)

1816 S. Desire Avenue, Rowland Heights, CA 91748

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PREAMBLE

Good Shepherd Presbyterian Church (GSPC) of Rowland Heights is a family of believers in Jesus Christ, saved by God's grace, committed to praise the Lord, be guided by the Holy Spirit, and live by the teachings of Jesus. With the help of the Holy Spirit we can learn to love people more. Our job is simply to outreach to people and explain that salvation is available to every individual.

In this rapidly secularizing environment, we strive to share the Good News - the Gospel. God is with us and for us in Jesus Christ and we want to practice Christian love in our daily lives. Christ instructs us to be righteous not judgmental, courageous not fearful, and generous in extending love—even to our adversaries. We are called to be ambassadors for Christ bringing “light” and “salt” to this world.¹ We want to teach our children the full truth about God. We want to proclaim the relevance of Christian faith by our word, act and priority. We want to help support the neighborhood and worldwide mission programs. We strive to achieve these objectives by setting five major goals of the church: worship, evangelism, education, fellowship and witnessing.

STRATEGIC PLAN FOR NEW MINISTRY

MISSION AND VISION:

The GSPC of Rowland Heights exists to proclaim, to be shaped by, and to live out the good news of Jesus Christ. We aim to be *light* -- shining a beacon of sacred hope for all who seek meaning and purpose for their lives and for all who are looking to embark on the journey of faith. We will strive to be *salt* -- building community of Christian believers and engaging the rapidly secularizing world with Christ's grace and love.

The Church's reason for being is to fulfill God's mission and ministry in the world. The local congregation is a body of Christian believers who are committed to Jesus Christ as Savior and Lord. The Church receives directives for its mission and ministry from the teachings of Jesus and the Holy Scriptures. The

¹ Fifth Avenue Presbyterian Church, New York City, Strategic Plan.
<http://fapc.org/members/strategic-plan>.

Church has a definite evangelistic, nurturing, and witnessing responsibility for its members and the surrounding areas and going-out missional² responsibility to the local and global communities.³

The GSPC of Rowland Heights targets primarily a specific ethnic group, Korean immigrants and their children. There is a need for such ministries - serving a cultural and linguistic specific ethnic group - at this time. However, the GSPC's long term goal is to move gradually beyond the ethnic boundary to be inclusive of all age, race, and class backgrounds. As demographics of the church and its neighboring community changes, ministry and program needs and opportunities of the church require reconfiguration, renovation and/or retrofit of its mission priorities and its use of resource, facility and space assets.

OUR VALUES:

The GSPC of Rowland Heights commits to inspiring worship, diverse fellowship, life-changing outreach, inviting others to share the journey of faith with us, and continually growing as disciples of Christ. Our welcoming, spiritually centered, reformed, service-minded community of Christian believers lives out our faith not just in our house of worship (attractional responsibility), but on the streets of Rowland Heights, neighboring cities and in the wider world (sending out responsibility).⁴

These are the values that will guide our church:

1. We rejoice in God's presence in the life of our church, and we honor God as the source of all that we celebrate and the reason for all that we do. Christ-focused corporate worship brings people together and is the central act of our worshiping community.
2. Christian faith is to be shared. We will foster and build a nurturing and supportive Christian community by providing rich and varied opportunities for gathering, connecting with each other, and deepening our understanding of what it means to be a disciple of Jesus Christ today. We celebrate and gather strength from our diversity as a community.
3. We seek to use our building and facilities in creative ways to further God's mission and to preserve these great assets for the benefit of all in the surrounding communities. We believe that each

² Alan Hirxch, "Defining Missional," *Leadership Journal: Real Ministry in A Complex World*. Fall, 2008.

<http://www.christianitytoday.com/le/2008/fall/17.20.html?start=2>.

³ *Using The NOW Model For Effective Ministry In Small Congregations* by William F. Appleby.

<http://www.hintoncenter.org/sites/default/files/sites/default/files/uploads/now.pdf>.

⁴ *The Attractional Church: Growth Through a Refreshing, Relational, and Relevant Church Experience* (Google eBook) by [Billy Hornsby](#), FaithWords, Feb 16, 2011.

http://books.google.com/books?id=TRMz4gjMJdoC&dq=attractional+responsibility&source=gbs_navlinks_s.

member is an ambassador for Christ who can make a difference in other people's lives by inviting, welcoming and serving in the name of Jesus.

4. We seek to make a difference in the lives of our neighbors near and far, addressing spiritual as well as physical needs in ways that are relevant and transformative. We will reach out beyond the walls of the church with our time, talents and financial resources to participate in God's plan of reconciliation for the world, demonstrating the love and justice of Jesus Christ.

