AN ANALYSIS OF ADOPTION MINISTRY PROGRAMS FOR ADOPTIVE PARENTS IN KOREAN CHURCHES

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by
Eun-Sung Roh
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AN ANALYSIS OF ADOPTION MINISTRY PROGRAMS FOR
ADOPTIVE PARENTS IN KOREAN CHURCHES

Eun-Sung Roh

Read and Approved by:

__________________________________________
Anthony Foster (Chair)

__________________________________________
John David Trentham

Date______________________________
To Eun Shin,

my best friend and spiritual, emotional, and physical helper,

and to our three princesses, Heejoo, Eunhye, and Soyoung,

my spiritual mirrors, who cause me reflect upon my life as a Jesus follower
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<th>Description</th>
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<tr>
<td>HCSI</td>
<td>Holt Children’s Services, Incorporated</td>
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<td>IMF</td>
<td>International Monetary Fund</td>
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<tr>
<td>IVF</td>
<td>In-vitro fertilization</td>
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<tr>
<td>KIHASA</td>
<td>Korea Institute for Health and Social Affairs</td>
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<tr>
<td>MOHW</td>
<td>Ministry of Health and Welfare</td>
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<tr>
<td>MPAK</td>
<td>Mission to Promote Adoption in Korea</td>
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<td>NCA</td>
<td>National Council for Adoption</td>
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<tr>
<td>OECD</td>
<td>Organisation for Economic Cooperation and Development</td>
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<tr>
<td>UNAIDS</td>
<td>United Nations Programme on HIV/AIDS</td>
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<tr>
<td>UNICEF</td>
<td>United Nations Children’s Fund</td>
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<td>USAID</td>
<td>U.S. Agency for International Development</td>
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PREFACE

Although it has already been eight years since I began my studies at the Southern Seminary, I maintain a vivid memory of my first exam at the seminary. I failed the test. My time at Southern Seminary has been a long and difficult journey. It is no exaggeration to say that I felt inclined to give up every semester; however, I am now writing the preface of my dissertation. The journey at the seminary would not have been possible without the help and support of many people whom God placed around me.

During the journey at the Southern Seminary, I have met many wonderful helpers and mentors, my 2012 Cohort and faculties. My peers have understood my limitations as a foreigner and always helped me with pleasure. As mentors, the faculty’s invaluable teaching and encouragement enabled me to undertake and complete my course. Especially, I would like to thank Dr. Timothy Paul Jones and Dr. Michael Wilder. I have learned about the importance of family ministry from Dr. Jones, whereas Dr. Wilder helped me to establish my own leadership as a servant.

Most of all, I would like to express unbounded gratitude to Dr. Anthony Foster, my supervising professor. From start to finish, he encouraged, helped, and guided me with scholarly insight and faithful generosity. As an insightful scholar and a faithful Christian, he has been a valued example to me.

I deeply appreciate my family. To begin with, I must give my thanks, appreciations, and love to my wife, Eun Shin Yang. Words alone do not convey the gratitude I feel for her sacrificial support, unconditional love, and endless encouragement. She has made it possible for me to finish my study. Our three girls, Heejoo, Eunhye, and Soyoung, have also made sacrifices. They have spent a lot of days without their dad.
Without their great patience to allow me to work, this would not have been possible. I am also indebted to my parents, Tae-Soo Roh and Min-Hee Shim, and parents-in-law, Jae-Oui Yang and Yoon-Bun Roh. Their spiritual and financial support has enabled me to complete my course.

Finally, I am thankful to God, who has prepared everything for me. I give glory to God. *By the grace of God I am what I am* (1 Cor 15:9).

Eun-Sung Roh

Louisville, Kentucky

December 2014
CHAPTER 1
RESEARCH CONCERN

The Korean peninsula was thoroughly ruined by the Korean War (1950–1953). The casualty statistics clearly reveal the tragedy of the war: “The Korean War left about 150,000 people dead, 200,000 missing, and 250,000 injured, more than one million people separated from their families, 100,000 war orphans.”1 After the Korean War, in 1954, the Korean government officially began allowing international adoption in order to deal with the numerous war orphans.2 According to a report from the Ministry of Health and Welfare (MOHW) in Korea, approximately 164,612 Korean children were adopted by families in Europe, Australia, Canada, and the United States. Over two-thirds of them (110,552 children) were adopted by U.S. families. Because of the high number of international adoptions, the Korean government acquired an adverse image as a baby-exporting country. More than fifty years later, because it is the world’s twelfth largest economy, Korea hoped to wipe out this negative image. To accomplish this, the Korean government began to limit the number of international adoptions after 1996 and to give financial, legal, and systematic supports to adoptive families, however, the result ran counter to the expectations of the Korean government. Actually, the number of Korean

2Soojin Pate, “Genealogies of Korean Adoption: American Empire, Militarization, and Yellow Desire” (Ph.D. diss., University of Minnesota, 2010), 8.
adoptees for the last ten years numbered in the ten thousand in the United States alone, though the Korean government strained to increase domestic adoptions. According to a report from the Bureau of Consular Affairs, U.S. Department of State, in 2000, the number of Korean children adopted in the United States ranked third among twenty primary sending countries. Since 2007, in order to raise the number of domestic adoptions, the Korean government has made various supportive policies for parents or families who want to adopt children as follows:

[The Korean government is now] providing financial incentives to adoptive parents; lessening Korean adoptive parent qualifications; easing restrictions on parental age, marital status, and family size; requiring children to wait 5 months for a domestic adoption before being placed for international adoption; advertising; and publicizing celebrity adoptions.

Fortunately, international adoptions have sharply declined in recent years. According to an adoption report from the MOHW, international adoptions rapidly diminished from 2,287 to 755 for a decade. However, there is an inconvenient truth in this sharp declination: the rapid decrease of international adoptions was the result of the policy, the limitation of international adoption by instituting an annual quota system. The sharp drop in international adoption does not point to an explosive increase in domestic adoption. It is an undeniable fact that the number of domestic adoption has also dropped steadily from 1,694 to 1,125 over the years, even though the rate of domestic adoption has been

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increased from 42.1 to 59.8 percent.\textsuperscript{6}

\begin{table}
\caption{Adoption numbers in Korea}
\begin{tabular}{|c|c|c|c|c|c|c|c|c|c|}
\hline
\hline
Domestic & 1,641 & 1,461 & 1,332 & 1,388 & 1,306 & 1,314 & 1,462 & 1,548 & 1,125 \\
International & 2,258 & 2,101 & 1,899 & 1,264 & 1,250 & 1,125 & 1,013 & 916 & 755 \\
\hline
Total & 3,899 & 3,562 & 3,231 & 2,652 & 2,652 & 2,439 & 2,475 & 2,464 & 1,880 \\
\hline
\end{tabular}
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\begin{table}
\caption{Adoption rate in Korea}
\begin{tabular}{|c|c|c|c|c|c|c|c|c|c|}
\hline
\hline
Domestic & 42.1 & 41 & 41.2 & 52.3 & 51.1 & 53.9 & 59.1 & 62.8 & 59.8 \\
International & 57.9 & 59 & 58.8 & 47.7 & 48.9 & 46.1 & 40.9 & 37.2 & 40.2 \\
\hline
Total & 100 & 100 & 100 & 100 & 100 & 100 & 100 & 100 & 100 \\
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\textbf{Introduction to the Research Problem}

Despite of the Korean government’s various promotions for domestic adoption, today’s domestic adoption is still an uncommon event in Korean society. Every year in Korea, over 4,000 children need care and help, including orphans,\textsuperscript{7} but most of them are with care at orphanage/institutions.\textsuperscript{8} Fewer than 16 percent of these children can meet a new family by domestic adoption or by international adoption every year. The MOHW in Korea reports that most orphans are brought up in institutions because of a cultural

\textsuperscript{6}Ibid.


\textsuperscript{8}Ibid.
disposition of secret adoption (closed adoption) blooded-tied family culture.\textsuperscript{9}

Table 3. Cause of Children who need care and help in Korea

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<td>4,925</td>
<td>5,354</td>
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<td>4,994</td>
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<td>3,022</td>
<td>2,417</td>
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<td>202</td>
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<td>Missing</td>
<td>62</td>
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<td>55</td>
<td>37</td>
<td>151</td>
<td>35</td>
<td>210</td>
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<td>9,420</td>
<td>9,034</td>
<td>8,861</td>
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<td>8,590</td>
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Table 4. Legal care for children who need care and help in Korea

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<td>1,191</td>
<td>1,304</td>
<td>1,314</td>
<td>1,393</td>
<td>1,253</td>
<td>772</td>
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<td>Child-headed household</td>
<td>299</td>
<td>407</td>
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Steve C. Morrison, the founder of the group, Mission to Promote Adoption in Korea (MPAK), says, “Koreans have viewed adoption as something very shameful, embarrassing and fearful.”\textsuperscript{10}

Confucian Values and the Christian

The Korea Institute for Health and Social Affairs (KIHASA) recently reported

\textsuperscript{9}Ibid. These statistics on adoption exclude adoptions between individuals by a special act on adoption.

a survey of the main reasons for not wanting to adopt a child: (1) Does not feel a
necessity to adopt (57.9 percent); (2) Adoption gives an economic burden (22.7 percent);
(3) Origin of the adopted child is unreliable (7.5 percent); (4) Social prejudice against
adopted child (5.6 percent); (5) Possible to be hurt by the adopted child (4.6 percent); and
(6) Others (1.7 percent).11 According to this survey, it is no exaggeration to say that the
Korean family has long met Confucian values by producing children to maintain and
support the paternal family line. Sungeun Yang and Paul C. Rosenblatt define the
Confucian emphasis on the Korean family as follows:

The Korean family has been described as child centered rather than couple centered.
Married couples are supposed to procreate to carry on their family bloodline.
Guided by Confucianism, the bond between parents and children has played a
pivotal role for Korean families. Parents are expected to devote their energy, time,
and money to raise and educate children. The strong connections between parents
and children continue after children marry, because children often support their
elderly parents. Filial piety, family hierarchy, and strong ties between generations
have been key values in Korea.12

Those who raise children that are not biologically their own are considered to be
breaking with Confucian tradition—the prizing of biological kinship and blood tie.

Then, what is the relationship between Christian belief and Confucian values
in the Christian family in Korea? Wonha Shin asserts in his article, “Adoption and
Christian Faith: Theological Foundation of Adoption” that Christians’ view of adoption
seems to be similar to non-Christians’ view because of the influence of Confucian values

11Department of Child Welfare, “Reasons for not Wanting to Adopt a Child,” Ministry of

12Sungeun Yang and Paul C. Rosenblatt, “Confucian Family Values and Childless Couples in
on the family. In other words, many Korean Christians also have a Confucian paradigm of family in regard to their excessive adherence to blood ties, and this emphasis on blood ties has continued to be an obstacle to adoption. Although Russell Moore, President of the Ethics & Religious Liberty Commission, former dean of the School of Theology at the Southern Baptist Theological Seminary, is not specifically discussing Korean culture, he exemplifies the human desire to retain blood-tied lineage through a woman’s confession: “We’d love to adopt . . . . You know, someday. We think it’s a great thing. But first we want to have our own kids. I am happy to adopt, but I want that first baby to be mine.” In other words, Korean Christians have not only human instinct to preserve their lineage, but also Confucian legacy of blood ties. More seriously, because of the influence of Confucian blood ties, Korean Christians usually regard the Covenant people of God as the blood descendants regardless of the biblical interpretation of the Covenant people of God (Gal 3:26-29).

The Role of the Church
For Adoptive Families

Adoption is not merely a charitable work for social justice; it is to “join the Father in seeking mercy for orphans” (Deut 10:18). Yet, in reality, many adoptive families have experienced and are experiencing the unexpected practical problems of


adoption, because adoption goes far beyond the raising of a biological child.\textsuperscript{17} Daniel J. Bennett explains the seriousness of adoption: “Caring for orphans is very, very, very hard. It is one of the most heart-wrenching and emotionally draining endeavors you will undertake.”\textsuperscript{18} Ted Kluck, adoptive father, publicly admits; “There is nothing like adoption to make a grown man cry. Repeatedly.”\textsuperscript{19} Because of the physical, financial, relational, and emotional dynamics of adoption, adoptive families “will find the assistance they have long needed in recognizing and dealing with the special situations that arise when children are adopted.”\textsuperscript{20} As a result, the church must realize that adoptive families need help beyond the normal family discipleship programs of the church. The church should give adoptive families typical support educational and helpful programs to alleviate the difficulties in adoptive families. The church must play the role as the service provider and the program developer for adoptive families.\textsuperscript{21} If the church does not offer specific training and encouragement to adoptive families, the result may be disrupted adoptions.\textsuperscript{22}


\textsuperscript{18}Daniel Bennett, \textit{A Passion for the Fatherless: Developing a God-Centered Ministry to Orphans} (Grand Rapids: Kregel Academic & Professional, 2011), 103.

\textsuperscript{19}Ted Kluck, \textit{Hello, I Love You: Adventures in Adoptive Fatherhood} (Chicago: Moody, 2010), cover page.


\textsuperscript{21}Chungeun Kang and Minsun Shin, “‘Ipyang Munjewa Hankook Gyowhoiou Youghhal’ (Adoption Problems and the Role of the Church in Korea),” \textit{Shinang kwa Hakmoon} 10 (December 2005): 43.

The Church and Adoption in Korea

Today, some ministers in Korea also have an interest in adoption and regard adoption as their pastoral vocation. In addition, it is very inspiring that some Christian entertainers spontaneously participate in domestic adoption and publicize the importance of adoption as an honorary ambassador of adoption in the Korean society. It is no exaggeration to say that those who have played a leading role for domestic adoption are Christians (including Catholics) in Korea. In short, when it comes to adoption in Korea, Christians have played a leading role. In this circumstance, the question must be considered, “What is the church doing for this ministry?” Carla Barnhill emphasizes the importance of the church’s role in adoption as follows: “State agencies are well-equipped to help if you have decided to move forward, but less so if you have questions about adoption. Church-based ministries are best positioned to come alongside families and help them prayerfully make the best decision.” Wonha Shin also asserts that the church must play a leading role in adoption, as adoption is a proclamation of the gospel, not a model of social justice. Actually the Korean government, adoption agencies, and many Christian individuals have taken a leading role in domestic adoption, including international adoption, in Korea. However, unfortunately, today’s Korean churches do not play a leading role in adoption.


Research Purpose

The purpose of this qualitative research was to analyze adoption ministry programs, to explore the essential factors for adoption ministry programs, and to suggest exemplary adoption ministry programs in order to successfully support adoptive parents who have suffered by adoption in Korean churches.

1. This study sought to explore what programs adoptive parents wanted the church to practice for them and what adoption ministry programs were typical in adoption ministry churches in Korea.

2. This study sought to find common factors for adoption ministry programs between adoptive parents’ desires for adoption ministry and diverse adoption ministry programs in adoption ministry churches.

3. This study sought to establish exemplary factors for adoption ministry programs that to effectively help adoptive parents in Korean churches.

Delimitations of the Study

The research concern was to study and analyze the perspective on adoption and adoption ministry from adoptive parents and adoption ministers in order to effectively help adoptive parents in Korean churches. The following delimitations were addressed in the proposed study:

1. This study was applied only to adoption ministry in Korean churches.

2. This study only examined the participants’ perspective on adoption and adoption ministry.

3. This study was delimited to two participant groups: adoptive parent group and minister group.

4. Those adoptive parents were classified into two parties: one party consisted of adoptive parents who attended a church that did not have any special interest in adoption ministry, and the other party consisted of adoptive parents who attended an adoption ministry church.
5. As an open adoptive parent, those parents have taken care of an adoptee(s) for at least one year or more.

6. The minister group consisted of twelve ministers who worked in charge of adoption ministry in adoption ministry churches.

7. Those ministers worked for an adoption ministry at least one year or more.

**Research Question**

As indicated, the purpose statement of this research was to analyze adoption ministry programs, to explore the essential factors for adoption ministry programs, and to suggest exemplary adoption ministry programs in order to successfully help adoptive parents who have suffered by adoption in Korean churches. The lines of inquiry for the research were established by stating the fundamental research question: What are the essential factors for adoption ministry programs that effectively support adoptive parents in Korean churches?

This research question was accompanied by five sub-questions as follows:

1. How do Korean churches understand the biblical view of adoption and adoption ministry?

2. What are the attitudes and perceptions among church members regarding adoption and adoption ministry in Korean churches?

3. What representative problems do adoptive parents face concerning adoptive family life in Korea?

4. What factors do adoption ministry programs in Korean churches have in common?

5. What are the gaps, if any, between adoption ministry programs and adoptive parents’ practical needs in Korean churches?

**Terminology**

The following definitions and explorations of the terms are introduced for the
clarification of their use in the current study:

*Adopted child, adoptive child or adoptee.* This term refers to a person ( infant or child) who has been adopted into a family through adoption. The adoptee is legally raised by non-biological parents (adoptive parents).27

*Adoption.* This word refers to the new, legal relationship between an adopted child and the legal parents (guardians). Adoption is “the method provided by law to establish the legal relationship of parents and child between persons who are not so related by birth.”28 To be more specific, adoption is “a means of providing some children with security and meeting their developmental needs by legally transferring ongoing parental responsibilities from their birth parents to their adoptive parents; recognizing that in so doing they have created a new kinship network that forever links those two families together through the child, who is shared by both.”29 The Bible presents many adoption-related verses through the notion of Father and sonship of Israel or orphans.

*Adoption ministry.* Adoption ministry is started from God’s order, that is, the church must respond to God’s order to care for orphans (Deut 10:18; Exod 22:22-24; Jas 1:27; Job 29:1-12; Esth 2:7; 2 Sam 9:3). Adoption ministry “affirms and supports the birth parent(s) whose choice it is to allow the child to be adopted. Adoption ministry recognizes the agony, strength, and courage of the birth parent(s) who choose(s) in hope,

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love, and prayer to offer the child for adoption. In addition, it also recognizes the anxiety, strength, and courage of those who choose in hope, love, and prayer to be able to care for a child. This ministry also affirms and supports the adoptive parent(s)’ desire to rear an adopted child as they would a biological child. When circumstances warrant adoption, adoption ministry supports the use of proper legal procedures. When appropriate and possible, adoption ministry encourages open adoption so that a child may know all information and people related to them, both medically and relationally. The ministry commends the birth parent(s), the receiving parent(s), and the child to the care of the church, that grief might be shared, joy might be celebrated, and the child might be nurtured in a community of Christian love.”  

Adoption ministry church. The adoption ministry church has a ministry goal that is to equip church members to practice fostering and adopting children and orphans through various methods such as guidance, support, and prayer. The adoption ministry church is to formulate a new culture of orphan care in the church. 

Adoptive family. It is hard to define a typical form of adoptive family, but an adoptive family usually refers to a family has adoptive parents and at least an adopted child. 

Adoptive parents. This term refers to parents who have adopted a child or want

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31Bennett, A Passion for the Fatherless, 188.


to adopt a child.  

*Biological heritage.* This word refers to the background of an adopted child.  

*Birth parents (biological parents).* This term means the biological or genetic parents of an adopted child. Birth parents conceived and gave birth to a child and relinquished the child for adoption plan.  

*Closed adoption (secret adoption).* This word refers to a situation in which “adoptees were shut off from their roots, their ancestry, their bloodlines, their medical stories—all parts of themselves.” In addition, this adoption does not allow any interaction between birth parents and adoptive families.  

*Counseling.* Counseling is a way to help adoptive families in order to resolve their problems. Counseling refers to “the provision of assistance and guidance by a trained professional to help resolve personal issues and difficulties, enabling an individual to assess situations, consider alternatives, and make decisions.”  

*Domestic adoption.* Domestic adoption is adopting from somewhere within the adoptive parents’ own country.  

*Family.* In a general sense, family means “the basic human community through which persons are nurtured and sustained in mutual love, responsibility, respect, and

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36Caldwell, *Called to Adoption*, loc. 2254.


38Caldwell, *Called to Adoption*, loc. 2304.