5. The GSPC of Rowland Heights is and will be a place to learn and to grow spiritually, no matter what age or stage of life. Together, we will ask hard questions and explore our beliefs. We will seek to deepen our understanding of the reformed branch of Christianity and to engage in respectful inter-church dialogue.

WHY SUPPORT PC (U.S.A.)? :

All major denominations in the United States and the entire church community in the world are confronting serious difficulties as a result of the rampant social changes and struggling to find the best path for our God-given mission.

We, the Stay Group, understand the Presbyterian Church (U.S.A.) denomination as a representation of "the whole church" whereby the denomination becomes a representation of the Body of Christ. We see the denomination as an "organic whole," interdependent and indivisible. As such, we view separation from the denomination, especially of those strong and evangelical churches, as causing enormous injury to the church, the denominational body and even to Christ Himself. We also believe that sharp and ongoing theological differences are not in themselves an adequate reason for a congregation to dismember itself from a Presbytery or from the Presbyterian Church (U.S.A.).

We trust that the Presbyterian Church (U.S.A.)'s Biblical foundation is grounded on believing and confessing Christ's salvation on the cross to save all sinners, and claiming us by his grace to love God and our neighbors as ourselves. We believe that most teaching and ruling elders of our denomination are earnestly praying and seeking guidance from God and continue to strive to enlarge His Kingdom in this rapidly changing world.

We, the Stay Group, would like to stand together with the teaching and ruling elders in the Presbyterian Church (U.S.A.) to continue to support the Presbyterian Church (U.S.A.) mission goals. We don't believe doctrinal isolationism. Nor do we believe self-righteous separatism. We are all sinners before God. We all need His grace. This is the very time that we must stand together, confront, embrace and engage the overwhelming waves of secularization in order to seek together God's will and guidance. We strongly believe that God will continue to guide and lead the Presbyterian Church (U.S.A.) as He did in the past. We believe God is faithful and we chose to remain faithful in response to God's grace and calling on our lives. We believe supporting PC (U.S.A.) honors our theological foundations, historic relationships, faith and the unity in Christ. .

STRATEGIC INITIATIVES:

OPERATIONAL STRATEGIES :

1. **Winning Back Initiatives:** The GSPC of Rowland Heights lost many of its members during the past three years of conflict. We will contact, visit, extend invitation, and make honest efforts to bring them back. We will embrace all and make every effort to be reunited in Christ and make all feel home again. We are confident that God will help us restore the peace, unity and strength soon as we once were prior to the Gracious Dismissal Policy ever came to be.

2. The GSPC of Rowland Heights will become an “inviting church.” We believe that Christian hospitality should be extended to everyone who walks in through our doors. We will place priority on inviting others in a way that is honest, respectful, joyful and accommodating. Our outreach programs will focus on offering important “welcoming” opportunities for visitors and neighbors in the community to draw them into the life of the church community.

3. The GSPC of Rowland Heights will strive to seek a deeper and truthful knowledge of God. We will continue to provide engaging programs and Bible study groups that create a firm foundation in the Christian faith. We will welcome questions and challenge assumptions in order to encounter the living God, feel the Holy Spirit and find a faith that helps us understand and engage our world.

4. The GSPC of Rowland Heights will become a church of community in Christ. We must make new members find a place. All members must be engaged, feel at home and connected. This will be made possible through continuing with district cell groups, women and men mission groups, discipleship trainings and other Bible study groups.

5. The GSPC of Rowland Heights will continue to focus on implementing programs for adult education, Sunday school, and the youth ministry, both EM and KM, that strengthen our faith foundation, and enhance our understanding of the Bible and the reformed tradition. The on-going programs will be constantly and critically evaluated and the new programs will be added on.

OUTREACH STRATEGIES:

6. The GSPC of Rowland Heights will focus on bringing transformative change to our community. We will explore, organize and seek out community groups and organizations to develop and organize community outreach programs such as soccer team, choir, orchestra, musical instrument lesson, child care, after school programs, English, Korean, Chinese and Spanish language classes, calligraphy, drawing and wood carving classes for the neighborhood communities. Our church has enough talents, resources and spaces to initiate such valuable community outreach programs. There is much we can gain from these initiatives.

CHURCH DEVELOPMENT INITIATIVES FOR OTHER LANGUAGE AND ETHNIC GROUPS:

7. The GSPC of Rowland Heights will promote open door policy and programs for new church plantation and development for other language, ethnic or racial groups. The tectonic shift in demographic trend and structure in our constituent communities is clearly demonstrated in the map and tables presented in the supporting documents below. It compels us to take such actions. Our church is situated at the center of the rapidly expanding multi-lingual, multi-ethnic and multi-racial community. The GSPC of Rowland Heights will set a high priority to develop a workable multi-ethnic, multi-lingual ministry model and assist in the training of new ministers and leaders for the churches that God will call into being. The GSPC of Rowland Heights will be relentlessly optimistic about the future of PC (U.S.A.) and Christ's Church in general.

8. The EM (English Ministry) of the GSPC of Rowland Heights will refocus on building a viable pan-Asian church. Our grown-up younger generation is bilingual and multicultural. Their social network includes Chinese, Japanese, Vietnamese, Thais, Filipinos, Latinos, blacks, and whites. Building a viable multi-cultural and multi-ethnic faith-networking seems to be the future of ethnic specific churches. The GSPC of Rowland Heights is ideally located to seek and try for an ideal and workable model of such a church for our future generations. The GSPC of Rowland Heights will be open and proactive toward achieving this goal.

INTER-CHURCH INITIATIVES:

9. The GSPC of Rowland Heights will proactively seek cooperative ventures with member churches of the PC (U.S.A.) locally and nationally. The GSPC of Rowland Heights will promote inter-church programs, worship, music, sports, leadership training, education, celebration, retreat and conference within our Presbytery and Synod. The GSPC of Rowland Heights will seek opportunities to help and be actively involved with the governing bodies of the PC (U.S.A.). The GSPC of Rowland Heights will train our youths to become volunteers and future leaders for the Presbytery, Synod and General Assembly. We are confident that our new focus will help mission efforts of the PC (U.S.A.).

ADMINISTRATIVE STRATEGIES:

10. Governing Structure during the Interim Period: Given the Presbytery Council approval, it may be necessary to create a Steering Committee composed of the selected leadership of the Stay Group and other members who choose to stay with the church until the new session is organized. Presently there are five recently served ruling elders confirmed to stay with the church. We expect several more currently serving or recently served ruling elders to join the Stay Group when it becomes clear that the church will remain within PC (U.S.A.). If approved by the Presbytery Council, the Steering Committee can coordinate with the Presbytery AC in order to serve and administer the church during the interim period of rebuilding and settlement.

11. We would like to request the Presbytery Council appoints as soon as possible a "transition team" to assist the church for smooth transition of leadership and continuation of the on-going

functions and programs. This preparatory work will require cooperation from the present session, pastors, and leadership of the GSPC in charge of the functions and programs. We strongly feel that the preliminary transition plan will have to begin as soon as the Presbytery decides the GSPC of Rowland Heights will remain as PC (U.S.A.) church.

12. Pastor Search: If the present senior pastor decides to leave the church with the Exit Group, the new senior pastor search process will have to begin as soon as practically possible. With the guidance of the Presbytery Administrative Commission, Pastor Search Committee will have to be formed to begin the search process according to the rules laid out in the Book of Order. A nationwide search will be launched. There is a growing pool of very able Korean American pastors who are perfectly bilingual within PC (U.S.A.) with experience, vision, ability and enthusiasm to rebuild and lead the church. We are confident that God will send us a right servant within a year or so. We also hope to find, in coordination with the Presbytery, a pastor for the interim period. We envision the interim pastor who can initiate healing process, restore peace and rebuild the church during the interim period.

FINANCIAL STRATEGIES:

13. The GSPC of Rowland Heights will preserve and strengthen its long-term financial health. We will make enormous strides toward securing the long-term financial health for the church. Pledging revenues would be emphasized to increase the budget. Korean Christians are known to be generous givers. Healthy and sustainable budgets and a secure endowment are important means to help fund the church's mission, potential safety net in times of economic downturn, and aiding in the preservation of our beautiful buildings for future generations. According to the outcome of our assessment survey of those who would stay with the church if the Presbytery decides to keep it as PC (U.S.A.) church, there is no doubt that the Stay Group will be able to maintain the church, pay employed persons, carry on most of the current ministry programs and begin to experiment with some of the new ministry initiatives outlined above.

We believe it was God who moved us to Rowland Heights in 1995 with about a hundred church members who raised \$650,000 then. We assure that it is God who has helped us to be where we are now. And we trust it will be God again who will continue to help us through and provide what is needed to sustain His body. We owe it all to Him.