The family seeks the kind of participation that will enable humanity to sustain life on earth and, by God’s grace, increase the quality of our common lives together.\textsuperscript{40}

\textit{Foster care}. This term indicates “A temporary arrangement, either informal or arranged through a social services agency or court, in which persons other than the birth parents care for a child for a period of time.”\textsuperscript{41}

\textit{Genetic essentialism}. This term means that “the humanly crucial sense of one’s own, the sense that leads most people to choose their own, rather than to adopt, is captured in such phrases as ‘my seed,’ ‘flesh of my flesh,’ ‘sprung from my loins.’ More accurately, since one’s own is not the own of one but of two, the desire to have a child of one’s own is a couple’s desire to embody, out of the conjugal union of their separate bodies, a child who is flesh of their separate flesh made one . . . . [Mother and father], by the birth of their [child], embody themselves in another, and thus fulfill this aspect of their separate sexual natures and of their married life together. They also require descendants and a new branch of their joined family tree. Correlatively, the child . . . . is given solid and unambiguous roots from which have sprung and by which she will be nourished.”\textsuperscript{42}

\textit{International adoption}. This term usually means an antonym of domestic adoption. International adoption means adopting from a birth country outside of the

\textsuperscript{40}Cropsey, \textit{The Book of Discipline of the United Methodist Church 2008}, 119.

\textsuperscript{41}Caldwell, \textit{Called to Adoption}, loc. 2373.

adoptive parent’s own.\textsuperscript{43}

*Open adoption.* This term refers to the sharing of information between the adoptive and biological parents before and after the placement of an adopted child. This openness may continue throughout the life of the child.\textsuperscript{44} This adoption style allows birth parents to maintain continual contact with the adoptive family and to check their birth children’s health.\textsuperscript{45}

*Relinquishment (abandonment).* This word refers to the birth parents’ legal decision to give up parental right to a child and possibly make plans for adoption.\textsuperscript{46}

*Semi-open adoption.* Semi-open adoption generally indicates an intermediate form of adoption between open adoption and closed adoption. This term means that “an adoption in which the birth and adoptive parents establish the extent of some type of limited, ongoing contact between the birth parents and the child.”\textsuperscript{47}

*Triad.* This word refers to “the three members of the adoption process; adoptee, adoptive parent, and bio-parent.”\textsuperscript{48}

**Procedural Overview**

The research began with gathering participants. The participants were obtained through the official help from the senior pastor or an adoption minister in adoption

\textsuperscript{41}Moore, *Adopted for Life*, 123.

\textsuperscript{42}Ibid., 124–29.

\textsuperscript{44}Nydam, *Adoptees Come of Age*, 25.

\textsuperscript{45}Ibid., 13.

\textsuperscript{47}Caldwell, *Called to Adoption*, loc. 2584-2602.

\textsuperscript{48}Siegel, *Parenting Your Adopted Child*, 190.
ministry churches and the voluntary participation of some members of MPAK.

In order to answer the research question, data were generated via two research instruments. The instrument used to collect the needed data was created by me. Research data were collected through a demographic survey questionnaire and an open-ended essay questionnaire. The data were gathered from two groups—the 30 open adoptive parents and 12 ministers in charge of adoption ministry.

The research was divided into two major stages. The first stage was to examine demographic data of the participants through the demographic survey questionnaire. The second stage was to explore the participants’ subjective perspectives on adoption and adoption ministry through the open-ended essay questionnaire in the interviews and follow-up interviews.

The data were compiled, compared, and analyzed in light of the main research question and five sub-questions. That is to say, the research focused on the data in order to find out the essential factors for adoption ministry programs in common between adoptive parents’ needs in their adoptive family life and adoption ministry in the church, and to establish exemplary elements of adoption ministry programs that to effectively help adoptive parents in Korean churches.

**Research Assumptions**

The following assumptions underlay this study:

1. This study was assumed that adoption ministry and orphan care ministry were synonymous.

2. This study was assumed that the minister in charge of adoption ministry was the most knowledgeable about the adoption ministry program in his church.
3. This study was assumed that the minister who participated in this study is currently working as an adoption minister.

4. This study was assumed that adoptive families did not receive enough support from the church to solve their concerns in their adoptive family life.

5. The survey instruments were valid and reliable instruments for gathering demographic information on adoptive parents and adoption ministers as well as in regards to the practical issues of adoptive family life and adoption ministry in the church.

6. This study was assumed that the participants would answer honestly and accurately.
CHAPTER 2
PRECEDENT LITERATURE

This chapter presents a literature review related to the subject of adoption and orphan care in local churches in Korea. In order to establish a credible foundation of the adoption ministry in local churches in Korea, the precedent literature concerns four major areas of study. The first area addresses the biblical, theological, and practical perspectives on adoption and orphan care. The second area investigates various practical issues and essential goals of orphan care and adoption ministry in the church. The last area examines orphan care and adoption ministry in Korean churches.

Biblical Perspective on Adoption and Orphan Care

It is no exaggeration to say that adoption and orphan care are biblical. The Bible clearly states that all Christians became a member of God’s family through God’s adoption.  


Adoption means that God becomes the Father of His adopted children (believers) and grants His adopted children (believers) all the privileges of His children. In other words, adoption and orphan care in the Bible is related to various metaphors such as the fatherhood of God (Rom 8:14-17), the sonship of Israel (Ps 127:3), and orphan care (Exod 2:1-10; Esth 2:15; Luke 1-2). These metaphors of adoption and orphan care

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state that Christians are God’s adopted children in Christ. That is, God makes His people His family members through adoption. 

**Adoption and Orphan Care in the Old Testament**

Adoption and orphan care was common in Israelite community even though there are few direct remarks on adoption and orphan care in the Old Testament. The Old Testament contains personal examples of adoption, practical orphan care in the Israelite community, and the doctrine of God’s fatherhood, that is, Israel itself was adopted (Deut 32:10; Ezek 16:5).

**Personal examples of adoption.** The Old Testament Law does not directly mention the specific word “Adoption.” In fact, the Old Testament rarely describes human examples of adoption, taking a child or a person as a son: (1) Because of childlessness, Abraham mentioned the possibility of adoption of his servant Eliezer of Damascus (Gen 15:2). (2) In ancient polygamy, Dan and Naphtali, sons from Bilhah, became the legitimate sons of Rachel, and Zilpah’s two sons Gad and Asher also gained

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legal position as sons of Leah (Gen 30:1-14). (3) Jacob took his grandchildren Ephraim and Manasseh as his own sons Reuben and Simeon (Gen 48:5-6).  

(4) Moses was adopted by Pharaoh’s daughter (Exod 2:1-10). (5) Naomi adopted the son of Boaz and Ruth, “Naomi has a son” (Ruth 4:17).  

(6) Hadad married the sister of the Queen, Tahpenes, and Hadad’s wife had a son, Genubath, who lived with the children of Pharaoh (1 Kgs 11:14-20) and (7) After her parents’ death, Mordecai adopted his cousin Esther and took her as his own daughter.  

Orphan care in the Israelite community. It is noteworthy that orphan care is God’s command to the Israelite community, because orphan care is closely related to the concept of adoption.

Do not oppress foreigners in any way. Remember, you yourselves were once foreigners in the land of Egypt. Do not exploit widows or orphans [יָדְוָה]. If you do exploit them and they cry out to me I will surely help them. My anger will blaze forth against you, and I will kill you with the sword. Your wives will become widows and your children will become fatherless. (Exod 22:21-24)

Even though there is no proposition of the law of adoption in the Old Testament, the Old Testament exposes special care for orphans throughout the Hebrew word “יהוּדָה” (yaw-thome’, 3846). The term “יהוּדָה” appears 42 times in the Old Testament is translated as fatherless (36), orphans (2), fatherless child (1), fatherless children (1), orphan (1), and

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orphan’s (1). Through all the verses, including the word “צֹעַר,” God mandates special care for orphans. In particular, the book of Deuteronomy is full of legal propositions of orphan care. Deuteronomy contains multiple propositions of law that are mostly related to orphan care. All members of the Israelite community were to leave some portion of their crops (fruit) in the field for orphans, including widows and aliens (Deut 24:17, 19-21). The Israelites were to tithe, and part of their offering went to support orphans (Deut 26:14-15). God even cursed the person who withheld justice from the fatherless (orphans) (Deut 27:19). For Job, orphan care is the evidence of his righteousness (Job 29:12). According to the Psalmist, God is a father of the fatherless (יָהָּּוֹ) (Ps 68:5a) and a defender the fatherless (יָהָּּוֹ) (Ps 82:3). King Solomon depicts God as a redeemer of the orphan (Prov 23:10b). John Mark Yeats clearly summarizes the implications of caring for orphans in the Israelite community as follows:

(1) Orphan care is commanded by God for the entire community of faith. (2) Orphan care is designed to protect the rights of orphans in the hereditary transfer of land. (3) A curse followed those who did not take up the cause of the orphaned and oppressed. (4) In the definition of evil found in the condemnations of the prophets that were recited against Israel and the surrounding nations, lack of care for orphans almost always appears. (5) God hears the prayers of orphans. (6) God promises to be the defender and father of orphans.


15 Ibid., 230.

God mandates that the Israel community has to care for the orphans in their community. For the Israelites, orphan care is not a choice, but a duty as people of God.

**Fatherhood relationship.** Caring for orphans as a community obligation directly points to God’s fatherhood.\(^{17}\) God becomes a “father” to the orphan, “A father to the fatherless” (Ps 68:5a). God wants to guard Israel, because He looked upon Israel as His son, that is, God adopted Israel as a son: “Israel is my firstborn son . . . . Let my son go, so that he may worship me” (Exod 4:22-23).\(^{18}\) The prophet Hosea clearly shows the relationship between adoptive father God and adoptee Israel: “When Israel was a child, I loved him, and out of Egypt I called my son” (Hos 11:1).\(^{19}\) Trevor J. Burke, professor of Bible at the Moody Bible Institute, Chicago, asserts, “The father-son relationship between God and Israel is but a mirror of the real relationship and expectations between parents and children in ancient Israelite society as a whole.”\(^{20}\) James I. Packer vividly summarizes four implications of God’s fatherhood through Jesus’ testimony in John’s Gospel:

First, fatherhood implied authority. The Father commands and disposes; the initiative which he calls his son [adopted sons] to exercise is the initiative of resolute obedience to his Father’s will (John 6:38; 17:4; 5:19; 4:34). Second, fatherhood implied affection. “The Father loves the Son [adopted sons]. “The Father hath loved me . . . . I have obeyed my Father’s commands and remain in his love” (John 5:20; 15:9-10). Third, fatherhood implied fellowship. “I am not alone, for my

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\(^{17}\)Jones, “A Picture of Adoption,” 18.


\(^{19}\)Ibid., 49.

\(^{20}\)Ibid., 50.
Father is with me” (John 16:32). Fourth, fatherhood implied honor. God wills to exalt his Son. “Father . . . . Glorify your son” (John 17:1).21 Caring for orphans in the Old Testament emphasizes the concept of adoption by God’s selection of His people.22

**Adoption and Orphan Care in the New Testament**

While the Old Testament does not employ the term “adoption,” the New Testament directly writes down the term “adoption.” Adoption is the Greek word ‘υἱοθεσία (huiothesia, 5625) in the New Testament.23 The term ‘υἱοθεσία is composed of two words, ‘υιος [son] and ‘θεσίς [placing], that is, ‘υἱοθεσία literally means ‘adopted as son(s).’24 In short, adoption and orphan care in the New Testament describes the relationship between God and His people (believers or Christians).

**The meaning of adoption.** In the New Testament, the word adoption (υιοθεσία) directly appears in five passages in the Apostle Paul’s epistles as follows: Romans 8:15, 23; 9:4; Galatians 4:5-6; and Ephesians 1:5. In the Roman social, political, and cultural background, adoption in the New Testament was both a very familiar institution and a critical means “to continue the family rule and specifically to continue the power of the father.”25 In particular, it is necessary to pay close attention to the fact

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23 Goodrick, Kohlenberger, and Swanson, “Adoption,” “υιοθεσία.”


that Paul used the word adoption (υἱοθεσία) as a metaphor. That is, adoption refers to God’s relationship with His people. For Paul, believers become members of God’s family through adoption; “[Adoption] establishes the sinner with the status of son.”26 Speaking of the apostle Paul’s metaphoric adoption, Tony Merida and Rick Morton sum up,

This picture of adoption is central for understanding the gospel because it involves the full scope of God’s gracious work of salvation—past, present, and future are all seen in this description of salvation as adoption. God chose us in eternity past (Eph 1:5), He brought us to a place of faith in the present, and He promises to complete what has started on earth in the future. Regarding our future, we understand that we are adopted “now” (Rom 8:15; Gal 4:5) but have “not yet” received the fullness of God’s grace that will be revealed to us when He returns (Rom 8:23).27

In addition, there are two meaningful assumptions contained in Paul’s metaphor of adoption. First, adoption is concerned with God’s gracious election (Eph 1:3-6). “In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will” (v. 5). Adoption is “a gift of God’s free grace and excludes all human merit.”28 The grace is lavished.29 James I. Packer well explains the connotation of adoption as follows:

God adopts us out of his free love, not because our character and record shows us worthy to bear his name, but despite the fact that they show the opposite. We are not fit for a place in God’s family; the idea of His loving and exalting us sinners as He loves and has exalted the Lord Jesus sound ludicrous and wild – yet that, and nothing less than that, is what our adoption means.30


28Burke, Adopted into God’s Family, 75.

29Merida and Morton, Orphanology, 34.

30Packer, Knowing God, 241.
Second, adoption is a beginning of a new relationship between God and sinners who rebel against God. The new relationship entitles an adoptee sonship, and this new relationship means that God becomes the Father, Abba (Rom 8:15; Gal 4:4-6), of sinners.

For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, “Abba, Father” (Rom 8:15).

Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, “Abba, Father” (Gal 4:6)

“The changed relationship between the believer and the new father, as a result of one’s inclusion into the family of God by the reception of the Spirit of adoption,” Edward W. Watson says, “not only creates an assurance that the believer is a child of God, but also, as a result of this new status, enables the believer to cry out (κραζομεν), “Abba Father” (αββα ὁ πατήρ).”

“Abba” in the adoption metaphor. It is important to note the word ‘abba’ (αββα) since the term is an evidence of intimacy between God and His adoptees. The Aramaic word ‘abba’ is a childlike word meaning “Daddy.” The warm term ‘abba’ expresses a child’s intimacy and affection toward a father in a family. The word is an absolute endearment. His adopted sons can “cry out” (κραζομεν) ‘Abba’ (αββα) to express their needs without any hesitation so that their “Abba” will offer His caring help.

31 Dan Cruver, “Adoption of the Prodigals,” in Reclaiming Adoption: Missional Living through the Rediscovery of Abba Father, ed. Dan Cruver (Adelphi, MD: Cruciform, 2010), 14.

32 Lyall, “Roman Law in the Writings of Paul-Adoption,” 459.

33 Watson, Paul, His Roman Audience, and the Adopted People of God, 160.

34 Thomas R. Schreiner, Romans (Grand Rapids: Baker Academic, 1998), 426.

35 Burke, Adopted into God’s Family, 93.

36 Merida and Morton, Orphanology, 38.
and the specific action of “cry out” (κράζομεν) is “prayer in which believers acknowledge their adoptive status.”

37 John Piper explains the intimacy in ‘abba’ by stating the following:

In adopting us, God gives us the very Spirit of his Son and grants us to feel the affections of belonging to the very family of God. In his mercy, God also works in our families to awaken in adopted children affections for their parents that are far more than legal alignment. These are deeply personal and spiritual bonds. Adopted children do not infer they are our children by checking out the adoption papers. A spirit pervades our relationship that bears witness to this reality. Like the other children in the family, they all cry, “Daddy.”

38 Furthermore, ‘abba’ includes the more specific privilege of adopted sons as heirs beyond relational intimacy between a father and his sons. “So you are no longer a slave, but a son; and since you are a son, God has made you also an heir” (Gal 4:7). The privileges of adopted sons are not only the heir of the world (Rom 4:13), but also the heir of all things (1 Cor 3:21)—“the co-heir indeed with Jesus Christ (the son by nature).”

41 Consequently, adoption describes the relational intimacy between the fatherhood of God and the redeemed who are his heirs in God’s providence. Richard D. Phillips underlines, “All through our lives and even beyond, we can be sure of God’s loving care and provision. The answer to all our struggles and anxieties is God’s Fatherhood.”

37 Schreiner, Romans, 426.


39 Burke, Adopted into God’s Family, 96–98.


41 Mark W. G Stibbe, From Orphans to Heirs: Celebrating Our Spiritual Adoption (Oxford: Bible Reading Fellowship, 2005), 156.

Theological Perspective on Adoption and Orphan Care

Adoption carries great theological significance in that it brings out the amazing story of redemption. According to Dave Garner, adoption includes the unfathomable truth that God cherishes His children.\(^{43}\) C. J. Mahaney sincerely confesses, “I was adopted when I was eighteen years old. I wasn’t an orphan, the way most people think of that term. I wasn’t an abandoned child. But I was in a condition far more serious: I was a stranger to the family of God, a slave to sin, and an object of the justified wrath of God.”\(^{44}\) His acknowledgement reveals the prominent theological meaning of adoption. Jeanne Stevenson-Moessner asserts, “Adoption is the overarching, biblical image for the invitation and inclusion of Gentiles in the Judeo-Christian lineage as family of God.”\(^{45}\)

**Sovereign Grace—Unconditional Election**

James I. Packer explains implications of adoption by stating the following:

> [Adoption] is the highest privilege that the gospel offers. . . . Adoption is higher, because of the richer relationship with God that it involves. . . . Adoption is a family idea, conceived in terms of love, and viewing God as father. In adoption, God takes us into his family and fellowship, and establishes us as his children and heirs. Closeness, affection and generosity are at the heart of the relationship. To be right with God the judge is a great thing, but to be loved and cared for by God is a greater.\(^{46}\)

When God adopts His children, He does so in spite of their sinfulness: “There is no one

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\(^{46}\)Packer, *Knowing God*, 207.
righteous, not even one; there is no one who understands, or one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one” (Rom 3:10-12). The doctrine of adoption reveals that God freely bestows grace upon sinners in the One He loves (Eph 1:5-6). The prophet Jeremiah emphasizes God’s sovereignty: “They will come with weeping; they will pray as I bring them back. I will lead them beside streams of water on a level path where they will not stumble, because I am Israel's father, and Ephraim is my firstborn son” (Jer 31:9). Burke contends, “Yahweh set his covenant love upon Israel for no other reason than that he loved them (Deut 7:7).” Philip Yancey simply but profoundly defines God’s sovereign grace as follows: “Grace means there is nothing we can do to make God love us more . . . . And grace means there is nothing we can do to make God love us less.” As this glorious grace does not require any human achievement or work, adoption is the result of unconditional election by God. One criminal who was crucified with Jesus Christ said, for instance, “Jesus, remember me when you come into your kingdom” (Luke 23:42). Upon that simple statement of faith, Jesus promised the robber that he would be with Him in paradise (Luke 23:43). God unconditionally adopted the robber. There was no meritorious work on behalf of the robber in this amazing account. He became a member of God’s family solely by God’s glorious grace. Daniel J. Bennett, himself an

47 Burke, Adopted into God's Family, 50.

48 Ibid., 51.

49 Philip D. Yancey, What’s So Amazing about Grace? (Grand Rapids: Zondervan, 1997), 70.

adoptive parent, asserts that “God’s adoption of you was not because of your condition but despite it.”

Consequently, adoption is grounded in God’s gracious election in divine love (Eph 1:4-5). God’s sovereignty of adoption is vividly shown in Romans 3:24: “And [all] are justified freely by his grace through the redemption that came by Christ Jesus.” The redeemed cannot enter a relationship with the Father (“Abba”) through their efforts.

Robert A. Peterson praises God’s sovereign grace of adoption as follows:

The truth of God the Father’s adoption of me causes me to be overwhelmed with his love. The fact that the Father would choose me as a part of his family is beyond my comprehension . . . . God has chosen me to be a part of his family and has offered me the great riches that are his. Simply the thought of adoption overwhelms me and brings me to my knees in thanksgiving.

Joel R. Beeke explains, “In adoption, the unlovable sinner is freely loved by God.” This relationship is only the result of the sovereign grace of God.