ASSESSMENT OF NUMBERS TO STAY WITH THE PC (U.S.A.) CHURCH

After the visit of Pastors Wendy Tajima and Heidi Park on Sunday, 11/16/14, most church members appeared to have been surprised by Pastor Park's progress report. Her statements that there is a "true church" in existence within the GSPC of Rowland Heights and that the duties of the Presbytery are to acknowledge this "true church" group and grant the "true church" to remain with this PC (U.S.A.) church should the Presbytery determine if this group is able to maintain the property and continue to use it as a worshipping and witnessing community in this location. Many church members were blown

away by Pastor Park's presentation. This is reflected on the survey result we conducted as you can see below.

We, the Stay Group leadership, contacted the church members in order to assess the number of those who would remain with the church should the Presbytery decide to keep the church as PC (U.S.A.) church. We conducted a survey, 11/17/14 to 12/5/14, via in-person and/or telephone contacts, aiming to cover entire church members utilizing telephone numbers listed in the 2014 Church Directory. We asked a question: "If the Presbytery decides to keep this church as PC (U.S.A.) church, would you want to stay at this church, leave the church with the Exit Group, or undecided." Twelve of the Stay Group members participated in the survey for interview. Out of 465 contacted members, 377 said they would stay with the PC (U.S.A.) church, 39 said they would leave with the Exit Group, and 49 said they have not yet decided. We have the list of the names (with their respective answers) who responded to our survey in our confidential file. The Stay Group leadership is confident that most congregants would want to remain with the present Rowland Heights facility when and if the final decision to keep the facility as PC (U.S.A.) church is made by the Presbytery.

Additionally, we contacted former active members who left the church during the last three years of dispute due to the dismissal issue. Forty-six of them answered they would return to the church when the current controversy on the dismissal issue is resolved.

We believe that it will be God, as it has been all along, who will bring His people together, begin the healing process and gradually restore the church. We expect that with these assessed numbers, 377 who answered that they would stay and maintain an active PC (U.S.A.) worshiping community and ministry in this location, most of the ongoing church functions including worshiping, educating, witnessing and missionary support programs will continue without interruption. Among those who would remain with the PC (U.S.A.) worshiping community in this location are education pastors, Church School directors and teachers, choir and music group directors and leaders, district group leaders, Men and Women's group leaders, and other mission project leaders who should be able to lead the current ministry programs and functions.

GRACIOUS AND RECONCILIATIVE PROPOSAL:

Should the Exit Group leave the GSPC of Rowland Heights and the PC (U.S.A.) and start a new ECO church, we would like to propose to the San Gabriel Presbytery to set aside a portion up to one-half of the total liquid asset (cash reserve) of the GSPC at the time of departure for them to use, provided that the Presbytery deems it to be realistic, justified and appropriate.

SUPPORTING DOCUMENTS - GOOD SHEPHERD PRESBYTERIAN CHURCH OF ROWLAND HEIGHTS:

LOCATION:

The church is located in Rowland Heights in eastern San Gabriel Valley, rapidly transforming multiethnic working and middle-class suburbs of the Greater Los Angeles Metropolitan Area. A majority of the church members reside in its immediate surrounding communities, i.e., Rowland Heights, Diamond Bar, Hacienda Heights, La Habra and Walnut, although many others come from outlying communities such as Chino Hills, Yorba Linda, Brea, Fullerton, Arcadia, Monterey Park, and Montebello. The church was relocated to the present site from Monterey Park in 1995, and a significant number of members still come from western San Gabriel Valley communities.

Asian and Korean Population in Nearby Cities, 2010					
	Total Population	Asian Population	% Asian among Total	Korean Population	% Korean among Asians
Rowland Heights	48993	24432	49.87%	3506	14.35%
Hacienda Heights	53038	20057	37.82%	2483	12.38%
Walnut	29172	18567	63.65%	1101	5.93%
Diamond Bar	55544	29144	52.47%	5782	19.84%
Chino Hills	74799	22676	30.32%	3403	15.01%
La Habra City	60239	5501	9.13%	2306	41.92%
Yorba Linda	65237	10036	15.38%	1966	19.59%
Fullerton	135161	30788	22.78%	15544	50.49%
Total	522183	161201	30.87%	36091	22.39%
Source: 2010 U.S. Census					

As seen in the table above, Asians are a numerical majority in the church's immediate neighboring communities; Rowland Heights, Walnut, Diamond Bar and Hacienda Heights. The 2010 United States Census reported that Rowland Heights had a population of 48,993, racial makeup of which being 49.9% Asian, 23.5% White (including 10.3% Non-Hispanic White), 1.6% African American, 0.4% Native American, 0.1% Pacific Islander, 11.5% from other races, and 3.1% from two or more races. Hispanic or *Latino* of any race constituted 27.0%. In Diamond Bar, where the largest number of our church members reside, Asians constituted 52.5%, Whites 33.2% (21.3% Non-Hispanic White), Hispanic or Latino of any race 20.1%. The Asian population constituted 63.6% in Walnut, 37.1% in Hacienda Heights, and 30.3% in Chino Hills. This rapid transformation of surrounding cities into a giant Asian American community is a phenomenon of the past three decades. San Gabriel Valley as a whole,

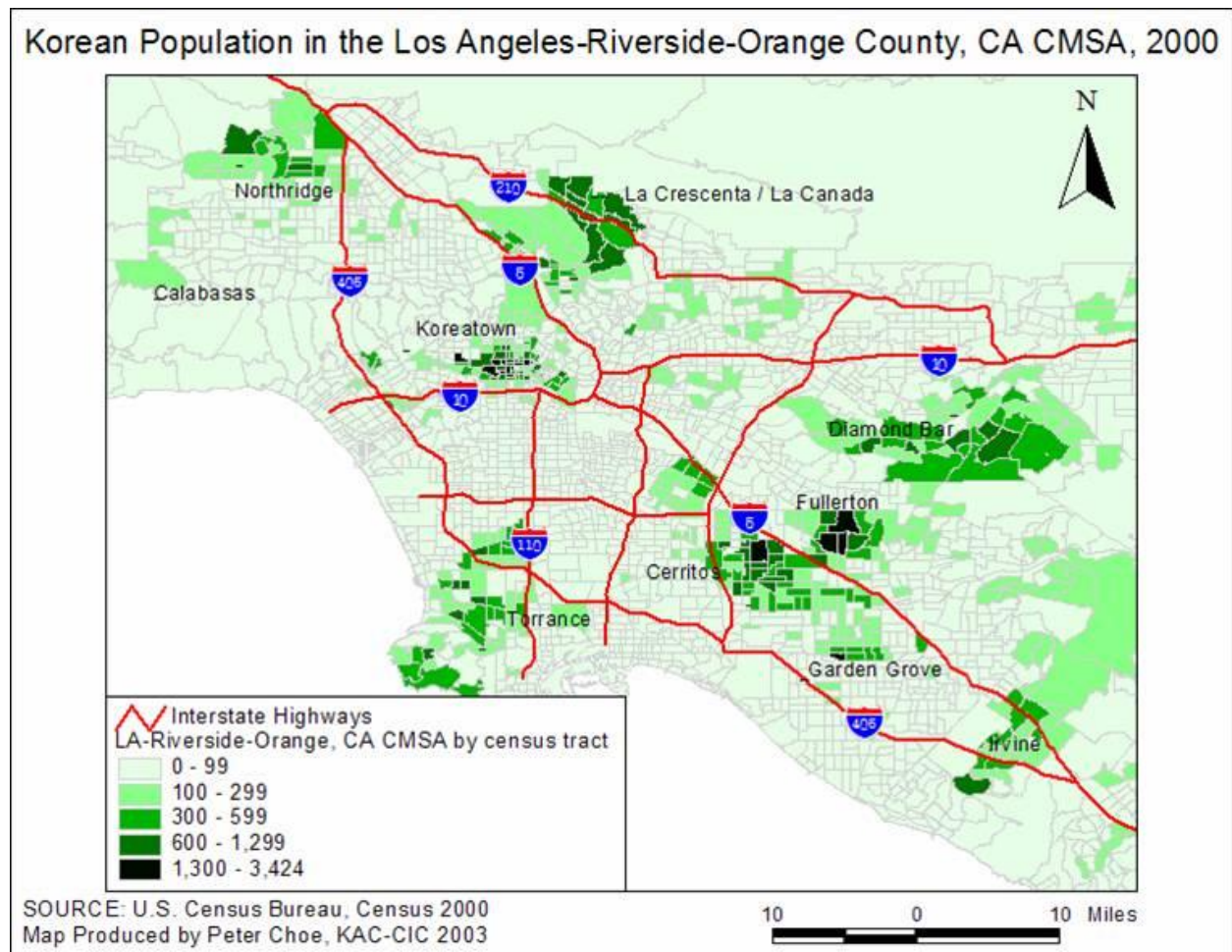
a large region stretching from Monterey Park to Chino Hills, probably constitutes the largest Asian-American community in the United States and the GSPC of Rowland Heights is situated in the middle of that community.