**Costly Sacrificial Suffering**

The apostle Paul repeatedly emphasizes the importance of the voluntary death of Jesus Christ: “In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace” (Eph 1:7). “But God demonstrates his own love for us in this: while we were still sinners, Christ died for us” (Rom 5:8). “For there is one God and one mediator between God and men, the man Christ Jesus, who gave

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53 Ibid., 54.

himself as a ransom for all men—the testimony given in its proper time” (1 Tim 2:5-6). In short, there is no way that a sinner becomes a member of God’s family without Jesus Christ. Bennett says, “Our adoption was accomplished through the suffering of our Savior.”55 The new status of sinners as members of God’s family, sonship, is the result of Jesus Christ’s voluntary self-sacrificial suffering, His death on the cross. Throughout Jesus’ suffering, sinners are redeemed and can be children of God’s family. 56 Peterson states, “He willingly died to redeem his people from their sins.”57 To redeem means “to recover (a person or thing put in pledge), by payment of the amount due, or by fulfilling some obligation.”58 God paid His son’s life to liberate and adopt sinners.59 “Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: Cursed is everyone who is hung on a tree” (Gal 3:13). Consequently, it can be concluded that there is no adoption without suffering because “Parenting means sacrifice.”60 The adoption experience is fraught with incalculable risks, uncertainties, and palpable concerns. Bennett writes concerning the suffering of adoption,

Do not deceive yourself into thinking that caring for orphans will always be a blissful, enjoyable ministry full of emotional satisfaction. There will be moments that are trying. Caring for orphans will cost you your time. It will cost you financially. It will cost you your ease of life. If you already have children, it may

55Bennett, A Passion for the Fatherless, 73.
56Jones, “A Picture of Adoption,” 16.
57Peterson, Adopted by God, 72.
59Piper, “Adoption,” 96.
60Moore, Adopted for Life, 71.
cost them as well. This is the price of obedience, and it is a price we pay gladly as we consider the treasure we are pursuing (2 Cor 4:17).\footnote{Bennett, \textit{A Passion for the Fatherless}, 74.}

It is true that adoption into God’s family does not come without suffering. Bennett continues, “Count the cost now . . . . His adoption of you was not something done on the cheap. It cost him the life of his only Son. Our earthly care of orphans will be costly as well.”\footnote{Ibid.}

For the Glory of God

Through Ephesians 1:5-6, “He predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will, to the praise of his glorious grace, which he has freely given us in the One he loves” the Apostle Paul emphasizes the purpose of adoption, for His glory. John Piper preaches a sermon of adoption for the glory of God:

God adopted us in our unworthiness to make his grace look great. You were adopted for the praise of the glory of his grace. God’s action in adopting us is radically God-centered and God-exalting . . . . We are adopted by God not so that we will rejoice that God made much of us. We are adopted by God so that we will enjoy making much of God’s grace as our Father forever. We are adopted so that in this family the Father and the unique elder Son, Jesus Christ, will be the source and focus of all our joy. We are adopted “to the praise of the glory of his grace.” It will take an eternity for the glory of that grace to be fully displayed for finite people. Therefore, we will be increasingly happy in God for ever and ever. That is the final meaning of adoption.\footnote{John Piper, “Predestined for Adoption to the Praise of His Glory” (sermon, Bethlehem Baptist Church, Minneapolis, MN, June 20, 2004), accessed September 18, 2013, http://www.desiringgod.org/resource-library/sermons/predestined-for-adoPTION-to-the-praise-of-his-glory.}

Adoption is not a next-best alternative to satisfy the human longing for biological
An adopted child is not a substitute for one’s own lack of children. Scripture doesn’t have a “plan B” view of adoption,” David A. Gunderson professes, “We’ve never discovered a verse presenting adoption simply as a second-rate way to grow a family.” Jesus says, “In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven” (Matt 5:16). Consequently, the ultimate motivation of adoption is not to reveal human righteousness, to relieve loneliness, or to eliminate feelings of guilt et cetera, but rather to glorify God alone. God adopted sinners for the praise of the glory of His grace. “He predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will” (Eph 1:5). Daniel J. Bennett asserts, “The implication for earthly orphan ministry is that we are motivated to care for orphans for God’s glory, not our own.” Through adoption, the welcoming orphans into one’s family, God will be glorified (Rom 15:7). John Piper continues,

God adopted us for the praise of the glory of his grace. Therefore, we adopt for the praise of the glory of his grace. The questions you ask as you ponder adopting a child who needs a family are not first questions of feasibility or affordability. The questions you ask first are: Is my heart fixed on glorifying the grace of God? Is my aim in this to make the grace of God look glorious? Is Christ the center and goal of this decision? Are all the factors being weighed in relation to Christ? We adopt a child not for our own glory but for the glory of God’s grace.

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64 Jones, “A Picture of Adoption,” 16.
65 Moore, Adopted for Life, 88.
67 Bennett, A Passion for the Fatherless, 79.
68 Ibid.
The apostle John says, “Dear friends, since God so loved us, we also ought to love one another” (1 John 4:11). God’s adoptees have to seek to reflect to others in their own life. This is because when they show love to others, they are glorifying God’s love (John 13:34).

**Practical Perspective on Adoption and Orphan Care**

The doctrine of adoption, God adopts His children in Christ, naturally leads Christians to adopt in their lifetimes. Throughout history, many Christians have taken part in adoption and orphan care. However, today, adoption and orphan care are very important and urgently practical issues in the church; some Hollywood stars’ open adoptions in the first few years of the twenty-first century have triggered much public interest in the plight of children and the adoption movement.

**Current Urgent Situation—Orphan Crisis**

Adoption and orphan care are very urgent issues of the church, and today’s situation is even more serious than the church realizes. According to a statistic about teen parents in the United States:

1. 80% of teen moms are on welfare.
2. Only 1.5% of teen mothers graduate from college by age 30. And only 40% graduate from high school.
3. Children raised without a father are twice as likely to quit school and four times as likely to need behavioral help.

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(4) Children of teen parents are three times more likely to become teen parents themselves.72

Internationally, the situation is even worse than America’s. There is a tremendous amount of orphans in need in the world.73 Elizabeth Bartholet writes about the current plight of orphans:

There are many millions of children worldwide who need homes because they have been orphaned, abandoned, or removed. They are destined to live either in orphanages or on the streets if they are not adopted internationally. Estimates indicate that there are 143 million orphaned children. There are over 8 million living in orphanages, and some 100 million street children with no available caregivers.74

According to a recent report, Children on the Brink 2004, co-researched by the United Nations Programme on HIV/AIDS (UNAIDS), the United Nations Children’s Fund (UNICEF), and the U.S. Agency for International Development (USAID),

Millions of children have been orphaned or made vulnerable by HIV/AIDS. The most affected region is subSaharan Africa, where an estimated 12.3 million children have been orphaned by AIDS . . . . While sub-Saharan Africa has the highest proportion of children who are orphans, the absolute numbers of orphans are much higher in Asia, which had 87.6 million orphans (due to all causes) in 2003, twice the 43.4 million orphans from all causes in subSaharan Africa.75

Russia is a critical example of orphans in need. Russell D. Moore, adoptive father and president of the Ethics & Religious Liberty Commission of the Southern Baptist

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Convention, shares his embarrassing experience at an orphanage in Russia when he went there to meet his adoptees:

I stopped and pulled on Maria’s elbow. “Why is it so quiet? The place is filled with babies.” Both of us compared the stillness with the buzz and punctuated squeals that came from our church nursery back home. Here, if we listened carefully enough, we could hear babies rocking themselves back and forth, the crib slats gently bumping against the walls. These children did not cry, because infants eventually learn to stop crying if no one ever responds to their calls for food, for comfort, for love. No one ever responded to these children. So they stopped.76

Mark R. Elliott reports,

Approximately 700,000 children reside in Russian orphanages, the largest number for one country worldwide. In addition, estimates for the number of Russian street children vary dramatically from 500,000 to five million. Russia, then, by conservative estimates, is faced with some 2.5 million children at risk out of 39 million youth under 19 (5.8 percent).77

He continues,

A Russian Interior Ministry report estimated that of the 15,000 children leaving orphanages annually, 40 percent were soon unemployed and homeless, 30 percent committed crimes, and 10 percent committed suicide. Also, a recent study estimated that 40 percent of orphan graduates become addicted to alcohol or drugs, while estimates for prostitution among female orphan graduates run as high as 60 percent.78

Elizabeth Bartholet reports that few orphans, 15,000 to 20,000 among 143 million orphans in the world, are adopted internationally each year.79 Christina Lyn Rulli calls this miserable reality of orphans in the world circumstances “Orphan Crisis.”80 In short,


78Ibid., 9.


80Christina Lyn Rulli, “The Duty to Adoption” (Ph.D. diss., Yale University, 2011), 55.
most orphan children in the world have long been left unattended with minimal support or protection or without any proper loving care.

**Good Deed—**
**A Token of Believers**

Jesus asserts that the greatest commandments are “love God” and “love neighbors”: “Love the Lord your God with all your heart and with all your soul and with all your mind.” This is the first and greatest commandment. And the second is like it: “Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments” (Matt 22:37-40). Jesus also explains neighborliness through the parable of the Good Samaritans (Luke 10:25-37). Darrell L. Bock, research professor of New Testament studies at Dallas Theological Seminary, annotates the Good Samaritan:

The passage’s themes are ethical and practical. At the heart of believing in God is loving him and one’s neighbor. In fact, life is found in loving God and one’s neighbor. One should be a neighbor by showing compassion to anyone in need. Being a neighbor does not make distinctions in offering care. Compassion may involve time and sacrifice. The issue is not to define who the neighbor is or to seek to do the minimum one can do. This is a simply a call to be a neighbor.  

He continues,

Luke 10:25-37 is a significant passage about a disciple’s ethics. What kind of action does God require of his people? Disciples are to love God fully and to manifest that love toward others . . . . The outgrowth of that love for God is a response to our fellow humans. We are to love and be a neighbor to those who are part of our lives. Neighborliness is not found in a racial bond, nationality, color, gender, proximity, or by living in a certain neighborhood. We become a neighbor by responding sensitively to the needs of others . . . . The issue is not who we may or may not serve, but serving where need exists. We are not to seek to limit who our neighbors might be. Rather, we are to be a neighbor to those whose needs we can meet.  

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82Ibid., 1035.
In short, Christians should help the poor because they are neighbors. Christians are “committed to the helpless and disadvantaged” (Jas 1:27), and taking care of those weak people should be a focal area of the believer’s life.\textsuperscript{83} Good deeds are a token of true believers. Therefore, Christians should love orphans in the world and should be concerned about adoption because orphans are neighbors.\textsuperscript{84}

The Heart of the Gospel and Mission

The church should encourage adoption in the church, because adoption is not only the Gospel, “our identity and inheritance are grounded in our adoption in Christ”, but also mission; “Our adoption spurs us to join Christ in advocating for the poor, the marginalized, the abandoned, and the fatherless.”\textsuperscript{85} “The deepest and strongest foundation of adoption is located not in the act of humans adopting humans, but in God adopting humans,” contends John Piper, “And this act is not part of his ordinary providence in the world; it is at the heart of the gospel.”\textsuperscript{86} John Piper continually asserts that adoption is Gospel as follows:

Few things bring me more satisfaction than seeing a culture of adoption flourish at our church, Bethlehem Baptist. It means our people are looking to their heavenly Father for their joy rather than rejecting the stress and cost of children in order to maximize their freedom and comforts. When people embrace the pain and joy of children rather than using abortion or birth control simply to keep children away, the

\textsuperscript{83}Randy Stinson, “Don’t You Already Have Kids?” in \textit{A Guide to Adoption and Orphan Care}, 35.

\textsuperscript{84}Bennett, \textit{A Passion for the Fatherless}, 51.

\textsuperscript{85}Moore, “Abba Changes Everything,” 10.

\textsuperscript{86}Piper, “Adoption,” 95.
worth of Christ shines more visibly. Adoption is as far as possible from the mindset that views children as an intrusion.\textsuperscript{87}

Tony Merida and Rick Morton also comment that adoption is the Gospel:

The doctrine of adoption is at the heart of the Gospel. Adoption was never plan B; it has always been plan A. It existed before the world existed. Paul wrote, “In love, God predestined us for adoption as sons through Jesus Christ, according to the purpose of his will’ (Eph 1:4-5). God planned on the act of adoption before creation.\textsuperscript{88}

In conclusion, Randy Stinson summarizes the reasons why Christians have to adopt children through five factors:

1. We are committed to life. For our entire marriage, we have supported many pro-life causes. But we always felt that, if we were going to encourage women to give birth to their babies, Christians should be in line, ready to adopt. It was our way of putting our money where our mouth was.

2. We are committed to the helpless and disadvantaged. James (1:27) makes it clear that one of the evidences of our faith is how we respond to the “affliction” of widows and orphans. Taking care of these two groups is time consuming, messy, and sacrificial. But it is a central part of the Christian life.

3. We are committed to biblical manhood. Men are called to lead, provide, and protect (Gen 1-2; Eph 5; 1 Kings 2:1-9; 1 Pet 3; Col 3). This is a fundamental teaching of the Bible and it does not merely pertain within the four walls of one’s home. Men should be looking for those who need protection and provision.

4. We are committed to the gospel. The doctrine of adoption is at the heart of the gospel. We are born outside of Christ, but it is through Christ that we receive “the Spirit of adoption as sons, by whom we cry ‘Abba! Father!’” (Rom 8:15).

5. We are committed to the nation. Not everyone is called to international adoption but the result is a reminder of God’s love for every “nation and tribe and language and people” (Rev 14:6).\textsuperscript{89}

\textsuperscript{87}Ibid., 97.

\textsuperscript{88}Merida and Morton, \textit{Orphanology}, 71.

Adoption is the best way for an orphan [sinners] to become an adopted child in God’s covenant family.

**Orphan Care and Adoption Ministry**

Many evangelical church leaders began to promote adoption as a special imperative for Christians in the middle of the last decade. In consideration of this interest, the Southern Baptist Convention made a resolution to involve adoption in churches in June 2009 as follows:

In the gospel we have received the “Spirit of adoption” whereby we are no longer spiritual orphans but are now beloved children of God and joint heirs with Christ (John 14:18; Rom 8:12-25; Gal 3:27-4:9; Eph 1:5)

The God we now know as our Father reveals himself as a “father of the fatherless” (Ps 68:5) who grants mercy to orphans (Deut 10:18; Hos 14:3)

Our Lord Jesus welcomes the little ones (Luke 18:15-17), pleads for the lives of the innocent (Ps 72:12-14), and shows us that we will be held accountable for our response to “the least of these brothers of mine” (Matt 25:40)

The Scripture defines “pure and undefiled religion” as “to look after orphans and widows in their distress” (Jas 1:27).  

Orphan care and adoption ministry should not be a boom of an act of charity. Rick Warren, senior pastor of Saddleback Church, says, “When I say orphan care, it is adoption first, second, and last.” In this atmosphere, one question, “How Christians (churches) have to be actively involved in adoption and orphan care?” has come to the front.

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Family Issues in Adoption and Responsibility of Adoptive Parents

Adoption is attended with various practical difficulties, namely, adoption is costly. John Piper says, “There are huge costs in adopting children. Some are financial; some are emotional. There are costs in time and stress for the rest of your life.” There are two main concerns in the adoptive family as follows: Pre-adoption issues and post-adoption. To promote adoption ministry the church has to consider both pre-adoption issues and post-adoption issues through theological reflection and has to teach adoptive parents (potential adoptive parents) to solve those issues.

Pre-adoption issues. Married couples who plan to adopt a child must keep in mind that adoption should never be an easy decision. Schaffer and Lindstrom warn potential adoptive parents that adoption is a reality, not a fantasy:

Unfortunately, the mass media, when it deals with adoption, often focuses on the exceptional rather than the norm, leaving people with the negative image of the ill-adjusted adopted child. Though many studies show that adoptees fare well, maybe even better in some ways than their non-adopted peers, this cultural stereotype remains.

Thus, potential adoptive parents or couples should ask themselves the following questions: “What is the reason we want to adopt a child?” “How is our marriage at present?” “Do we have enough financial margins in our life?” “Can we handle more kids?” and “What is our life expectation?” Through these questions, potential adoptive

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parents have to reach a consensus on adoption.\textsuperscript{95}

However, unfortunately, many pre-adoptive parents adopt a child with the wrong motives. Randy Stinson suggests four main wrong motives of adoption: First, “guilt.” Some pre-adoptive parents feel strong guilt if they do not preserve family bloodline.\textsuperscript{96} Infertility issues and pressure from friends or family, sometimes including the church, can stimulate their guilt which leads pre-adoptive parents to decide to adopt. Any kind of guilt should never become the sound reason of adoption; Second, “romantic fantasy.” Stinson says, “During the adoption process, people slap you on the back and tell you what a great person you are. People can be swept up into the idea of adoption. And then a child comes into the home, and people stop slapping you on the back and now you have to raise the child.”\textsuperscript{97} Again, adoption is a lifelong process; the honeymoon period does not last long;\textsuperscript{98} third, “salvation adoption.” Some pre-adoptive parents expect a better life or that their problems will be solved through adoption, because they think God will bless them. However, the reality is that child caring requires parents’ endurance and self-sacrifice. Children are troublemakers, not peacemakers;\textsuperscript{99} and fourth, “marriage-builder adoption.” Some pre-adoptive parents hope to save their failing marriage through adoption, thinking that adoption may vitalize their monotonous marriage life.\textsuperscript{100}

\textsuperscript{95}Stinson, “Disrupted Adoption,” 74–75.

\textsuperscript{96}Ibid., 72.

\textsuperscript{97}Ibid., 73.

\textsuperscript{98}Siegel, Parenting Your Adopted Child, 23.

\textsuperscript{99}Stinson, “Disrupted Adoption,” 73.

\textsuperscript{100}Ibid.
it is possible that adoption will only escalate conflict between the couple.

In addition, pre-adoptive parents must realize that the adoption procedure is not easy. Ryan Noel Fraser asserts, “The adoptive legal process is often frustrating and cumbersome, while also being an invasion of one’s privacy with all the required social worker visits and home-studies.”\textsuperscript{101} The so-called, “paper pregnancy” requires pre-adoptive parents to endure more. The procedure may be formidable because it takes a long time to complete from positive pregnancy test (U.S. government’s acceptance of application of adoption) to delivery (pick up an adopted child).\textsuperscript{102} Dan Dumas names twelve axiomatic and theological principles to navigate the daunting journey of adoption:

1. We live in a fallen world—even though adoption is biblical, the process never fits expectation perfectly.

2. Resist making adoption an idol—adoption is the gospel. Therefore, “Above all else, guard your heart” (Prov 4:23).

3. Patience is King—“Adoption is not for the faint of heart.”

4. Display the gospel to everyone involved—adoption is the proclamation of the gospel of Jesus Christ (1 Cor 15).

5. Pillow your head on God’s sovereignty—“Commit to the Lord whatever you do, and your plans will succeed” (Prov 16:3). The priority of adoption is God’s will.

6. Get your theology in order—the most proper answers of adoption are in the Bible.

7. Assess your family’s constitution—“We know that in all things good works for the good of those who love him, who have been called according to his purpose” (Rom 8:28).

8. Research your options—there are various ways of Adoption.


(9) Own the whole process—personal works for adoption will be done by oneself.

(10) Pray like crazy—“Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God” (Phil 4:6).

(11) Go public with your intentions—God must prepare something or someone to accomplish His will.

(12) Pursue good coaching—“It is better to heed a wise man’s rebuke than to listen to the song of fools” (Eccl 7:5). There are a lot of mentors in the church.

Accordingly, adoption’s challenges and concerns are real. Adoption is not a special event or a spur of the moment decision, but a lifelong process.

**Post-adoption Issues.** It is true that there are benefits of adoption. Adoption is good for adoptees and adoptive families. First of all, as mentioned above, most orphans still remain in orphanages or institutions without any proper care from a family. Numerous orphans are living without hope in the world. Children without guardians, in particular parents, are the most defenseless element of society. Adoption is a good opportunity to give orphans physical and emotional needs—a safe household, loving parents, financial supports that they may not have. Second, adoption benefits adoptive parents. Adoption will give a chance to experience parenthood. In particular, infertile couples will have an opportunity to raise children in the word of God as parents. To bring children up in the training and instruction of the Lord (Eph 6:4) is one of God’s plans for

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104 Merida and Morton, *Orphanology*, 32.