	Number of Koreans in Nearby Communities, 1980 - 2010				Percent Change		
	<u>1980</u>	<u>1990</u>	<u>2000</u>	<u>2010</u>	<u>1980-90</u>	<u>1990-2000</u>	<u>2000-10</u>
Rowland Heights	496	2469	3730	3506	526%	51%	-6%
Hacienda Heights	1717	2374	2951	2483	138%	24%	-16%
Walnut	194	1322	1255	1101	681%	-5%	-12%
Diamond Bar	256	2559	5590	5782	1000%	118%	3%
Chino Hills		520	1515	3401		191%	124%
La Habra City		332	948	2306		186%	143%
Yorba Linda		714	787	1966		10%	150%
Fullerton		4594	9093	15544		98%	71%
Source: 1980 U.S. Census, 1990 U.S. Census, 2000 U.S. Census, 2010 U.S. Census							

Koreans are one of the major Asian ethnic groups in these communities, although the largest group is the Chinese. Between 1980 and 2010, the number of Koreans grew from 496 to 3,506 (606.9% increase) in Rowland Heights, 1,717 to 2,483 (44.6% increase) in Hacienda Heights, 194 to 1,105 (469.6% increase) in Walnut and 256 to 5,782 (2,158.6%) in Diamond Bar as shown in the table above. The Korean population also grew at an explosive rate in outlying communities such as Chino Hills, Yorba Linda, La Habra, and Fullerton between 1990 and 2010. These areas together constitute the largest Korean conglomerate in the United States and the GSPC of Rowland Heights can be reached by car within 10 – 20 minutes from communities in this conglomerate. Asians and Koreans play a dominant role in social, cultural, political, economic and religious dynamism here. The area is constantly evolving and expanding into a huge institutionally complete Asian-American and Korean-American community. This unique demographic feature of the surrounding communities provided a crucial condition for the rapid increase of the church membership since the church moved from Monterey Park to Rowland Heights.

The demographic composition in these areas changed significantly between the 1980s and 2010s and this historical transition is still an on-going process. One most conspicuous nature of this shift has been the ethnic and racial transition of the area from a predominantly white into a major multi-

racial population structure with Asians occupying the dominant role. The second significant feature of the shift is the demographic transition within the Asian American community itself. In the 1980s, Asians who moved into the area were mostly recent immigrants with relatively short years of experience in this country. Now Asians are pretty well balanced in the area with 1) English speaking American-born second generation, 2) bilingual 1.5 generation (those who arrived in this country with their parents when they were in high school ages or below) and 3) non-English speaking immigrant adult generation. The language of Asians in their thirties and below is mostly English. The language of those in the forties and fifties tends to be bilingual. Those Asians in the sixties and beyond are mostly the speakers of their own native language other than English.



Nevertheless, the mainstream as well as Asian ethnic churches in the area have not adequately confronted these significant changes in their constituents. Korean churches are no exception. Most Korean churches in the area primarily serve 1) relatively new immigrants, 2) elderly Korean speaking longtime immigrants and 3) increasing number of transnational migrants (those who live here and their home country moving back and forth). The language of the Korean church is primarily Korean. They

tend to adhere to their traditional values and theology. The priority in the forms and contents in Korean churches is definitely the Korean speaking first generation oriented. The primary goal of the Korean churches has been the expansion of the church in terms of the number of Korean speaking immigrant worshippers. Mission strategies often involve, knowingly or unknowingly, drawing worshippers from neighboring churches. This is the reason why the membership turn-over rate of the most of Korean churches in the area is very high. A large number of worshippers migrate from church to church frequently. By mean time, the need for the ever growing English speaking second generation or bilingual 1.5 generation Koreans is either completely neglected or only nominally reflected in most of the churches. The situation at GSPC of Rowland Heights is not much different.

HISTORY:

Korean Good Shepherd Presbyterian Church of Rowland Heights is 38 years old. The church was planted by a retired Presbyterian minister from Seoul. It was incorporated by the San Gabriel Presbytery of PC (U.S.A.) in 1981 and the session was formally organized. There was a serious debate whether the church should join the PC (U.S.A.) or the Korean Presbyterian Church in America (KPCA: now the Korean Presbyterian Church Abroad). The leaders of the church chose PC (U.S.A.) primarily for the "trust clause" in the denomination's Book of Order. They felt that the trust clause would protect the church better from any destructive conflict in future years if it joined the PC (U.S.A.). Another important reason was that they thought that the church could serve the upcoming future generations better in the PC (U.S.A.) rather than in the KPCA.