Most say that adoption requires endurance, however, even though adoption has benefits for members of adoptive families. This is because adoption involves lifelong process. Adoption is not only a lifelong process, but is also intergenerational. There are so many unexpected variables in adoption, so adoptive parents should not think their adoption will come without suffering. After a honeymoon stage, adoptive parents will be confronted with the real tough world and will be forced to deal with practical problems—psychological and developmental issues of adoptees—self-esteem, acceptance of adoption, relationship with others, psychological health, and self-identity in the adoptive family and society. Adoptive parents should not ignore the troublesome reality of raising an adopted child as follows:

Adopted children have an above-average rate of seeking therapy. Four to five percent of adopted children are referred to outpatient mental health facilities. Ten to fifteen percent are referred to residential care facilities. Adopted children have higher rates of delinquent behavior, learning disorders, and attention-deficit hyperactivity disorder than their non-adopted peers. Drug abuse is prevalent.

Citing a research, Ronald J. Nydam writes predictable issues of adoption:

Adoptive children are 2 to 5 times more likely to be seen for psychological treatment than their non-adopted peers. There appears to be a consistent trend in the symptomatology of the adopted children who are referred for treatment…characterized as impulsive, provocative, aggressive, and antisocial.

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107Caldwell, *Called to Adoption*, loc. 174.


Adoptive parents should admit that all adoptive families are radically dysfunctional, because denial, triangulation, and keeping family secrets are key bases of adoptive families. In other words, even though adoption is a result of loss, adoptees and adoptive parents instinctively deny their loss. Adoption is a triangle between the child, the adoptive parents, and the biological parents. In addition, a basis of adoption is keeping secrets.\textsuperscript{112}

As mentioned above, adoption is a result of loss. Especially, the adoptees’ struggle is based on the emotional reality as “loss.”\textsuperscript{113} According to Nydam, there are three types of loss of adoptees:

1. Overt loss, which is the literal object loss experienced by the infant or child even within the first weeks of life.
2. Status loss, which has to do with having an appearance and genetic history different from one’s adoptive parents.
3. Covert losses, which includes several psychological phenomena such as “the knowledge about one’s original parents; and various kinds of stigmatizing experience which cause adoptees to feel that their status in our society is ambiguous and their rights compromised.”\textsuperscript{114}

Based on quotes from Nancy Verrier and Ronald J. Nydam, Stevenson-Moessner asserts that adopted children never completely overcome the trauma that they are abandoned by birth parents.\textsuperscript{115} Some adopted children struggle with the “feeling of being rejected by birthmother, anger toward birth and/ or adoptive parents, self-hatred,}


rootlessness, and resentment about being adopted.” Consequently, adoptive parents must remember again that adoption is an unpredictable long journey like a cross-country race.

**Responsibility of adoptive parents.** In the biblical view, there is no difference between adoptive parents and biological parents as well as between biological children and adopted children. In other words, as disciple makers adoptive parents also have the primary responsibility for the spiritual development of their adopted children. “God gave parents the primary role of spiritually discipling their children.” In adoption, adoptive parents can proclaim the gospel to their adopted children. Adoptive parents naturally transfer the baton of faith in Christ to their adopted children (spiritual orphans). This faith is the foundation of Christian spiritual growth as Paul says, “Until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Eph 4:13).

Adoptive parents are given the responsibility by God to lead their homes to accomplish His purposes. This truth is expressed clearly in the ‘Shema’ found in Deuteronomy 6:4-9:

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Hear, O Israel: The Lord our God, the Lord is one. You shall love the Lord your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.

It is the adoptive parents’ obligation to teach their adopted children consistently and purposefully how to love God\textsuperscript{121} and how to focus on the cross of Christ in their lives.\textsuperscript{122}

**Orphan Care and Adoption Ministry in the Church**

The church should actively uphold adoption ministry in the church. Many church leaders want to make their own unique program of adoption ministry.\textsuperscript{123} What is adoption ministry? Does adoption ministry mean a special program for orphans and adoptive parents in the church?

*Adoption ministry.* In fact, it is hard to define adoption ministry in a word so as not to be stereotypical. The most important factor for adoption ministry is not any special program, but rather embracing God’s heart for the fatherless and biblical mandate to care for orphans.\textsuperscript{124} “Adoption is not just about couples who want children-or who want more children,” says Russell D. Moore, “Adoption is about an entire culture within our churches, a culture that sees adoption as part of our Great Commission mandate and

\textsuperscript{121}Brian Haynes, *Shift: What It Takes to Finally Reach Families Today* (Loveland, CO: Group Publishing, 2009), 34.


\textsuperscript{124}Kimber Graves, “Orphan Care Ministry,” in *A Guide to Adoption and Orphan Care*, 65.
as a sign of the gospel itself.‖¹²⁵ Adoption ministry is to formulate a new culture of orphan care and adoption in the church. Jason Kovacs defines adoption ministry by comparison “ministry” with “culture”:  

*Ministry* tends be an optional program that a small group of interested individuals can take part in.  

*Culture* is something that the whole church community takes part in by virtue of being part of the church.  

*Ministry* does not necessitate the involvement or the vision casting of the vision casting of the church leadership.  

*Culture* will be sustained by the preaching of the gospel and the particular ways it is worked out.  

*Ministry* is not always clearly connected to the mission of the church.  

*Culture* is a means to work out the mission of the church.¹²⁶  

Most of all, the church can receive spiritual benefit through adoption ministry. Moore concedes,

> Our churches ought to be showing the families therein how love and belonging transcend categories of the flesh. Instead, though, it seems God is using families who adopt to teach the church . . . . The adoption movement is challenging the impoverished hegemony of our carnal sameness, as more and more families in the church are starting to show fellow believers the meaning of unity in diversity.”¹²⁷

When the church becomes the adoption ministry church, the church families live together in the family of God.

**Create adoption culture and practice adoption ministry.** There are two

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main phases necessary to create an adoption ministry culture: beginning phase and mature phase. In the beginning phase, church leaders have to shift their focus to orphan care and adoption ministry in order to create an adoption ministry culture, because the adoption ministry is closely related to church leadership.\textsuperscript{128} Kimber Graves says, “Building a pervasive culture of adoption in the local church is not about replicating cookie cutter ministries.”\textsuperscript{129} Church leaders have to facilitate and support an environment of both orphan caring and adoption. To create the atmosphere of adoption ministry, church leaders should preach God’s Will in adoption and orphan care regularly.\textsuperscript{130} Church leaders should preach, teach, and speak about both gospel and mission in orphan care and adoption. Church leaders have to proclaim one slogan, “God adopted us in Christ, and I, too, adopt” and have to spread the slogan from senior adults to children. In addition, church leaders should find a good example of adoption in the church and ask them to share their experience with the congregation.\textsuperscript{131}

In the mature phase, church leaders should always ask the questions, “How can we make our church adoption-friendly? What steps can we take to offer the necessary support for adoptive parents and for adoptees alike?”\textsuperscript{132} The church must be a supportive institution of adoption and orphan care. After the beginning phase, establishing an adoption culture should be accompanied by typical resources to inform families—both

\textsuperscript{128} Bennett, \textit{A Passion for the Fatherless}, 165.

\textsuperscript{129} Graves, “Orphan Care Ministry,” 65.

\textsuperscript{130} Merida and Morton, \textit{Orphanology}, 81.

\textsuperscript{131} Ibid., 83–85.

\textsuperscript{132} Graves, “Orphan Care Ministry,” 66.
adoptive families and pre-adoptive families, and to sustain them; there are no perfect adoptive parents.¹³³ When adoptive parents confront unexpected problems in adoption, those parents may stand by helplessly.¹³⁴ In many cases, their own upbringing or other parents’ advice is usually inadequate to solve problems.¹³⁵ For these reasons, the church must support adoptive families regardless of what may come.¹³⁶

Church leaders must realize that adoptive families need “an atmosphere where they can be vulnerable and at the same time receive solid, godly counsel from other adoptive parents.”¹³⁷ To help adoptive families and to solve their problem church leaders can make a group for adoptive families in the church (Prov 27:7).

John Mark Yeats suggests a good example of adoption ministry to church leaders in local churches as follows:

(1) Recognize that adoption is a calling. Not every Christian will adopt nor should every Christian adopt. That being said, every Christian can and should help in some way. Doctors may help families with the burdensome medical and physical examinations that must be completed before bringing a child home. Churches may create adoption-friendly atmospheres where adopted children are welcomed and celebrated. Sunday School classes and friends, through adoption showers, may help to meet the sudden needs of families bringing a child home. Unlike a typical birth, there is not always a nine-month gestation period in which to prepare for a new family member. For those families adopting older children, they often do not know the children’s precise needs until the children enter the home. Even then, it may be a financial strain to meet those needs immediately.

¹³⁴Siegel, Parenting Your Adopted Child, 159.
¹³⁵Schaffer and Lindstrom, How to Raise an Adopted Child, 2.
¹³⁶Graves, “Orphan Care Ministry,” 68.
¹³⁷Bennett, A Passion for the Fatherless, 202.
(2) Get involved in the world of orphan care. Take mission trips to other countries and work with their orphanages. See what you and your church can do with your regional Baptist Homes for Children.

(3) If you are a pastor, become an advocate for adoption from your pulpit and from your study. Take this brief study on adoption and examine it from a scriptural standpoint. Teach your people about the scriptural images of adoption and orphan care. Know where to refer couples considering adoption. Of the five pastors from whom my wife and I sought counsel, after discovering we were unable to conceive, not one was able to provide counsel about adoption, the biblical framework for adoption, or even where to obtain such information. Pastors and church leaders must learn about the infertility issues that affect thousands of young adults across this country. Incorporate infertility and adoption issues into at least one session of your pre-marital counseling. Be certain that your preaching reflects the realities, hopes, and fears of infertility and adoption as you exegete the text of Scripture.

(4) Get involved financially. The cost to adopt a child domestically through an agency frequently exceeds ten thousand dollars; when expenses for multiple flights across the ocean are included, international adoptions can range from seven thousand dollars to well over twenty thousand.

(5) Know that Christian churches are now in competition with the world for the hearts and souls of the orphans. Homosexual groups are working hard to legalize adoption for same-sex couples; they are more than happy to take in children while the church sleeps. Rosie O’Donnell boldly stated on her show in 2002 that if the nation would allow gays and lesbians to adopt, they would alleviate the strain on the system. Could this be yet another role of the church we are allowing others to fill?

(6) Teach your people about the sacredness of human life and the potential destructive power of our expectations in relation to procreation. God is the God of life.

(7) Listen for God to call you to do more.

(8) Pray.\textsuperscript{138}

Finally, to maintain orphan care and adoption ministry movement, churches should keep a balance between theology and practice.\textsuperscript{139}


\textsuperscript{139} Joyce, The Child Catchers, 58.
Orphan Care and Adoption Ministry in Korea

After the Korean War, international adoption was set out by the Korean government in order to deal with the numerous war orphans for the first time (1954). At that time, the evangelical farmer couple, Harry and Bertha Holt, actively cried for help for Korean War orphans. The Holts appealed for help to the American society: “from the cold and misery and darkness of Korea into the warmth and love of your homes.” The international adoption policy of the Korean government and caring orphan works by the typical agency, Holt International—a private American adoption agency that has long been Korea’s leading agency—revealed Korea to be a “baby-exporting” country.

Orphan Care and Adoption in Korea

According to a report conducted by the National Council for Adoption (NCA), Korea was no longer included in the top seven sending countries.

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141Joyce, The Child Catchers, 49.

This is the result of the Korean government’s effort to avoid being called a “baby exporting country” since the 1988 Seoul Olympics. The Korean government acted to close down overseas adoption and to bolster domestic adoptions in 1988. The MHW designated May 11 as “Adoption Day” and the week following the day as “Adoption Week” to encourage domestic adoption in 2005.\textsuperscript{143} Besides, several special laws were enacted to promote domestic adoption as follows:

1. To provide financial support for adoption (January 2007)
2. To provide financial support $90 monthly allowances per child for those who adopted children up to 12 years old (January 2007)
3. To provide generous health benefits for adopted children (January 2007)
4. To provide medical fees for all adopted children within the limit of $2,500 a year (January 2007)
5. Government workers’ special vacation 14 days for adoption (November 2011)
6. Single people, as well as older ones, can adopt\textsuperscript{144}

Oversea adoptions have sharply declined during the last ten years by the ongoing effort of the government. Ironically, however, the number of domestic adoptions has declined a little bit rather than increased.\textsuperscript{145} In other words, despite new policies to promote domestic adoption, many orphans still remain in orphanages or institutions. More seriously, the number of unwed mothers is constantly increasing. The rate of


babies from unwed mothers has been continually increasing. Unfortunately, the problem is that Korean society is never tolerant of unwed mothers and their children.  

Table 6. Children of unwed mothers in Korea

<table>
<thead>
<tr>
<th>Year</th>
<th>2000</th>
<th>2001</th>
<th>2002</th>
<th>2003</th>
<th>2004</th>
<th>2005</th>
</tr>
</thead>
<tbody>
<tr>
<td>Children</td>
<td>2,938</td>
<td>4,897</td>
<td>4,337</td>
<td>4,457</td>
<td>4,004</td>
<td>2,638</td>
</tr>
<tr>
<td>Year</td>
<td>2006</td>
<td>2007</td>
<td>2008</td>
<td>2009</td>
<td>2010</td>
<td>2011</td>
</tr>
<tr>
<td>Children</td>
<td>3,022</td>
<td>2,417</td>
<td>2,349</td>
<td>3,070</td>
<td>2,804</td>
<td>2,515</td>
</tr>
</tbody>
</table>

According to the research by the Department of Child Welfare in Korea, however, it seems that the number of children of unwed mothers has begun a trend toward declining. Yet, it is too early to conclude that the number is decreasing since the statistics was based on the numbers of children at the official centers to take care of unwed mothers. Kathryn Joyce says,

> These statistics don’t tell the whole story, though. Of one hundred unplanned pregnancies to single women in South Korea, the Ministry for Health, Welfare and Family Affairs has estimated that ninety-six will be aborted. Although abortion is illegal in South Korea, illegal abortions are widespread and used frequently to conceal unwed pregnancies... Of the four in one hundred pregnancies that single women carry to term, roughly three of the mothers will relinquish the children for adoption and only one will parent—just 1 percent of all unplanned pregnancies to unmarried women.  

She continues, “Today nearly 70 percent of unwed mothers who give birth in South

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147 Joyce, *The Child Catchers*, 270.
Korea relinquish their children to adoption.\textsuperscript{148} Even more worrisome in today’s context in Korea is that there is a high possibility of overseas adoptions of these babies.

\textbf{Confucian Culture and Adoption in Korea}

Like American celebrities, some renowned Koreans such as movie stars also adopt publicly, and their adoption has received intense media attention. Some of them were appointed as honorary ambassadors for domestic adoptions. However, there is no tangible outcome that points to growth of domestic adoptions. While 2.5 percent of American families have an adopted child,\textsuperscript{149} Korean families are far below 2.5 percent. While one in every five persons in America has some form of relationship with adoption,\textsuperscript{150} it is hard to find people in Korea who do so.

As mentioned above, the Korean government has continuously enacted various policies to encourage domestic adoption; nevertheless, the rate of domestic adoption remains low. Even worse, the rate of domestic adoption in Korea has been in steady decline since 1999.\textsuperscript{151} What is the reason for the decrease of the number of domestic adoptions? Why do most Korean people hesitate to adopt? According to a survey of domestic adoption, some respondents (7.5 percent) answer that they do not want to adopt

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{148} Ibid., 269–70.
\item \textsuperscript{149} Baratte, “Growing within Our Hearts,” 34.
\item \textsuperscript{150} Schaffer and Lindstrom, \textit{How to Raise an Adopted Child}, 6.
\end{itemize}
\end{footnotesize}
because “origin of adopted child is unreliable.” It needs to examine the word, “origin” to find the answer of the questions. The term “origin” reveals a Korean tradition, namely “bound blood obsession of Koreans.” Korean families are strongly founded on biological kinship and blood tie. The emphasis on family solidarity and lineage is the most significant basis of Confucian culture. “Confucianism continues to retain a strong hold on Korean perceptions of legitimate kinship,” states Elenana J. Kim, “only blood can substantiate family relations.” It is no exaggeration to say that one cannot talk about the Korean society without Confucianism in mind. Confucianism has deep roots in the family system in Korea. Peter Jaehyeok Chin says that Confucianism has had the most impact on Korean culture throughout history. Roger L. Janelli and Dawnhee Yim Janelli also assert, “Korea has long been popularly viewed as the nation that adhered to Confucian principles more faithfully than any other.” Dawnhee Yim defines, “[Korean] parents view children as extensions of themselves and inculcate children with a spirit of

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155Kim, Adopted Territory, 29.


157Peter Jaehyeok Chin, “Toward Apropriate Leadership Patterns for the Korean Church in the Twenty-first Century” (Ph.D. diss., Fuller Theological Seminary, 2001), 79.

mutual dependency between successive generations.”\textsuperscript{159} The emphasis on the ties of blood is closely related to social norms of patrilineal descent and continuity of ancestral rituals (ancestor worship) in Korea.\textsuperscript{160} Dawnhee Yim summarizes the noteworthy meaning of ancestor worship in Korea as follows:

Rituals for ancestors prolong beyond death the parent-child relationship and obligations toward elderly parents. Through these rituals, it is possible to do what one should have done, or more than he could have done, for parents during their lifetime . . . . Many of the Korean ancestor-worship traditions evince an attempt to keep parents alive, so to speak, even after they have died. In other words, the living deliberately attempts to prolong their relationship with parents even after death occurs.\textsuperscript{161}

Consequently, it is understandable that the importance of blood ties and purity of blood lines makes adoption of children into Korean families highly unacceptable. Confucian culture, the primacy of blood tie, is constantly considered one of the chief obstacles to domestic adoption in Korea.\textsuperscript{162}

\textbf{Orphan Care and Adoption Ministry in Korean Churches}

Fortunately, today, Christians have played a leading role of domestic adoption in Korea.\textsuperscript{163} Some churches and ministers stress the biblical meaning of adoption on the pulpit and the importance of adoption as good deeds. Despite these efforts, however, it seems that the reality of adoption in Korea shows no sign of improvement. Many

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\textsuperscript{159}Dawnhee Yim, “Psychocultural Features of Ancestor Worship,” in \textit{Confucianism and the Family}, 169.
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\textsuperscript{160}Kim, \textit{Adopted Territory}, 29.
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\textsuperscript{161}Yim, “Psychocultural Features of Ancestor Worship,” 166.
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\textsuperscript{162}Kim, \textit{Adopted Territory}, 29.
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Christians hesitate to adopt like most non-Christians because Christians also have a Confucian paradigm of family.

**Covenant family, not blood tied family.** Wonha Shin, professor in Christian Ethics in Kosin Theological Seminary, sternly points out that many Christians have an unbiblical viewpoint of adoption like most non-Christians’ Confucian perspective.¹⁶⁴

When it comes to the promise between God and Abraham, “through your offspring all nations on earth will be blessed” (Gen 22:17-18), many Korean Christians used to believe that God’s promise to Abraham was established on the basis of Abraham’s blood tied descendants. However, there is no assumption of blood tied lineage in God’s promise to Abraham. If God’s promise was valid in Abraham’s blood tied offspring, God would have never ordered every male circumcision, “For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner-those who are not your offspring” (Gen 17:12). That is, God’s promise should be understood in terms of covenant and this covenant means a right relationship to God.¹⁶⁵ Therefore, the biblical view of the family is not a blood-tied family, but the faithful family in covenant:

> I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. (Gen 17:7)

> I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men. (2 Sam 7:14)

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I will proclaim the decree of the LORD: He said to me, “You are my Son; today I have become your Father.” (Ps 2:7)

When Israel was a child, I loved him, and out of Egypt I called my son. (Hos 11:1)

For whoever does the will of my Father in heaven is my brother and sister and mother. (Matt 12:50)

It was not through law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith. (Rom 4:13)

In other words, it is not the natural children who are God’s children, but it is the children of the promise who are regarded as Abraham's offspring. (Rom 9:8)

Stephen G. Post says,

Christian ethics suggests that even if blood is thicker than water, it is not thicker than agape, which informs the altruistic imagination underlying the historical Christian theology of relinquishment and adoption. The ties of nature and command are important, but not absolute. Families can be built as well as they can be begotten.  