At the start of the 1980s, adult worshippers at Korean GSPC were around 80. The Korean population in Monterey Park did not grow much during the 1980s and the size of the church remained at around 80 - 100 until Rev. Hyung Sug Rim was installed in 1991. By the time the church was relocated to Rowland Heights in 1995, the number of Sunday worship attendants at GSPC reached to approximately 130 - 150 adults.

The church grew rapidly after it moved to the Rowland Heights facility. The move to Rowland Heights coincided with the explosive increase of the Korean population in Rowland Heights, Hacienda Heights, Diamond Bar and Walnut as shown in the tables above. Thus, the seats of the main sanctuary were filled by worshippers within a few years of the move. The Sunday worshippers averaged about 700-1,000 (with additional 300 children and adolescents in Sunday school classes) by the time Rev. Rim resigned in 2003 for a new calling in Seoul, Korea. Rev. Ko Tae Hyung was installed as senior pastor in 2004. The size of the church remained more or less constant during his tenure of service at this church. The attendance appears to have declined significantly during the last three years due to the painful division and conflict in the church related to the dismissal process. Current Sunday worship attendance is approximately around 600-650.

FACILITY:

The present 4-acre church compound includes a beautiful 600-seat main sanctuary, a 200-seat chapel, a two-story education building with 15 classroom spaces, a five-room separate building with a large kitchen facility, a rose-garden, a playground for children and a 300-car parking lot. All of the facilities in the church site are fully utilized to their maximum capacity currently. The church is in need of additional lots and facilities in order to accommodate its programs, activities and parking. The church is leasing a parking lot and a house in a private lot north of the church and is using classrooms of Alvarado Junior High School for Sunday mission group Bible study classes on rental basis. We also use the playground of the school for the church's special activities from time to time at a nominal fee.

WORSHIPING, NURTURING AND MINISTERING:

Nearly all of the services and programs for the immigrant generation are conducted in Korean. Four worship services are held on Sundays. Currently, the 8:00 a.m. service is attended by about 100-150 worshippers and the 11:00 a.m. service is attended by about 400-450 members. The praise service that begins at 12:50 p.m. draws about 40-50. The English service (EM: 9:20-10:30 a.m.) is attended by about 30-40. The EM worship service is 17 years of existence. At one time, the attendance reached 80s. A part-time associate pastor is normally in charge of the EM, although its ministry along with finance is under the session and senior pastor control.

Worship is created to lead the believers to come to meet God and to learn. The worship for the Korean-speaking congregation largely incorporates the traditional style of worship. The worship service includes singing of hymns, choir, intercessory prayers, responsive reading, confession of faith, and offerings. Pastoral messages carry a special weight in the worship service. The Lord's Supper accompanies worship service on special occasions throughout the year.

Evening service is held on every Friday. Daily early-morning (5:30 a.m.) prayer services are held, Tuesday through Saturday. Sunday afternoon mission-group Bible studies are held for the Korean-speaking congregation. Senior group monthly worship and fellowship meetings take place on the third Fridays. Lunch is served. District prayer-worship services are held monthly at private homes for each of the 42 districts.

Mission groups are small groups organized separately for adult men and women by two to three year age intervals. There are thirty six mission groups including one college and young adult Korean speaking group. Most of the church members belong to one of the mission groups. Most of the mission groups support or sponsor one or more domestic or foreign mission projects. This is done by sending money to individuals, churches or mission organizations. The 4-week newcomer class is providing an opportunity for new members to get familiar with the church and the congregation. Annual gymnastic/picnic events and hymn competitions are held for mission groups.

The monthly district meeting takes place at one of the member homes. A district group is a church within church. Every member of the church belongs to one of the 42 district groups. There are

about 10 - 15 families in a district group. District groups are designated according to the geographic location and they are assigned to one of eleven parishes of the church. An elder is assigned to be in charge of a parish and provides care and direction for assigned district groups. Each district group has its own officers and they organize and conduct their district-group ministry. An elder or a Deacon is given the charge of leading each district-group. District-group leaders act as lay ministers. Each month, district-groups meet for Bible studies, prayer and fellowship. The hosting family usually prepares meal for the participants. About one-hour Bible study follows the meal.

Barnabas Ministry is a special program designed to help newcomers feel comfortable, get acquainted with church members, learn the Christian faith and the church. A Barnabas is assigned to each newcomer individual who registered for the first time at our church for personal care and help for about five weeks until he or she is comfortably settled in the church.