As an adoptive father of three girls, Timothy P. Jones asserts,

If my daughters are not my “real” daughters because they’re adopted, you and I are not quite God’s “real” children; you are not quite God’s “own” child; Jesus is not quite your “real” brother. If you are not God’s real child and if Jesus is not my real brother, you and I are still lost in our sins.

He continues,

An adopted child is not a substitute to satisfy our longing for a real child. Jesus is the sole substitute who is sufficient to satisfy the longings of our souls. To see an adopted child as a substitute for the better gift of a biological child treats the adopted child as a lesser gift and repudiates the sufficiency of what God has done for us through Jesus. Through the work of Jesus, we are adopted as God’s own real children. All this talk about adoption is not simply about how to gain another tax deduction; it has to do with how we perceive and practice the gospel.  

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166 Post, “Adoption Theologically Considered,” 151.


168 Ibid.
Accordingly, Christians should overcome unbiblical understanding of family. Confucian blood tied family is never the Christian family in covenant.

**Godly parents, not good parents.** Most parents in the world want their children to succeed in their future and parents can sacrifice for the children’s future financial prosperity and reputation.\(^{169}\) Timothy P. Jones asserts, “Parents seek success for their children in the form of higher SAT scores or athletic victories.”\(^{170}\) It is not unusual that some books written by parents who trained their kids into stereotypically successful kids became a bestseller.\(^{171}\) Parents in Korea also have an enthusiasm for education. More specifically, it is no exaggeration to say that Korea is obsessed with education because most regard education as a fast means to upgrade their social status and as an important factor in getting a nice job.\(^{172}\) Many parents in Korea used to spend huge energy, time, and money on the afterschool tutoring of their children to get into several prestigious universities,\(^{173}\) so called “SKY”—Seoul National University, Korea University, and Yonsei University. Kwang Kyu Lee describes this excessive educational zeal of Korea as follows:


\(^{170}\) Ibid., 105.

\(^{171}\) The representative book is *Battle Hymn of the Tiger Mother*, written by Amy Chua. Her book sparked a heated debate about ‘Child abuse’ or ‘extreme parenting.’ As a typical Tiger Mom, Amy Chua never allowed her two daughters to do: “attend a sleepover, have a playdate, be in a school play, complain about not being in a school play, watch TV or play computer games, choose their own extracurricular activities, get any grade less than an A, not be the #1 student in every subject except gym and drama, play any instrument other than the piano or violin, and not play the piano or violin.” See Amy Chua, *Battle Hymn of the Tiger Mother* (New York: the Penguin, 2011), 3-4.

\(^{172}\) Lee, “Confucian Tradition the Contemporary Korean Family,” 258.

\(^{173}\) Yang and Rosenblatt, “Confucian Family Values and Childless Couples in South Korea,” 571.
Competition for college and the enthusiasm for education are even greater in urban areas. The worst period of education for both students and parents is the so called “third grade,” the last year of senior high school. In preparing for final examinations, especially during the senior year, the student sleeps only a few hours and studies day and night. In fact, the routine of the entire family is changed. Family members wake up early in the morning for him and keep quiet when he is at home. Table manners are also changed, and he is given the best food. At night, the mother sits by him, waking him up when he falls asleep. His anxiety, discontent, and uneasiness about the future are called “symptoms of the third grade of high school.” Not only the student but the entire family suffers from these symptoms. Above all, this period disrupts ordinary family relationships. The student tends to become cantankerous and demanding, and the father and mother both suffer from their overconcern.  

However, parents who endeavor to get children’s visible success are missing more important and valuable things in children’s future.  

Timothy P. Jones states definitely, however, “God call us (parents), just as he called our father Abraham, to be willing to release every longing for our child’s pleasure and success for the sake of obedience to God’s Word (Gen 22:2-18).” It is biblical that parents provide for children’s needs, but the Bible absolutely tells parents to raise their children in the word of God. Steve Wright says, “A Christian parent wants nothing more than to see his or her child live for Jesus.”

Only God gives children life, not parents. Parents are just a steward to raise children through the gospel in this life. Then, it is possible to say that all parents in the world are adoptive parents. In other words, there is no discrimination between birth parents and adoptive parents and between blood children and adopted children (Gal 3:28).

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174 Lee, “Confucian Tradition the Contemporary Korean Family,” 258.


176 Ibid., 104.

177 Wright and Graves, *A Parent Privilege*, 70.
Therefore, the true qualification of parents depends on not blood relationship, but spiritual parenting.

**Adoption ministry in Korean churches.** While the evangelical adoption movement is booming in America, most churches (Christians) in Korea do not have any special interest in adoption ministry. Even though Christians have played a leading role in domestic adoption, very few churches see the importance of adoption ministry. Some ministers who are concerned about adoption ministry think that they cannot recommend their congregations to adopt children without their own adoption. In short, adoption ministry in Korea is in the beginning phase.

At this point, it is natural that a new question, “What is the role of the church in adoption ministry?” has come to the front. Elder Choi (American name, Steve C. Morrison), the founder of MPAK, says, “From now on, the church must play a leading role for adoption because many orphans need a home.” Carla Barnhill tells today’s Korean churches about the role of the church for adoption ministry, “Church-based ministries are best positioned to come alongside families and help them prayerfully make the best decision.” However, the most important reason why the church should be the adoption ministry church is that “Adoption is the overarching, biblical image for the

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178 Joyce, *The Child Catchers*, 42.


invitation and inclusion of Gentiles in the Judeo-Christian lineage as family of God." 182

As adoption is gospel and mission, 183 the church must actively be involved in adoption ministry. 184 Adoption is to “join the Father in seeking mercy for orphans (Deut 10:18).” 185

Accordingly, the church in Korea should make a theological, biblical, and practical foundation of adoption, should find pre-adoptive parents who want to adopt, and should encourage them and remove dynamic obstacles such as physical, financial, relational, and emotional that may make them hesitate to adopt. In addition, the church should know that adoptive families always need help from the church. 186

Profile of the Current Study

In investigating orphan care and adoption ministry, it is clear that the church needs to create an adoption ministry culture and to support adoptive families, in particular, adoptive parents, in the church.

The review of the literature revealed the substantive meaning of adoption through biblical, theological, and practical approaches. Three perspectives on orphan care and adoption exposed the gospel and mission in orphan care and adoption. Those perspectives could be interpreted as the need of adoption ministry in the church.

186 Melina, Raising Adopted Children, x.
The literature review showed practical issues in adoption, the responsibility of adoptive parents, and the representative example of adoption ministry for church leaders who agree on the necessity of adoption ministry in the church and substantial advice to support adoptive families—potential adoptive parents and adoptive parents—in the church.

The past literature review revealed that adoption ministry in Korea was still in its beginning stages and had to overcome socio-cultural prejudice against adoption in the church. Therefore, the overarching aim of this study was to recognize not only the need of adoption ministry in Korean churches, but also the need for practical support for adoptive families that are fighting against various difficulties in adoptive family life.
The purpose of this qualitative research was to analyze adoption ministry programs, to explore the essential factors for adoption ministry programs, and to suggest exemplary adoption ministry programs in order to successfully support adoptive parents who have suffered by adoption in Korean churches.

1. This study sought to explore what programs adoptive parents wanted the church to practice for them and what adoption ministry programs were typical in adoption ministry churches in Korea.

2. This study sought to find common factors for adoption ministry programs between adoptive parents’ desires for adoption ministry and diverse adoption ministry programs in adoption ministry churches.

3. This study sought to establish exemplary factors for adoption ministry programs that to effectively help adoptive parents in Korean churches.

**Research Question Synopsis**

The lines of inquiry for the research were established by stating the fundamental research question: What are the essential factors for adoption ministry programs that effectively support adoptive parents in Korean churches?

This research question was accompanied by five sub-questions as follows:

1. How do Korean churches understand the biblical view of adoption and adoption ministry?

2. What are the attitudes and perceptions among church members regarding adoption and adoption ministry in Korean churches?
3. What representative problems do adoptive parents face concerning adoptive family life in Korea?

4. What factors do adoption ministry programs in Korean churches have in common?

5. What are the gaps, if any, between adoption ministry programs and adoptive parents’ practical needs in Korean churches?

**Research Design Overview**

The design for this research was a collective case study with purposive sampling. This research aimed to determine the essential factors for adoption ministry programs for adoptive parents in Korean churches. The data, related to adoption and adoption ministry in Korean churches, was collected from the purposive sample groups in two phases through two instruments: a general demographic questionnaire (see appendix 4) and an open-ended essay questionnaire (see appendix 5).

The research was divided into three major stages. The first stage was to examine the demographic data of the participants through a demographic survey questionnaire (see appendix 4) in order to gather background information concerning participants to prepare for the upcoming interviews.¹

The second stage was interviews with the participants. In order to explore the participants’ subjective perspectives on adoption and adoption ministry, this research used an open-ended essay questionnaire (see appendix 5). The interviews and the follow-up interviews were conducted via email and telephone. The data were gathered from the interviews to elicit various possible responses regarding adoptive family life and adoption

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ministry from the participants. The nature of this research process was based upon the personal views of participants about a current adoption ministry in their church.

In the third stage, the data were compiled, organized, and analyzed in light of the research question and the five sub-questions in order to clarify the essential factors of adoption ministry programs. To measure the data, I analyzed the data through content analysis. I sorted the interview transcriptions to identify the essential factors of adoption ministry programs through recurring words or themes and reported assessments of the identified factors from the data as the essential components for adoption ministry programs to effectively support adoptive parents. Through the inductive analysis, I established exemplary factors for adoption ministry programs for Korean churches. As all participants’ mother tongue was Korean I did not use computer-assisted qualitative data analysis software.

**Population**

The population for this study consisted of 30 open adoptive parents and 12 ministers, including the senior pastor, in charge of adoption ministry in adoption ministry churches.

**Sample and Delimitations**

The purposive sample used in this study was obtained through the official help

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2Ibid., 354, 385.

3Ibid., 453.


5Patton, *Qualitative Research & Evaluation Methods*, 392, 443.
from the senior pastor or an adoption minister in adoption ministry churches and the voluntary participation of some members of MPAK. The choice of this sample was based on the sample’s particular attention to adoption and adoption ministry in Korea and their voluntary participation in this study. The research sample for this study consisted of two groups: the adoptive parent group and the adoption minister group. The adoptive parent group was composed of 30 adoptive parents in Korean churches, and the adoptive parents group was divided into two parts: 19 adoptive parents who attended a church that did not have any special interest in adoption ministry, and 11 adoptive parents who attended a church that practiced adoption ministry. The adoption minister group was composed of 12 ministers who served in various roles but were all in charge of adoption ministry in adoption ministry churches.

The research concern was to analyze adoption ministry programs in Korean churches through three participant groups in order to lay the foundation for establishing a model for adoption ministry programs. The following delimitations were addressed in the proposed study:

1. The sample was delimited to two participant groups: an adoptive parent group and a minister group.

2. The adoptive parent group consisted of thirty adoptive parents.

3. Those adoptive parents were classified into two parties: nineteen adoptive parents who attended churches that did not have any special interest in adoption ministry, and eleven adoptive parents who attended adoption ministry churches.

4. As an open adoptive parent, those parents have taken care of an adoptee (s) for at least one year or more.

5. The minister group consisted of twelve ministers who worked in charge of adoption ministry in adoption ministry churches.

6. Those ministers have worked for adoption ministry at least one year or more.
Limitations of Generalization

The data from this research had common limitations of generalizations as follows: The findings of this study did not necessarily generalize to all adoptive parents as each participant had their own circumstances. The findings from this study did not necessarily generalize to all churches in Korea. The findings of this research did not necessarily generalize to adoptive parents and churches outside of Korea. However, the findings of this study might be transferable to other adoptive parents and adoption ministry churches.

Instrumentation

For this research, I created two survey instruments—a demographic survey questionnaire and open-ended essay questions for the interview. Two survey instruments were made differently for two different participant groups: an adoptive parent group and a minister group in charge of adoption ministry.

As part of the approval process, I submitted these survey instruments to the Research Doctoral Studies Committee in the Southern Seminary and the Committee supervisor approved the use of the instruments. These instruments also were reviewed from the Research Ethic Committee and the Committee approved the instruments with several revisions in risk areas.

Further, these instruments were examined by a panel of experts in MPAK in order to validate their reliability. After careful examination of the instruments, two experts, Steve Morrison, the founder of MPAK and Pastor Dong-suk Kim, a senior pastor and leader of an adoption minister group, gave their approval of the instruments with positive feedback.
Demographic Survey Questionnaire

The first instrument was a survey questionnaire to collect foundational information about the adoptive parents and the ministers in charge of adoption ministry (see appendix 4). This survey instrument was made on the basis of the Basic Demographic Questions from U.S. Census Bureau. The survey questionnaire was divided into two sections. For the adoptive parents, section one emphasized questions about their adoptive family life, such as the number of adopted children and biological children, the years of adoption, the history of the adoption process, and the marriage satisfaction, including questions about personal information as follows: gender, age, residential district, job, level of education, type of residence, type of home ownership, financial background. Section two focused on each adoptive parent’s life of faith as a Christian through several questions: confession of faith, years as a Christian, current duty in the present church, current voluntary service at the present church, the size of the congregation, the most influential factor for the development of their faith, and personal devotional activity for spiritual growth.

The survey instrument for the ministers in charge of adoption ministry also consisted of two sections. The first section examined the family background of the adoption ministers through several questions: age, level of education, marital status, household, and financial circumstances as a minister. Different from the questionnaire for the adoptive parents, however, the second section of the questionnaire for the adoption ministers focused on their practical adoption ministry at their church with several

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important questions as follows: years of ministry, years of service at their current church as an adoption minister, and a brief history of adoption ministry at their church.

**Qualitative Open-ended Essay Questions for the Written Interview**

The second instrument consisted of diverse open-ended questions for two different groups of the participants, an adoptive parent group and an adoption minister group (see appendix 5). The open-ended essay questionnaire was drawn up on the basis of *Family Interview Guide,*7 *Starting and Growing Your Church Adoption Support Ministry,*8 and an interview with Dan Cruver.9 The open-ended interview questions were also based on the precedent literature.

The questions for the interview with adoptive parents considered their current issues of adoption and adoptive family life with their understanding of adoption and adoption ministry. The questions were based on the adoptive parents’ current problems and what supports they wanted to receive from the church: the overall history of their adoption process, their understanding of adoption, the physical and emotional changes to their family life after adoption, the relationship between them and their adopted children, the practical needs for their family, the relationship between their calls to adoption and adoption ministry, the actual situation of adoption at their current church, the personal opinions about adoption ministry, the expectations for adoption ministry, and the opinion

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about the most influential or powerful people to develop adoption ministry and the most
effective method to develop adoption ministry in the church.

The questions for the interview with adoption ministers reflected their adoption
ministry at present. The interview questions for the adoption ministers were closely
related to the field of adoption ministry at their church: the opinions about adoption and
adoption ministry, the motive and purpose for adoption ministry at their present church,
the budget for adoption ministry, the substantive change after the adoption ministry
began at their present church, the adoption culture at the present church, the most
effective method for highlighting the importance of adoption ministry at the church, their
role as an adoption minister at their present church, the opinion on the practical problems
of adoptive parents, the representative service programs for adoptive parents at the
present church, the success stories of adoption ministry at the present church, the most
influential factors for adoption ministry at the present church, and the most important
people in adoption ministry at the church.

Procedures

The research design for this inquiry was a survey studying the practical issues
of adoptive parents and the adoption ministry programs that typically support adoptive
parents in Korean churches. The research design for this exploration was conducted in six
steps.

The first step in implementing the research was to gather the participants,
adoptive parents and adoption ministers. In order to gather the participants, I searched
several adoption ministry churches. I tried to directly contact the senior pastor of
adoption ministry churches via a letter or email in order to explain the purpose of this
research and to procure their appropriate permission as well as assistance with the research (see appendix 1). Through the official permission and help from the senior pastor, I made two lists of participant groups: 11 adoptive parents and 5 ministers in charge of adoption ministry.

The next step was to announce the purport of this study on the MPAK website in order to gather more participants for this research. Through the announcement, 19 adoptive parents who attended a church that did not have any special interest in adoption ministry and 7 ministers who worked in charge of adoption ministry as a senior pastor or an adoption minister in the adoption ministry church. They expressed their intention to voluntarily take part in this study.

The third step was to send the prospective participants the invitation letter. After obtaining the list of prospective participants, I sent the prospective participants an email about the invitation to join this research (see appendix 2). The letter explained the purpose of this study: to analyze adoption ministry programs, to explore the representative features of adoption ministry programs, and to suggest exemplary factors of adoption ministry programs to effectively support adoptive parents in Korean churches. The prospective participants were able to express their willingness to participate in the research to me via e-mail or a phone call.

After confirming their participation in the research, I sent the participants a confirmation email (see appendix 3). In this email, I clearly outlined the research process, especially the process of the interview. In the fourth step, I sent all participants a copy of the demographic questionnaire (see appendix 4) via email. After completion of the demographic questionnaire, the participants returned it via email. The participants had
two weeks or more to complete the demographic questions. Then, I made an appointment for an interview. As a courtesy and an attraction to participate, I provided a brief written explanation of the findings to participating adoptive parents and adoption ministers on a condition of anonymity.

The fifth step was practical interviews with 30 open adoptive parents and 12 ministers in charge of adoption ministry in the adoption ministry church. Among the 30 adoptive parents, 11 adoptive parents were recommended by an adoption minister or the senior pastor of their church while 19 adoptive parents participated in this research voluntarily. In order to overcome the spatial constraint between interviewees and me, I planned to conduct the online interview via individual personal electronic methods as Skype or Facetime. As almost all of the participants felt an online interview was too much pressure, however, I changed the interview method from the online interview to a written interview via email. The interview guide was based on the precedent literature review, the adoptive parents’ practical issues regarding adoptive family life, and the adoption ministers’ adoption ministry in their church (see appendix 5). The first interviews were done in the form of a written interview by email, and then follow-up interviews were done by email or telephone for the participants with whom I needed to talk more. In order to protect the privacy of the participants, all responses remained anonymous.

The last step was to collect and to analyze data. The data from the demographic questionnaire and the written interviews and follow-up interviews were re-transcribed and typed up as word documents. In order to get verification, the transcript of each interview was sent back to the participants. Then, the data obtained from the
participants were compiled, examined, and analyzed by me in light of the research question and five sub-queries. To search, sort, and sift the data, first, I read each interview transcription carefully.

Through content analysis of the data, especially the written interview and follow-up interview transcriptions, I found recurring words or themes. I then compiled a list from the data in order to identify core meanings or patterns regarding adoption ministry programs for adoptive parents in Korean churches. Finally, conclusions were drawn from the research in light of the research question and five sub-questions. Through inductive analysis, I developed exemplary factors for adoption ministry programs to effectively support adoptive parents in Korean churches. Accordingly, all findings were presented in chapter 4 through objective analysis descriptions and tables.
CHAPTER 4
ANALYSIS OF FINDINGS

The purpose of this study was to answer the research question: What are the essential factors for adoption ministry programs that effectively support adoptive parents in Korean churches? In order to find the answer to the research question, detailed research was conducted in three stages. The first stage was to examine the demographic data of the participants. The second was to explore the participants’ subjective perspectives on adoption and adoption ministry through interviews and through follow-up interviews by email or telephone. The third was to clarify the essential factors for adoption ministry programs to effectively support adoptive parents in Korean churches through the analysis of the research data.

The data for the research was gathered from two groups of participants. The first group consisted of 30 adoptive parents, and the adoptive parent group was classified into two parties: 19 adoptive parents who attended a church that did not have any special interest in adoption ministry, and 11 adoptive parents who attended a church that practiced adoption ministry. The 12 ministers who were involved in adoption ministry formed the second group. The data for the research were collected through two survey instruments, a demographic survey questionnaire (see appendix 4) and a qualitative open-ended essay questionnaire (see appendix 5), created by me, and the data were used to address the research question and accompanying five sub-questions.

This chapter details how the research findings were compiled, examined, and
analyzed in light of adoption ministry programs in order to enable the church to properly and successfully help adoptive parents in Korean churches. The findings via a demographic survey questionnaire were incorporated into the interviews with the participants. The analysis of the findings mainly based on participants’ interview transcripts that reflected the participants’ perspectives on adoption and adoption ministry. After that, all the responses from participants were considered together in the style of descriptive analysis. For the most part this chapter will present narratives of analysis of the findings regarding the research question and accompanying sub-questions.

Compilation Protocol

For this research, I created two survey instruments, a demographic survey questionnaire (see appendix 4) and a qualitative open-ended essay questionnaire (see appendix 5). The two survey instruments were drawn up differently for the two different groups of the participants, the 30 adoptive parents and the 12 ministers who worked in the adoption ministry church.

Information from Demographic Survey Questionnaire

A demographic survey questionnaire consisted of two parts. The first part of the demographic questionnaire for the adoptive parents was demographic concerns about adoptive family life. Demographic information collected by the instrument included the adoptive parents’ gender, age, marital background, educational background, financial background, residential district, history of adoption, and adoptive family background.

The second part of the demographic questionnaire for the adoptive parents was focused on the life of faith. The information about the adoptive parents’ life of faith
gathered by the instrument consisted of profession of faith, frequency of weekly attendance at the present church, current voluntary service at the present church, years as a Christian, and personal devotional activity for spiritual growth as well as the church’s basic information such as its location and the size of the congregation.

The demographic questionnaire for the ministers in charge of adoption ministry also consisted of two parts. The first part of the demographic questionnaire for the adoption ministers was closely related to demographic information about their family life as an adoption minister. Demographic information about the adoption ministers contained gender, age, educational background, marital status, years of marriage, and the presence of adopted children, and if so, the determining cause of adoption, and years of adoption, the number of children including adopted children, most important issues in child rearing, financial circumstances and satisfaction, and home ownership.

The second part of the demographic survey instrument for the adoption ministers was committed to their ministry at the present church. The second demographic set of information about the adoption ministers gathered by the instrument included the followings: the name of the church, the current duty of the respondent, the respondents’ employment status, length of ministry at the present church, the province of the church, the surroundings of the church, the size of the church, congregation’s living status, the spiritual and quantitative condition of the church during the last five years, budget of the church, years of adoption ministry, exact name of the respondent’s place of duty, the founder of adoption ministry at the present church, number of adoptive families in the church, budget for adoption ministry, the respondents’ evaluation of adoption culture at the present church, and the respondent’s self-evaluation as an adoption minister.
**Information from Qualitative Open-ended Interview Questions**

The second instrument was prepared to interview the thirty adoptive parents and the twelve ministers in charge of adoption ministry. Because of the difference between the adoptive parents and the adoption ministers, the open-ended essay questions were also designed differently. The instrument consisted of qualitative open-ended essay questions on the current issues of adoptive family life and the current circumstances of adoption ministry at the church.

First of all, the open-ended essay questions about the adoptive parents directly inquired about their current problems of adoption in adoptive family life. The questions were closely related to the overall history of adoption process, the respondent’s understanding of adoption, the physical and emotional changes to family life after adoption, the relationship between the participant and adopted child (ren), the respondent’s practical needs for his or her family, the relationship between one’s call to adoption and adoption ministry, the actual situation of adoption at the current church, the respondent’s personal opinion about adoption ministry, the participant’s expectations for adoption ministry, the most influential or powerful person to develop adoption ministry, and the most effective method to develop adoption ministry in the church.

The open-ended essay questions for the adoption minister gave opportunity for the participants to rethink their current adoption ministry, to redefine their adoption ministry biblically, and to reestablish their adoption ministry programs in order to effectively support adoptive families at the present church. Information from the adoption ministers collected by the open-ended questions contained the reason why most Korean, including Christians, hesitated to adopt, the respondent’s opinion about adoption and
adoption ministry, the motive for adoption ministry at the present church, the purpose of adoption ministry at the present church, the reason for involvement in adoption ministry, the budget for adoption ministry, the substantive change after the adoption ministry began at the present church, the adoption culture at the present church, the most effective method for highlighting the importance of adoption ministry at the church, the organizational formation of the adoption ministry’s department at the present church, the respondent’s role as an adoption minister at the present church, the relationship between adoptive parents and the respondent at the present church, the respondent’s view on the fact that adoptive parents need help constantly, the respondent’s opinion on the practical problems of adoptive parents, the representative service programs for adoptive parents at the present church, the success stories of adoption ministry at the present church, the practical difficulties concerning adoption ministry at the present church, the most influential factors for adoption ministry at the present church, and the most important person in adoption ministry at the church.

**Findings and Displays**

The goal of this portion is to display the findings from the data collected from the 30 adoptive parents and the 12 ministers in charge of adoption ministry. This portion is mainly divided into three sections. The first section addresses the demographic information taken from the 42 respondents. The second section provides the findings pertaining to the realities of adoption ministry field through the interview and follow-up interview by email or telephone. The findings from the interviews and follow-up interviews are organized according to five sub-questions. The third section presents the summary of the findings depending on the demographic data and the interview transcripts.
and the evaluation of the research method.

**Demographic Description of Research Sample**

The total number of the sample who agreed to participate in the study was 42, 30 adoptive parents and 12 ministers in charge of adoption ministry. The data were utilized to assess whether the following demographic factors significantly influenced the adoptive family life of adoptive parents and whether the adoption ministry of the ministers in the church has worked for adoptive families.

**Adoptive Parents Characteristics**

The demographic survey instruments were to be distributed by email to 30 open adoptive parents¹ who have taken care of an adoptee (or more) for at least one year or more.

**Gender.** Among the 30 respondents, 9 were male and 21 were female. Therefore, 30 percent of respondents to this survey were male and 70 percent were female.

**Age range.** Six of the 30 adoptive parents were between thirty and thirty-nine years old. The majority of adoptive parents were between forty and forty-nine years old. Six of the adoptive parents who participated in the study were between the ages of fifty and fifty-nine. Surprisingly, none of the 30 respondents were younger than thirty years.

¹According to the terminology, open adoption means adoptive parents share adopted child’s information with biological parents. In Korean circumstances, however, open adoption usually means that adoptive parents publicly tell their adoption to others, including the adopted child (ren). In this view, open adoption in Korea looks very similar to semi-open adoption in the United States of America, but each adoption is different apparently because most birth parents, single women in particular, do not want to have relations to their kids. See Kathryn Joyce, *The Child Catchers: Rescue, Trafficking, and the New Gospel of Adoption* (New York: PublicAffairs, 2013), 270.
old or older than sixty years old.

**Years of marriage.** Only one respondent had been married for one to five years. Within the middle ranges, 3 respondents (10 percent) had been married for six to ten years. Nine respondents (30 percent) had been married for eleven to fifteen years. Twelve respondents had been married for sixteen to twenty years. Three respondents had been married for twenty-one to twenty-five years, and 2 respondents had been married for twenty-six to thirty years.

**Marital status.** Nearly all respondents, excluding one respondent, were pleased with their marriage. Eleven respondents were strongly satisfied with their marriages, and 18 respondents indicated that their married life was generally satisfying. Only one respondent indicated that his marriage was unsatisfying.

**Formal education.** Overall, the educational levels of the research participants were high. Of the thirty respondents, three reported their highest level of formal education as a high school. Only one of the 30 respondents is attending a college at present. Eighteen respondents (60 percent) reported a bachelor’s degree as their highest level of education. Eight respondents even reported possessing a master’s degree.

**Occupation.** Two-thirds of the respondents were in stable regular careers. Two respondents out of 30 answered that they were ministers. Three respondents reported that they were in administrative positions. Five respondents were engaged as professionals. Ten respondents reported that they were engaged in office jobs. Out of the remaining respondents, however, 10 respondents answered that they did not have an official job;
one of them was a college student, 6 respondents were housewives, and 3 did not answer about their job.

**Financial status.** Concerning the average monthly income household of the respondents, only one respondent had to get by on a small income of 1,010,000 won to 2,000,000 won per month. \(^2\) Four respondents indicated that their average monthly income was between 2,010,000 won to 3,000,000 won. Four respondents indicated that their income averaged between 3,010,000 won and 4,000,000 won a month. However, 21 respondents indicated that they made more than 4,010,000 won per month, and 11 of the respondents earned more than 5,010,000 won per month. In addition, the majority of adoptive parents had a house of their own. Fourteen adoptive parents had a house of their own without any loan. Ten respondents indicated that they took out mortgage loans to buy a house. Five respondents took a lease for a house on a deposit basis. Only one respondent rented a house by the month.

**Residence.** All the participants indicated that they lived within big cities. Eight respondents lived in Seoul, the capital city of Korea. Six respondents indicated that they lived in other metropolises. More than half of respondents, 16 lived in metropolitan areas around Seoul.

**Number of adoptee(s).** The research questionnaire inquired about the history of adoption in the participants’ family. First of all, the participants were questioned about the number of adopted children in their family through four possible responses as follows:

\(^2\)Because of the fluctuating exchange rate system, the won-dollar exchange rate is uncertain. As of August 2, 2014, the Korean won appreciates to 1038 won against the U.S. dollar; 1,000,000 won is little short of 1,000 dollars.
one, two, three, and more than four. The respondents who marked one were 21, or 70 percent. Those who indicated they adopted two children were 6 respondents. Surprisingly, 3 respondents indicated that they had three adopted children.

**Years of adoption.** Thirty adoptive parents who participated in the study were asked to circle the appropriate response for the adoption years among five ranges: one to five years, six to ten years, eleven to fifteen years, sixteen to twenty years, twenty-one to twenty-five years, and over twenty-six years. No one adopted a child or children twenty-one years ago. Half of the respondents, or 15 respondents, indicated that the number of years of adoption was less than five years. Eleven respondents had adopted a child or children for six to ten years. Those who indicated they were in a range of between eleven and fifteen years were 10 percent or 3 parents. Only one participant was in a range of between sixteen to twenty years.

**Physical condition.** The questionnaire inquired about the participants’ physical health problems in order to analogize the relationship between physical problems and adoption. Eight respondents indicated that they adopted a child or children because of infertility. However, quite surprisingly, 22 adoptive parents indicated that they adopted a child or children even though they already had at least one biological child.

**Years as a Christian.** The research instrument also asked questions about the participants’ faith backgrounds. Most of the adoptive parents who participated in the study had been Christians for over eleven years, while only 4 respondents indicated that they had been Christians between six and ten years. Eight respondents had been Christians between eleven and twenty years. Six respondents had been Christians
between sixteen and twenty years. Forty percent of all the participants or 12 parents had been Christians more than thirty-one years. All the participants were believers at the time of adoption.

**Devotional activity in private.** Around 93 percent of the respondents showed that they spent time in private for devotional activities for their spiritual development more than once a week. Thirty adoptive parents were asked to circle the appropriate response for the frequency of their private devotional activities among six examples: daily, three or four times per week, once a week, occasionally, hardly ever, and never. Fourteen respondents, nearly half of all respondents, indicated that they did devotional activities privately and regularly every day. Twelve respondents or 40 percent indicated that they personally had a time for devotional activities three or four times a week. Two respondents answered that they had a personal time for doing devotional activities once a week. One respondent occasionally spent a time in private on devotional activities. Only one respondent rarely had time for doing devotional activities.

**Miscellaneous.** On average, all the participants went to the church to worship at least three times a week. The corresponding churches of all the respondents ranged in size from small congregations, under one hundred, to mega-churches, over one thousand. Like the place of residence of the respondents, the churches of the respondents were located in big cities such as Seoul, Pusan, metropolises, and metropolitan areas. As a key member, almost all of the respondents worked voluntarily in various fields of the church such as a leader of a choir, a chanter, an accompanist, a Sunday school teacher, a Bible study group leader, a leader of a cell group, a worship team leader, and a volunteer in the
Sunday lunch fellowship.

**Adoption Ministers Characteristics**

The demographic survey instruments were distributed by email to the twelve ministers in order to draw the demographic data from them.

**Gender and age.** All adoption ministers who participated in the study were men. The instrument simply asked the question, “What is the range of your age?” Interestingly, all ministers who participated in the study were between forty and fifty-nine years old. Of all the pastors who answered the instrument, 7 of them were in the range of between forty and forty-nine years. Five respondents were between the ages of fifty and fifty-nine.

**Years of marriage and marital status.** The research questionnaire inquired about the adoption ministers’ married life. All adoption ministers who participated in the study were married and they had been married for eleven years or more. The instrument gave the respondents five ranges of years of marriage: one to five years, six to ten years, eleven to fifteen years, and over sixteen years. Almost all of the respondents, or ten respondents, had been married over sixteen years, and only 2 respondents indicated that they were in the range of between eleven and fifteen years. They answered the question, “How would you describe your marriage?” by saying that they were pleased with their marriages. Only one respondent answered that his married life was generally satisfying while the other respondents, 11 ministers, were strongly satisfied with their marriage.

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3This finding was taken from the sample who took part in the study, not a reflection of the average minister age in Korea.
**Theological education.** The educational levels of the research participants were high. All respondents indicated that they earned a degree more than the level of a master. The majority of the respondents, 10 ministers, earned an M.Div. or higher and 2 deacons who worked as a volunteer for adoption ministry had advanced degrees.

**Ministry position.** Among the 12 adoption ministers, 10 respondents were full-time ministers who were fully funded by their church while 2 respondents were deacons who worked as a volunteer for adoption ministry without any formal reward from their church. Among 10 full-time ministers, only one minister served his church in the role of a teaching minister. Three ministers filled the position of associate pastor and all the rest, 6 ministers, were serving their church as a senior pastor.

**Ministry experience.** All the respondents had longer than eleven years of ministry experience. One of 2 deacon ministers had between eleven and fifteen years of ministry experience, and the other had over sixteen years of ministry experience. In the deacon ministers’ case, their ministry experience was confined to adoption ministry. One of the 10 full-time ministers had between eleven and fifteen years of pastoral experience, and the other 9 had over sixteen years of pastoral ministry experience, including adoption ministry experience. Five in 10 full-time ministers had at least sixteen but no more than twenty years of ministry experience. Four, the rest of the respondents, had over twenty-one years of pastoral ministry experience.

**Financial status.** Concerning the income of the 10 full-time ministers, excluding the 2 deacon ministers, 5 respondents answered that they got an adequate salary from their church for their family life. However, 6 respondents indicated that their
income was not adequate to make a living, and 2 of the 6 respondents even confessed that they could not live on such a mean salary. Actually, 2 in 10 respondents indicated that their monthly salary from their church was between 1,010,000 won to 2,000,000 won. The other 2 respondents indicated that their average monthly income was between 2,010,000 won to 3,000,000 won. Another 2 respondents indicated that their income averaged out at between 3,010,000 won to 4,000,000 won a month. Two of the 10 full-time ministers indicated that their monthly salary from their church was between 4,010,000 won to 5,000,000 won. Only 1 respondent earned a salary of more than 5,010,000 won.

**Adoption history.** As adoption ministers, 9 respondents adopted a child or children, but 3 did not adopt a child. Three in 9 respondents had adopted a child or children for one to five years, another 3 respondents had adopted a child or children for six to ten, and the last 3 respondents had adopted a child or children for eleven to fifteen. Of the 12 respondents, however, 3 indicated that they did not adopt a child. Interestingly, they served their duty well even though they had not actually adopted a child.

**Denominational background.** The research instrument also asked the 12 ministers the context of the church setting in order to elicit the reality of adoption ministry. When asked about denominational background, the vast majority of the churches, 11, the respondents worked for belonged to Presbyterian denominations,\(^4\) while only one church was Baptist.

\(^4\)There are many Presbyterian denominations in Korea. Twelve Presbyterian churches that participated in the research belonged to Presbyterian denominations as follows: HapDong, Koshin, HapShin, HapDongJungAng.
**Region of the church.** Most churches the respondents worked for were located in urban areas, including Seoul, several metropolises, and metropolitan areas. The largest portion the adoption ministers, 6 ministers, described their church was located in Seoul. Three ministers indicated that their church lay in a metropolis. Three churches stood in metropolitan areas around Seoul. Almost respondents described their ministry context as urban residential districts while only one senior pastor stated that his church was located in a rural area.

**Growth status of the church.** When the participants were asked to circle the fitting response to the growth status of the church during last five years among four answers: Growth, Stability, Doldrums, and Decline, eight respondents stated that they had witnessed quantitative expansion and qualitative growth in their church. Three ministers said that their church was stable. However, 2 respondents suggested a negative opinion about the life stage of their church: one minister confessed that his church was in the doldrums, and the other said that his church was on the decline during the last five years.

It is hard to explain the reality of adoption ministry in the churches the respondents worked for through descriptive writing because each church had its own set of unique and complex circumstances. In this respect, data displayed in table 7 illustrates well the reality of the adoption ministry of all the churches the respondents ministered to.

**Church history.** The average year of history of all the churches the adoption ministers worked for was thirty-one years. The oldest church, was established in 1960, among 13 churches with a corresponding adoption ministry had a history of fifty-five
years, while the youngest church was founded in 2011.

**Church size and budget.** When defining the size of the church as the number attending Sunday worship, the size of corresponding churches of the 12 adoption ministers was from fewer than 100 to more than 20,000. Three of the 12 churches were small churches that had fewer than 100 members, while 2 churches were mega-churches with an average weekly attendance of 20,000. The other 7 churches were middle or big-sized churches. Concerning the budget for adoption ministry, more than half of the respondents, 7 adoption ministers, indicated that the budget of the church was enough for the adoption ministry, while 5 respondents said that they were short of the budget for adoption ministry.

**Adoption ministry history.** The history of all the churches did not mean the history of adoption ministry in all churches. On average, compared to the history of the churches, the history of adoption ministry in the churches was relatively short. The average year of all churches’ history of adoption ministry was less than a decade. Of the 12 churches in the study, one church, established in 1988, first launched an adoption ministry twenty years ago. Interestingly, the history of adoption ministry in 3 out of the 12 churches that participated in the study was in keeping with the history of the churches.

**Adoptive families in the church.** Table 7 indicates that the number of adoptive families was not proportional to the size of the church. It is a fact that there are many adoptive families in the mega-churches, but the rate of adoptive families in the mega-churches was definitely lower than other small, middle or large churches. The 2 mega-churches had congregations of more than 20,000, but the number of adoptive
families was 45 and 38, respectively. In contrast, one church had 15 adoptive families even though the church had congregations of around 800. Despite a twelve-year history of adoption ministry, a church had 40 adoptive families.

Compared to the other churches, the 2 mega-churches had a relatively large budget, but the churches did not financially support adoptive families in the church. Strictly speaking, compared to the total budget, the amount of money for family ministry in the 2 mega-churches was insignificant.

Table 7. The reality of adoption ministry

<table>
<thead>
<tr>
<th>Initial of the church</th>
<th>The year of foundation of the church</th>
<th>The year of launching of the adoption ministry</th>
<th>The annual budget of the church</th>
<th>The number of adoptive families</th>
</tr>
</thead>
<tbody>
<tr>
<td>S</td>
<td>1960</td>
<td>2000</td>
<td>800,000,000</td>
<td>15</td>
</tr>
<tr>
<td>S1</td>
<td>1971</td>
<td>2012</td>
<td>1,700,000,000</td>
<td>3</td>
</tr>
<tr>
<td>S2</td>
<td>1971</td>
<td>2005</td>
<td>1,400,000,000</td>
<td>10</td>
</tr>
<tr>
<td>H</td>
<td>1977</td>
<td>2003</td>
<td>12,000,000,000</td>
<td>12</td>
</tr>
<tr>
<td>S3</td>
<td>1978</td>
<td>2006</td>
<td>70,000,000,000</td>
<td>9</td>
</tr>
<tr>
<td>S4</td>
<td>1980</td>
<td>2005</td>
<td>60,000,000,000</td>
<td>10</td>
</tr>
<tr>
<td>G</td>
<td>1986</td>
<td>2001</td>
<td>100,000,000</td>
<td>14</td>
</tr>
<tr>
<td>M</td>
<td>1988</td>
<td>1989</td>
<td>1,200,000,000</td>
<td>20</td>
</tr>
<tr>
<td>N</td>
<td>1995</td>
<td>2011</td>
<td>10,000,000,000</td>
<td>4</td>
</tr>
<tr>
<td>S5</td>
<td>1998</td>
<td>1999</td>
<td>5,000,000,000</td>
<td>16</td>
</tr>
<tr>
<td>H1</td>
<td>2009</td>
<td>2010</td>
<td>40,000,000</td>
<td>5</td>
</tr>
<tr>
<td>S6</td>
<td>2011</td>
<td>2012</td>
<td>50,000,000</td>
<td>3</td>
</tr>
</tbody>
</table>

**Atmosphere of adoption ministry.** When asked about the atmosphere of adoption ministry in their church, almost all of the respondents praised the atmosphere of adoption ministry in their church. Of the 12 ministers, 5 had a “very good” opinion of the atmosphere of adoption ministry in their church. Six adoption ministers, nearly half
indicated that the atmosphere of adoption ministry in their church was good. Only one respondent answered “fair” to the question.