The Church School meets between 11:00 a.m. and 12:15 p.m., Sundays. There are six divisions (Nursery, Kindergarten, Elementary School, Middle School, High School EM and High School KM). All divisions are taught in English except High School KM. All available 20+ room spaces at the church are fully occupied during the Bible study hours. The church is fortunate to have a number of dedicated and able directors and teachers who devote their time and energy to guide the future generation, although the shortage of teachers is a constant struggle.

Hangul (Korean Language) School is held after the Church School hours. It meets between 1:00 p.m. - 2:15 p.m. on Sundays. The main goal of Hangul School is to help children grow as healthy individuals with a positive self-identity as Korean-American and as children of God. The language school won many rewards in writing and music competitions held by the Language School Association in Southern California.

The GSPC of Rowland Heights supports mission projects in three different channels; 1) through a mission pledge to the denominational body, 2) church-sponsored projects through annual budget allocation, and 3) mission projects sponsored by mission groups. The GSPC-supported mission projects included various mission programs in Alma-Ata, Kazakhstan, China, Japan, South Korea, North Korea, the Philippines, Mongolia and Myanmar. Other GSPC sponsored mission projects include the Compassion Mission, Korean-American ministry support, Presbytery-sponsored ethnic New Church Development projects and Los Angeles downtown homeless mission project. Many GSPC members are individually supporting missionaries in Korea, United States and abroad and participating in various mission projects in the United States and abroad such as World Vision.

STRENGTH OF THE CHURCH:

The GSPC of Rowland Heights has had a relatively successful record of ministry in worship, prayer, sacrament and scripture, education, fellowship, voluntarism, generous pledges and faith-giving, participation in active mission programs and nurturing. The church has been blessed with stability of

membership, beautiful sanctuary, many auxiliary facilities, spacious parking space and ideal geographic location.

The GSPC of Rowland Heights was known to be a peaceful and harmonious congregation until about three years ago. The church is still strong in many respects. The strength of the church lies with its various programs and services for the Korean-speaking immigrant congregations. The church, with its dedicated pastors, elders and laymen volunteers, conducts a variety of activities that meet social, psychological and spiritual needs of the immigrants. The adult immigrants come to our church, establish a close social niche and they are psychologically and spiritually rewarded. The growth, organization, congregation, leadership, various programs and overseas mission projects of the church reflect a successful mission as an immigrant church.

LOOMING CONCERNS:

The demographic trend in the neighboring communities in the immediate past years indicates a slowdown of the growth rate of the Korean population. The peak of influx of Koreans into the nearby communities is behind us. The number of Koreans in church's immediate neighboring communities such as Rowland Heights, Hacienda Heights and Walnut slightly declined in recent years as seen in the tables above. The existence of numerous Korean churches in the vicinity of the church is another competing factor for a sustained growth.

There is an unmet need in our mission in terms of developing a workable model for the English-speaking generation. A great majority of the young people who grew up in our church in younger ages have left the church. So far, most of the Korean churches, with only a few exceptions, have not been successful in drawing a large number of the English-speaking second generation Koreans. Developing adequate bilingual and bicultural mission strategies to bring them back to the church life will be the greatest challenge for Korean-American churches, including this church, in the immediate future. There is not much hope for the future of approximately 3,000+ Korean-American churches, if they continue to fail in meeting this challenge.

Members of the English-speaking ministry and those of the Korean-speaking ministry do not mix, do not relate to each other, and there is not much sense of belonging to one church community. They worship under the same roof, but are strangers in relationship and feelings. Developing strategies to pull together these two culturally and linguistically distinct groups is another immediate challenge for the church.

Although the church has been doing well in strengthening its membership, developing infrastructures to serve the need of the immigrants, and helping domestic and worldwide mission projects, it has been less than adequate in developing meaningful relationships and services to the community outside and its diverse multiethnic neighbors. The church is an ethnic institution specifically serving Koreans, and there is a definite need to continue to strengthen the on-going programs.

Nevertheless, it cannot and should not exist as a walled-island within a sea of a multiethnic populace. Developing strategies to relate and serve the community outside and non-Korean neighbors are still another important challenge the church must meet.

EPILOGUE

The GSPC of Rowland Heights, within 38 years of its existence, has grown into a very dynamic and joyful congregation. However, the church is in imminent danger of being split between two factions due to the irreconcilable difference on the dismissal issue for the last three years. Suffering is both in the Stay Group as well as in the Exit Group. We hope and pray that God leads us to His path and bless us both the Exit Group and the Stay Group, united or separated, grow stronger as humble and faithful disciples of our Lord, Jesus Christ.