**Interview Description with Research Sample: Pertaining to Research Question**

As mentioned before, two groups of participants took part in the interviews: 30 adoptive parents and 12 ministers in charge of adoption ministry. Like the demographic survey instrument, the interview questions were also drawn up differently for the two groups. The interview questions for the two participant groups were written on the basis of five sub-questions. The five sub-questions formed the basis for the findings in the study in order to draw out the answer of the primary research question.

The first interviews were done in the form of a written interview by email, and then follow-up interviews were done by email or telephone for participants with whom I needed to talk more about their response. It was assumed that the interviews would result in responses that reflected the participants’ actual perspectives on adoption and adoption ministry in their adoptive family life and their field of adoption ministry. Much of the collected data was descriptive in nature, due to the form of interviews. As space does not permit me to record all interview transcripts from the participants, this section displays selective interview transcripts or transcript extracts, having a close relation with the five sub-questions. In order to find the answer to the primary research question, the current section presents an analysis of the data through the five sub-questions.

**Sub-Question 1: Biblical View of Adoption and Adoption ministry**

All the participants, 30 adoptive parents and 12 ministers in charge of adoption
ministry, were asked inquiries that related to the question, “What is the understanding of the biblical view of adoption and adoption ministry in Korean churches?”

**Interviews with adoptive parents.** As mentioned before, 8 respondents adopted a child or children because of their physical problem such as infertility. As for sterile couples, the majority of the respondents had received in-vitro fertilization (IVF) in order to have a baby. In this process, they had experienced physical, financial, and emotional hardships. It was only after much frustration and failure that they began to turn their attention to adoption. Needless to say, the main reason for adoption for them was their sterility. They revealed the main reason why they decided to adopt a child in the following statements:

Over the past fifteen years I made an effort to have my own baby. I was terribly depressed by my repeated failures with IVF. The consistent failure of IVF has taken a toll on my body and mind. After all, I definitely abandoned my attempt to bear a baby. I could not but restore my poor constitution. While I restored my health, I had a sudden urge to nurture a child. Therefore, I adopted my daughter. (Kyong-sook)

When I married, I was forty-eight years old. At that time, I had reached menopause. My husband and I decided to adopt a child if I did not conceive even after praying for one year. (Kyong-ah)

After being diagnosed with infertility, I thought it would be good to have a baby in my home. (Myung-sook)

The first reason I adopted was infertility. The second was an advice from other adoptive parents. (Min-hee)

Their motive of adoption as infertility could be misleading because one may say these parents adopted a child as a substitute for their own lack of children.

Yet, the other adoptive parents who had both a biological child (ren) and an adopted child (ren) had various reasons for adoption as follows:

First of all, I wanted to have a fourth child. Actually, I gave birth to all my children
by Caesarean section. When I delivered my third baby, I had a tubal ligation operation of birth control. Having a fourth baby meant I would have had to undergo an abdominal operation first in order to restore my Fallopian tubes for conception. And then, I would have had to have a C-section again to give birth to my baby. Consequently, I decided to adopt a child. Second, as a Christian I thought that my life was not different from non-Christians’. I wanted to be a good example of Christian life to others. After careful consideration, I concluded that it was not good to have two surgeries to have my fourth kid. Third, I adopted my fourth kid in order to better serve God. I hope I will be able to say that I have gained more talents when I will stand in front of God. (Sang-mi)

I was motivated by the preaching about adoption from the senior pastor. Besides, the atmosphere of my church inspired congregations to adopt a child. Most of all, God made me think about adoption and practice adoption. (Sung-chul)

Three families who had adopted a child from unmarried mothers were already present at my church. After seeing the families, I had decided that I was going to adopt a child. (Mi-young)

I directly asked adoptive parents who participated in the study a question, “What do you think about the biblical meaning of adoption and adoption ministry?” The majority of the participants answered that God commanded to care for widows and orphans in the Bible. Most adoptive parents said that God adopted us as His children through Jesus Christ. As an adopted child of God, all Christians have to care for orphans. This order is not only our fundamental attitude as a Christian but also an action that God loves.

In particular, an adoptive mother directly pointed out “genetic idolatry” in the desire to have her own kids. She said,

When I adopted, I was studying the book of Ephesians in the church. Through the verse, “and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things” (Eph 3:9), I realized that we were obsessed a desire to give birth to our own baby who completely inherits our genetic traits. In God’s view, our desire to have own baby was definitely useless. When I delivered my three kids, I could not make any decision for my own kids,

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such as gender, looks, health, temperament, etc. Everything was God’s grace and the result of the providence of God. Therefore, I was able to believe that God would send me a suitable child for my family when I adopted my fourth child. (Sang-mi)

Interestingly, an adoptive father quoted Harry Holt, the founder of the Holt Children’s Services, Incorporated (HCSI), as saying, “Every child deserves a Home of His Own.” He said that this saying had much meaning and faithfully reflected his thoughts about adoption. Unfortunately, 17 parents, more than half of all the participants, never heard or learned the biblical meaning of adoption and adoption ministry in the church.

All the adoptive parents were asked the question, “What do you think is the best way to learn about adoption and adoption ministry in the church?” The responses to the question were various, but the greatest number of responses mentioned preaching. Eighteen parents said that preaching about adoption was the best way to learn about adoption. In addition, adoptive parents regarded an adoption seminar or conference, a presentation about an exemplary adoptive family, a Bible study, and a lecture by an expert as excellent ways to learn about adoption.

**Interviews with ministers.** As mentioned from the demographic survey, 9 among 12 ministers adopted a child (ren), but 3 did not adopt. Two of the 3 ministers as a senior pastor have been leading adoption ministry for a minimum of fifteen years or longer in their churches. Like adoptive parents, the 12 ministers were also asked the same question, “What do you think about the biblical meaning of adoption and adoption ministry?” Most of ministers’ responses had contents about biblical perspectives on adoption and adoption ministry in chapter two. A pastor responded as follows:

The Apostle Paul said that “He predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will.” (Eph 1:5) God adopted us with his pleasure and will, not with his compassion. Then, we have to give our mind
to the word of Jesus, “I have set you an example that you should do as I have done for you.” (John 13:15) In short, there are two main themes in our adoption. First of all, we should be able to discern between pleasure and compassion when we decide to adopt a child. In addition, we have to serve others, orphans, through the means called adoption because Jesus did. (Seung-chul)

Another pastor correctly pointed out the meaning of family in the Bible:

The family in the Bible is not blood ties centered, but relationship centered. We have to know the fact that we are adopted through grace (Rom 8:15). If we correctly recognize our identity as an adoptee, we cannot regard adoption as a special deed. In the Bible, Christians were called “members of God’s household” (Eph 2:19). Becoming a Christian means to be a member of God’s family. Christians live together as a household of God’s family, even though they do not have any blood ties relationship. Jesus taught us the biblical view of family beyond biological kinship. “For whoever does the will of my Father in heaven is my brother and sister and mother” (Matt 12:50). (Byoung-hoon)

One response a deacon minister gave was interesting:

Jesus was one who was an adoptee. Joseph adopted Jesus. In fact, Joseph did not think about adoption, but God forcefully commanded Joseph to adopt Jesus. As a result, Mary could be the Virgin Mary and Jesus could be born. (Sang-won)

Almost all of the ministers answered with one voice that becoming Christians meant that God adopted His children and this doctrine implied the biblical concept of adoption.

The 12 ministers were asked the question, “What do you think is the best way to teach congregations adoption and adoption ministry in the church?” Like the adoptive parents, most ministers indicated that the sermon about adoption was the best way to teach the congregation. Several associate pastors said,

I think that an adoption seminar or a conference with exemplary adoptive parents may be a good way to let the congregation know the meaning of adoption and adoption ministry. The problem, however, is that most congregations will be absent from the event, except for some people who are interested in adoption. Therefore, I think that a senior pastor should have an interest in adoption first due to the nature of Korean churches. And then, there may be a better way, but preaching by a senior pastor is the best way I know to teach a congregation the biblical and theological meaning of adoption. (Dong-guen)

The sermon is the most convincing method to teach a congregation because a
congregation can reach a definite decision by the word of God. An adoption seminar or conference is effective only for some people who are concerned about adoption. (Dae-sung)

In addition, adoption ministers referred to Bible study, and to a presentation about an exemplary adoptive family.

**Sub-Question 2: Adoption Culture**

The 42 participants answered several questions that were asked in order to draw out answers about the research question, “What are the attitudes and perceptions among church members regarding adoption and adoption ministry in local churches in Korea?”

**Interviews with adoptive parents.** What do the adoptive parents think of the interrelation between Christians and adoption? Even if all the respondents were Christian adoptive parents, not everyone agreed with the proposition, “Christians have to adopt a child.” In the interviews, a total of 11 participants remained negative regarding this proposition. They said as follows:

I disagree with the thought. I think that non-Christians would want to adopt and Christians might not want to adopt. (Sun-young)

It makes no sense to adopt a child because of being a Christian. (Eun-sook)

I do not agree with the opinion because adoption is not an implement of faith as part of Christians’ daily lives. The idea that Christians have to adopt is equivalent to say that we should give birth to a baby because we are Christians. Adoption is just another way to have a son or daughter. (Kyung-sook)

This idea may be legalistic. (Mi-young)

However, the overwhelming statement from each of the respondents was that churches should start works of adoption ministry, excluding only one adoptive mother.
She said,

Like other various ministry styles in the church, adoption ministry should be a result which naturally flows from the change of the circumstances in the church. For example, if the number of adoptive families is growing in the church, the church will naturally begin to work for adoptive families. (Min-hee)

It was a shared opinion that the promotion about adoption, “Christians have to adopt a child,” should not be the ultimate goal of adoption ministry in the church.

Particularly encouraging in adoption was that the bulk of respondents heard encouraging and supportive comments including sincere concern from their friends, family members, neighbors, and church families, Jin-hee, Ye-jin, Hye-jin, and Eun-ah described their experiences as follows:

Many people around me congratulated my decision. In particular, my wife and I were all the more delighted because my parents were very supportive of our decision. Actually, my wife and I had not expected their encouragement. (Jin-hee)

Many people asked me, “Why do you ask for trouble?” when I spread my decision around. However, all of them heartily encouraged me after hearing my strong desire for adoption. (Ye-jin)

My husband’s family members strongly disagreed with my decision because of Confucian family traditions. After the adoption, however, my parents-in-law opened their hearts to my adoptive child and loved her. At first my co-workers wondered about my adoption, but after seeing how my kid lived happily at home, they got rid of their prejudice against adoption and adopted children. (Hye-jin)

Most people around me, family members, church members, neighbors, and friends, said to me, “You did a good deed.” I know that adoption is by no means praiseworthy, but most people still thought that adoption certainly is not a deed for everyone. (Eun-ah)

According to the participants’ experiences, many people in Korea, including Christians, still regard adoption as an unusual work and as an act that required a lot of courage.

Adoptive parents also had this notion before adoption. The majority of adoptive parents who participated in the study confessed that they felt uneasy before adoption. They felt
some ambivalence towards adoption because they might experience that adoption does not meet their expectations or their resolution might be shaken after adoption. To sum up, they experienced anxiety before adoption. Nurturing a child was the biggest concern for most adoptive parents. They said with one voice that they were afraid of caring for an adoptee. They were not sure how to raise the adoptee(s) well like their own child(ren) without any bias. The majority of the participants delightfully answered that the moment they saw the adoptee, their anxiety completely disappeared.

The participants were questioned about the key person for adoption ministry in the church, “Who should play a key role in adoption ministry?” The responses of the adoptive parents were three: the senior pastor, adoptive parents, and both the senior pastor and adoptive parents. In total, 15 adoptive parents responded that the senior pastor should play a key part in adoption ministry. Nine adoptive parents indicated that adoptive parents were the most important people for adoption ministry. One of the 9 adoptive parents commented that only adoptive parent had an interest in adoption ministry (Seung-hwan). Six adoptive parents, the rest of the respondents, indicated that both the senior pastor and adoptive parents had to play a key role in adoption ministry together.

**Interviews with ministers.** Nine ministers answered yes to the question, “Do you agree with the proposition that Christians have to adopt a child?” Three ministers answered that Christians had to actively adopt children because adoption absolutely involved gospel and mission. Ki-woong, senior pastor of a small church and father of three adoptees, replied as follows:

I definitely agree with the proposition. Adoption is not only a method to solve a social problem, but also part of God’s covenant through Jesus Christ. Besides, from an evangelical standpoint, Christians should join adoption and the church should
take the lead in adoption. (Ki-woong)

One of the 3 ministers who did not agree with the question described their opinions well enough: “Adoption depends on one’s individual decision because all Christians have not only different living and financial conditions, but also different measure of faith” (Kyoung-min). However, those 3 ministers added one disposition, namely an open mind toward adoption, to their negative opinions about the question. Deacon Minister Kyung-min continued, “But even so, all Christians have to be much more open-minded about adoption because of the doctrine of adoption: God adopted us” (Kyoung-min).

Of the 12 ministers, only 2 ministers disagreed with the premise, “The church should begin adoption ministry.” For example, Ministers Seung-chul and Sang-won described their views as follows:

The church needs not put adoption ministry in the statutory form. Adoption ministry should occur naturally in the church. Over time, adoption ministry must be a natural consequence of changes of circumstances; for instance, the number of adoptive families in the church will naturally increase if the church grows. Therefore, the most important thing is that the leaders of the church should preemptively create the culture of adoption ministry in the church through education, publicity, and guidance. (Seung-chul)

It is not good that the church begins adoption ministry officially. The church should play a role as a supporter to help adoptive families in the church and act as a mediator between adoptive families and adoption agencies. If the church begins adoption ministry officially in order to promote adoption in the church, the negative aspects outweigh the positive. For example, today, social welfare facilities that were established by the church have become hotbeds of corruption and irregularities. (Sang-won)

Yet, almost all of the ministers who took part in the interview responded positively toward adoption ministry in the church. They said that adoption ministry was a good method not only to overcome the prejudice against adoption, namely Confucianism, in Korean society but also to serve the underprivileged. Being a new parent of an
abandoned child or orphan was in line with the doctrine of adoption, the truth that God adopted His children in Christ. Pastor Dae-sung, adoptive father of two children, emphasized the importance of adoption ministry:

I am just sorry that the church started getting interested in adoption ministry so recently. Adoption is entirely compatible with Christians’ faith and practice. Above all, Christians have to know the fact that the church is one family. Adoptees are not others’ kids, but our lovely children in the church family. (Dae-sung)

All the ministers were also questioned about the central person for adoption ministry in the church, “Who should play a key role in adoption ministry?” Of the 12 ministers, 8 ministers answered that the senior pastor was a key person in adoption ministry. Two ministers said that adoptive parents must play a key role in adoption ministry. One minister responded that all church members must play a central role in adoption ministry, and the other one minister’s response was that both the senior pastor and adoptive parents should play an important role in adoption ministry.

Sub-Question 3: Actual Difficulties of Adoptive Parents

In the interviews, the participants were asked about actual problems related to adoption in their adoptive family life and adoption ministry. The answers of the participants were directly related to the research question, “What are representative problems of adoptive parents in adoptive family life in Korea?”

Interviews with adoptive parents. Did adoptive parents always feel satisfied with their decision about adoption? I asked without preamble, “Have you ever regretted your adoption?” Consequently, 4 respondents carefully revealed that they had regretted their adoption before. Adoptive mother Hyun-hee said,
My first daughter went through five months of emotional adjustment after she came to my home. Because of my daughter’s separation anxiety disorder the period of adjustment was so torturous for me. At that time, I thought I made an awful blunder. I wasted time and energy on a pointless thing. But my daughter’s condition gradually improved as she grew up. (Hyun-hee)

Adoptive mother Eun-young described her experience,

I showed penitence for adoption when I told my daughter about the secret of her birth. My daughter’s look of dismay and disappointment struck me. In addition, I felt sorry about the adoption during economically difficult times. This is because I felt sorry for my daughter. If wealthy parents had adopted my daughter, she would have been able to do what she wanted to do. (Eun-young)

Adoptive father Seung-hwan had recently regretted his adoption because of the difficulty of child-rearing. He said, “Recently, my son would not listen to me and often did weird things to confirm my love for him” (Seung-hwan). However, what is certain is that all adoptive parents who took part in the study uniformly stated that their family has undergone a complete change, but the change was very positive.

As mentioned in chapter 2, however, adoption can be described as a lonely life with a series of hardships because adoption is a lifelong process. The first finding that was uncovered in the interviews was that adoptive parents had faced difficulties since they had decided to adopt a child. If either a husband or a wife thought about adoption, he or she first had to tell his or her spouse his or her opinion about adoption. If his or her spouse did not agree with adoption, he or she had to persuade his or her spouse. Sometimes, it took so long time to persuade his or her spouse to agree with adoption. Adoptive mother Myoung-sook said, “When I decided to adopt, my husband absolutely objected to my decision. I waited for one year hoping that he might change his mind. My husband and I had a long talk about adoption for this period” (Myoung-sook).

Especially, some adoptive parents faced immediate opposition from their
parents who were set on keeping the Confucian tradition, the prizing of biological kinship and blood tie. The interview with adoptive mother Mi-sook highlighted the opposition from the seniors of her family:

I had experienced the dissolution of adoption because my parents seriously disagreed with my adoption. In order to adopt, after all, I could not but lie to my parents that I served as a foster mother after the adoption. (Mi-sook)

Of course, her case was very rare, but it is a clear fact that most adoptive parents definitely experienced intense or weak opposition from the seniors of their family.

After overcoming opposition to adoption, adoptive parents still faced difficult times. This is because adoptive parents had to nurture their adoptee(s). First of all, 15 adoptive parents, half of the participants, wanted their child to get counseling from an expert. According to some of the adoptive parents, many adopted children seemed to be disturbed emotionally from time to time. For example,

After knowing about her adoption, my daughter was apt to shed tears blindly because of a feeling of uneasiness that she might part from me. And what’s worse, she got a tic disorder. In order to cure my daughter’s symptoms, my husband and I first convinced my daughter that our relationship remained unchanged. And then my daughter experienced play therapy. Through the play therapy my daughter’s symptoms have improved much. (Eun-young)

During the first four years since my daughter came home, she would wake up and cry every night after being asleep for one or two hours without knowing that she was crying. I did not get enough sleep during the first four years. To see my daughter crying every night, sometimes it made my heart hurt and sometimes it made me angry. (Mi-young)

One mother stated that she had not experienced any difficulty of adoption yet, because her adoptive daughter was a toddler. However, she had already recognized an indication of emotional turmoil from her daughter. She said, “I am keeping a close eye on my daughter because I frequently saw my daughter feel anxiety” (Myoung-sook).

Adoptive parents also wanted financial assistance. Fortunately, most adoptive
parents did not spend much money to complete their adoption process in Korea. Of the 30 adoptive parents, only 8 parents who adopted before 2007 had to pay about 2,000,000 won to an adoption agency. Two of the 8 parents said that their church paid the money for them instead. Twenty-two parents, the rest of the respondents, with differences of degree, spent money only on transportation expenses. The real difficulty for adoptive parents was the budget for bringing the child up: childcare expense, psychotherapy, medical costs, and education. Mi-young had to leave her child with a babysitter due to her job. She said,

I have financial difficulties because I have three children. I really want to unburden of educational costs for my children. Fortunately, I got 200,000 won per month from the government for my daughter’s psychological therapy, but that is not enough. (Mi-young)

Another difficulty for adoptive parents’ was the absence of mentors or helpers whom they could ask for advice and share their troubles with about being an adoptive parent. Most adoptive parents who participated in the study had heard the prejudiced advice from others, such as “Never let your child know about the adoption” (Kyung-hwa). Therefore, adoptive parents usually associated with other adoptive parents and shared diverse information about adoptive family life with each other. Besides the four adoptive parents who did not respond, 21 parents answered that they received practical advices or help from other adoptive parents. Further, almost all of the adoptive parents regarded adoption agencies, MPAK and HCSI, as the most effective helpers. Only 5 adoptive

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6Since 2007, the Korean government defrays the cost of adoption for adoptive family to promote more domestic adoption rate.

7Children’s education costs parents, including adoptive parents, no small money nowadays. Officials from Statistics Korea said a major reason behind the decreasing birth rate was growing child care costs and delayed marriages.
parents merely asked ministers or church members to pray for them or requested financial aid. In short, most adoptive parents did not want to share their personal problems, related to adoption, with non-adoptive people, even ministers. Adoptive parents explained their real life as follows:

When adoptive parents confide their concerns about their adoptive family life to non-adoptive parents, non-adoptive parents may have negative perceptions toward adoption. In many cases, therefore, adoptive parents tell other adoptive parents about their problems. Hence, the church or ministers should give adoptive parents sincere support and encouragement and listen to adoptive parents. (Kyung-sook)

When I had a lot of agony before adoption, I needed a sympathetic ear, but I was not able to meet the person around me. Actually, I told a pastor about my anguish of heart, adoption. I have not been able to talk with him anymore, however, as he thought of adoption negatively and told me that if I prayed I would become pregnant. (Hyun-mi)

I did not expect any proper support from ministers for my problems. I still wonder whether a minister can certainly see what I mean. (Jung-ah)

I do not want to seek help from ministers because it seems that ministers in my church have negative thoughts about adoption. (Hye-won)

This response provided evidence that many adoptive parents did not typically receive help from the church.

**Interviews with ministers.** All of the adoption ministers discussed practical difficulties of adoptive parents that they had learned about because they worked with adoptive families. Nearly all the ministers had broader perspectives about the problems of adoptive parents than the views of adoptive parents who participated in the study because of their various experiences as a minister. In the interviews, the ministers who participated in the study broadly and specifically described what the adoptive parents’ practical difficulties were. For example,
There was a high incidence of the emotional or physical problems as adopted children got older. Adoptive parents used to say that it is difficult to meet other adoptive parents around them. Adoptive parents spoke seriously about the absence of mentors or helpers. Financial problems cannot be ignored either. In addition, most adoptive parents were worried over the future, in particular, an identity crisis in adolescence. (Kwang-min)

Pastor Dong-guen, an associate pastor in a mega church, depicted the problems of adoptive parents well as follows:

The first problem is adoptive parents’ guilty conscience. When adoptive parents meet natural problems with parenting, they tend to think that the problems are caused by the fact that, they are not biological parents. This guilty conscience was the hardest problem that most adoptive parents experienced. Second, financial trouble and child rearing costs, including educational expenses, are also a problem for adoptive parents. It is also a problem that many adoptive parents do not know the bibilical perspective on adoption. Therefore, they do not understand the true value of their adoption. Lastly, the adoptive parents’ problem is others’ eye and prejudice as well as too much interest. Too much interest in adoptive families is also as problematic as a prejudiced view against adoption. (Dong-guen)

It was natural that these typical problems of adoptive parents or families were closely related to the development of adoption ministry programs in the church (see table 8).

**Sub-Question 4:**

*Adoption Ministry Programs*

To answer the question, “What are common factors of adoption ministry programs in local churches in Korea?” the interviews asked the 30 adoptive parents the question, “Does your church have a program for adoptive families?” The 12 adoption ministers were directly asked the question, “What are the representative programs of your church in order to help adoptive parents?”

**Interviews with adoptive parents.** As mentioned before, the 30 adoptive parents consisted of two groups: 11 adoptive parents who were present at churches that carried out adoption ministry and 19 adoptive parents who attended churches that did not
have any special interest in adoption ministry. To begin with, all the participants
evaluated adoption ministry in their church. Among the 30 adoptive parents, 10 parents
gained a positive view of adoption ministry in their church, and 5 parents took a neutral
attitude. However, the other 15 adoptive parents gave a negative rating to adoption
ministry in their church. Fourteen of the 15 parents stated that adoption ministry of their
church was very poor. One of them said, “Please do something for us. Please” (Min-hee).
Her comments would seem to indicate that she never received any proper and practical
support from her church.

Consequently, only 11 adoptive parents replied to the question, “Does your
church have a program for adoptive families?” According to their answers, typical
programs for adoptive families were a banquet given on a baby’s first birthday, adoptive
family meetings, an Adoption Day (May 11) event, an adoption festival, celebration,
adoptive parent counseling, caring for an unmarried mother community, involvement in
adoption-related events, association with other churches, family worship for a new
adoptive family, and so on. One of them expressed the atmosphere of the church, “There
are seven adoptive families in my church. The senior pastor of my church has an interest
in adoption and has sponsored MPAK in the name of the church” (Hyun-hee). To sum up,
the 11 adoptive parents, with differences of degree, got proper and practical help from
adoption ministry programs in their church.

**Interviews with ministers.** Twelve churches the respondents worked for had
various adoption ministry programs for adoptive families. Table 8 illustrates well various
adoption ministry programs in each church the respondents ministered to.
Table 8. Adoption ministry programs

<table>
<thead>
<tr>
<th>Initial of the church</th>
<th>Adoption ministry programs</th>
</tr>
</thead>
<tbody>
<tr>
<td>S</td>
<td>Adoptive parent counseling, Adoptive family meeting, Caring for an adoptive family, Open the church for adoptive parents who live in the same local area</td>
</tr>
<tr>
<td>S1</td>
<td>Adoptive family meeting quarterly</td>
</tr>
<tr>
<td>S2</td>
<td>Personal counseling, Introduce adoption agencies to potential adoptive parents, help adoptive families join the adoptive family meeting</td>
</tr>
<tr>
<td>H</td>
<td>Special lecture on adoption, Adoptive family meeting, Adoptive family worship, Adoptive family retreat, Adoptive family picnic, Adoptive family field trip</td>
</tr>
<tr>
<td>S3</td>
<td>Adoptive family worship and meeting, Adoptive parent counseling, New adoptive family counseling and caring, Finding out potential adoptive parents, Potential adoptive parent counseling, Voluntary service at adoption agencies, Caring for the unmarried mother community, Involve in adoption-related events, Plan adoption-related events, Contact with adoption ministry team in other churches</td>
</tr>
<tr>
<td>S4</td>
<td>Adoption seminar, Adoptive family retreat, Involve in adoption-related events sponsored by adoption agencies</td>
</tr>
<tr>
<td>G</td>
<td>Adoptive family meeting, Educate pre-adoptive parents before adoption</td>
</tr>
<tr>
<td>M</td>
<td>Preaching about bioethics, Educate regularly congregations about life, Prayer meeting for adoption, Infertile couple counseling, Adoptive family’s testimony, Adoption festival, Contact with other adoptive families from outside, Adoptive family camp, Special lecture on adoption by an expert from outside (MPAK and HCSI)</td>
</tr>
<tr>
<td>N</td>
<td>Adoptive family meeting quarterly, Giving gifts on birthday, Children’s day, and Christmas, Giving a monetary gift for a new adoptive family</td>
</tr>
<tr>
<td>S5</td>
<td>Promote adoption, Support adoptive family, Caring for a new adoptive family, Pre-adoptive parent counseling, Present adoption to congregations</td>
</tr>
<tr>
<td>H1</td>
<td>Potential adoptive parent counseling, Adoption seminar, Adopted children camp, Caring for single mother, Reception for a new adoptive family</td>
</tr>
<tr>
<td>S6</td>
<td>Local adoptive family meeting quarterly, Adoption seminar, Adoptive family new year meeting, Adoptive family picnic, Presentation about an exemplary adoptive family, Adoption Sunday, Adoption day event, Adopted children camp, the year-end party</td>
</tr>
</tbody>
</table>

Of course, these programs produced visible and invisible results in those churches and the results were definitely positive and optimistic. What is certain is that the adoptive families were increased at the church (see table 7).\(^8\) However, the epochal and inspiring

\(^8\)According to the interview, there was no adoptive family in Pastor Kim’s church, except for Pastor Kim’s family. Actually, there was one adoptive family in his church several years ago, but the family moved. However, his adoption ministry was energetic. Pastor Kim said, “My wife and I did pre-adoptive couple counseling for last ten years. My wife and I met almost fifty couples and talked with them about adoption during the period. In conclusion, almost all of the couples adopted a child.”
result of adoption ministry was that invisible change occurred in the church. The majority of the ministers described that the change in the perception of adoption was the most valuable result. Pastor Dae-won clearly reported the invisible change in his church as follows:

There was less prejudice toward adoption and adoptees in the church. Almost all of the church members began to treat adoptees the same as they did biological children. The fields of ministry had broadened to a single mother care ministry and young offender ministry because congregations’ attitudes toward the socially weak, the alienated, and the abandoned children had changed significantly through adoption ministry. (Dae-won)

Adoption ministry created an adoption culture in the church. Adoption minister Seung-chul described the adoption culture, “We naturally talked about adoption in the church. The atmosphere of my church was that anybody was able to adopt a child” (Seung-chul).

To sum up, adoption was not regarded as a special thing anymore in the church the respondents worked for.

Sub-Question 5: Gaps Between Needs and Practice

The last question is, “What are the gaps, if any, between adoption ministry programs and adoptive parents’ practical needs in Korean churches?” Strictly speaking, there is no gap between adoption ministry programs and adoptive parents’ practical needs. The 30 adoptive parents experienced physical, financial, emotional, and cultural difficulties. They wanted to receive proper help from the church in order to overcome the problems.

It is true that adoption ministers want to help adoptive parents throughout adoption ministry programs. However, adoption ministry programs go far beyond typical methods to support adoptive parents. Knowing about the purpose of adoption ministry
would be the best answer to the question about the gap between adoption ministry programs and adoptive parents’ needs. To know the purpose of these adoption ministry programs, I directly asked the 12 ministers the question, “What is the goal of adoption ministry in your church?” The ministers presented the purpose of adoption ministry in their church as follows:

There are four goals for adoption ministry in my church: The first goal is to inform all members of the congregation about the necessity of adoption and the tenor of adoption ministry. The second is to give pre-adoptive parents an education about adoption, and to help them better prepare for adoption. The third is to promote active fellowship between adoptive families. The last goal of adoption ministry is to serve adoption agencies as a sponsor or volunteer. (Kyoung-min)

Since my church was planted, the slogan of my church has been “a church that was adopted as God’s people.” The goal of adoption ministry is to make congregations experience the adoption culture through Bible study, an adoption seminar, and adoptive family meetings. As adopted children of God, Christians have to encourage adoption and fight against the prejudice toward adoption. (Dong-soo)

Encourage open adoption in the church through the promotion of the necessity of adoption. Make a community for adoptive families in order to help adopted children grow well without any prejudice about adoptees. Provide information on child-rearing to adoptive parents in order to help adoptive parents nurture their adopted children well. Support adoption agencies and single mothers. (Dea-won)

The responses from the 12 ministers were various due to the setting of each church. However, the majority of the ministers described that the most common and practical goal of adoption ministry was to generalize adoption, starting from inside the church to the Korean society. Therefore, it is possible to conclude that there is no gap between adoptive parents’ practical needs and adoption ministry programs.

**Summary of Findings**

The demographic data from the 30 adoptive parents served to grasp the circumstances of adoptive parents who took part in the study. The majority of adoptive
parents who participated in the research can be characterized as the mid-economic class or higher in Korea and as a faithful Christian. The data collected from the interviews revealed the fact that most adoptive parents understood well the biblical, theological, and practical meaning of adoption as a faithful Christian whatever their reason for adoption. Of the 30 adoptive parents, all the adoptive parents who attended an adoption ministry church had heard or learned the biblical concept of adoption from a minister in their church, but some adoptive parents who went to a church that did not have any special interest in adoption ministry had learned the biblical meaning of adoption from the person outside of the church, such as the adoption agency, or had studied biblical adoption by themselves. Almost all of the adoptive parents have continually experienced various difficulties since they had decided to adopt. Some of them regretted their adoption. Therefore, all adoptive parents hoped very much that they may have help from others who can understand the adoptive parents’ circumstances. Most adoptive parents heartily wanted the church to help adoptive families through various methods. According to the interviews, the senior pastor and adoptive parents must play a key role in making adoption culture in the church, but the adoptive parents thought that the senior pastor should lead adoption ministry in the church.

The demographic data from the 12 ministers in charge of adoption ministry served to grasp the circumstances of an adoption ministry church. Almost all of the ministers had over sixteen years of pastoral ministry experience, but their experience as an adoption minister was less than their pastoral experience. Most adoption ministers adopted a child (ren). They eagerly advocated adoption ministry because they regarded adoption as the proclamation of the Gospel. The churches that the ministers worked for
did not have a long history of adoption ministry. Above all, each church practiced adoption ministry in its own ways, various adoption ministry programs, according to its circumstances in order to help adoptive families. Strictly speaking, there is no standardized form of adoption ministry in Korean churches. It is no exaggeration to say that adoption ministry in Korean churches is in its infancy. The adoption ministers definitely experience some positive changes in their church since their church began adoption ministry. It is still hard to increase adoptive families in the church, however, even though adoption ministry changed the atmosphere of the church. Like the adoptive parents, the adoption ministers also thought that the senior pastor and adoptive parents must play a key role in making adoption culture in the church. However, the adoption minister also regarded the senior pastor as a leader of adoption ministry in the church.

**Evaluation of the Research Design**

The aim of this research has been to lay the foundation for establishing a model for adoption ministry programs to support adoptive parents effectively and successfully in the church. To determine the common elements of exemplary adoption ministry programs, the study employed the use of paper-based survey instruments: a demographic survey questionnaire and open-ended interview questionnaire. These two instruments were sent to 42 participants. The accompanying descriptions provide a reflective analysis of the strengths and weaknesses of the research methodology employed in this research.

This study developed in unexpected situations. The first was a very negative situation. When this study was first planned, I set up several target churches. At that time, I expected that many leaders in the target churches would participate positively in the
study. However, unexpectedly, almost all of the target churches and senior pastors did not respond to the introduction letter of the study in order to collect three purposive sample groups. The second unexpected state was that I was able to meet unexpected participants through an MPAK web site called www.mpak.org. I explained the purpose of the research and advertised that it is recruiting volunteers for the research on the MPAK web site. A sufficient number of adoptive parents and ministers expressed a willingness to participate in the study. They enthusiastically took part in the survey and interviews. Further, many of the participants expressed their genuine involvement in the study and encouraged me.

The strengths of the research method for this study were as follows:

1. This study was the classification of the participants: one was the adoptive parent group who attended a church that did not have any special interest in adoption ministry, another was the adoptive parent group who attended an adoption ministry church, and the other was the minister group who worked in adoption ministry churches at present. Each participant group had each perspective on adoption and adoption ministry depending on their personal circumstances. The various perspectives of the participants were much more helpful to determine exemplary adoption ministry programs to support adoptive parents in Korean churches.

2. The research instruments were the one of the strengths of the research method. For two different participant groups, 30 adoptive parents and 12 ministers who worked in adoption ministry churches, each instrument, the demographic survey instruments and the open-ended interview questions, was drawn up respectively based on the difference circumstance of the participants.

3. This study has been asking questions that closely related to the research subject.

4. The written interview allowed the participants to answer after due consideration, even though this method held constraints of time and space.

5. The follow-up interview was one of the strengths of the research. Through the follow-up interviews, the data that closely related to the research subject became more specific and clear.

Some of the weaknesses of this methodology lie in the fact as follows:

1. The demographic survey and interviews naturally produced a large amount of text-
rich data that needed to be categorized and analyzed. This huge volume of text-rich data included even trivial information that can be overlooked.

2. The form of the written interview did not allow me to personally observe the participants’ social cues, such as voice, intonation, and body language, during the interviews. It was very hard to get extra information through the written interviews.9

3. This method depending on the written interview had the weakness that I was not able to respond instantly to the participants’ uncertain responses that required an additional question.

4. Although there were facts in the participants’ opinion, they did not speak for all adoptive parents in Korea and adoption ministers in Korean churches.

5. The instrument did not reflect adoptees’ perspectives on adoption and adoption ministry.

6. Finally, an obvious weakness is that the instrument did not ask about the “Special Adoption Act” even though some adoptive parents and ministers seriously pointed out some problems with the law in the interviews. This was an intentional omission because deep divisions have surfaced again between adoptive parents who regard this law as the most serious obstacle to prevent adoption, and some other people who think that adoption forfeited children’s right to live with their birth mother.

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CHAPTER 5
CONCLUSIONS

The research problem mentioned in chapter 1 produced one research question with five sub-questions. Chapter 2 explored biblical, theological, and practical perspectives on adoption and adoption ministry. It also described the reality of adoption ministry in Korean churches. Chapter 3 explained the methodological design of the research. In chapter 4, the qualitative data analysis, collected from both the demographic data and the interviews, and the findings in light of the research question were presented. The current chapter presents the conclusions of the research. The conclusion chapter includes a brief review of the findings in light of the research question and the implications derived from the research, an exploration of applications grounded in the research findings, and suggestions for further research.

Research Purpose

The purpose of this study was to establish exemplary adoption ministry programs in order to successfully support adoptive parents who have experienced difficulties in their adoptive family life. The current research sought to explore what programs adoptive parents wanted the church to practice for them and what adoption ministry programs were typical in adoption ministry churches in Korea, to find factors of adoption ministry programs in common between adoptive parents’ desires for adoption ministry programs and adoption ministry programs’ practices in adoption ministry...
churches, and to define exemplary adoption ministry programs that to effectively help adoptive parents in Korean churches.

**Research Question**

The lines of inquiry for the research were established by stating the fundamental research question: What are the essential factors for adoption ministry programs that effectively support adoptive parents in Korean churches?

This research question will be accompanied by five sub-questions as follows:

1. How do Korean churches understand the biblical view of adoption and adoption ministry?

2. What are the attitudes and perceptions among church members regarding adoption and adoption ministry in Korean churches?

3. What representative problems do adoptive parents face concerning adoptive family life in Korea?

4. What factors do adoption ministry programs in Korean churches have in common?

5. What are the gaps, if any, between adoption ministry programs and adoptive parents’ practical needs in Korean churches?

**Interpretation of the Findings**

This research project has examined the responses, the demographic data, the written interviews, and the follow-up interviews from adoptive parents and ministers in order to find the answers to the research question. The project has found many significant factors for adoptive ministry programs. Each participant shared about various effective adoption ministry programs to help adoptive parents, and those programs were compared and analyzed. After that, four typical programs were selected from various adoption ministry programs. The essential factors for adoption ministry that came from the
analysis of the data are the senior the pastor’s firm commitment and education, counseling, mentoring, and financial support.

**Interpretation of Demographic Data from the Adoptive Parents**

The demographic data from the 30 adoptive parents served to grasp the circumstances of adoptive parents who took part in the study. According to the demographic data, the majority of the adoptive parents were satisfied with their marriages. They were highly educated people and were in stable regular careers. The higher education and stable jobs of the adoptive parents were closely related to their incomes. Almost all of the participants resided in Seoul, other metropolises, and metropolitan areas around Seoul and had their own house. Consequently, the majority of adoptive parents who participated in the research can be characterized as the mid economic class or higher in Korea. This data indicated the finding that adoption is closely related to adoptive parents’ financial abilities.

Some parents who took part in the study adopted children because they could not bear any children, but over 70 percent of the respondents adopted children even though they already had at least one biological child. That is to say, physical problems of the adoptive parents such as infertility can influence the decision to adopt a child, but physical problems cannot be an ultimate reason for adoption.

Christians’ lives reflect their faith (Jas 2:17, 18). In this sense, the majority of the adoptive parents can be characterized as very faithful Christians. This is because all the participants regularly went to the church to worship at least three times a week. Nearly the whole of the adoptive parents had a time for devotional activities for their
spiritual growth. In addition, they worked voluntarily in various fields in the church. This data about the life of faith of the adoptive parents revealed that adoption is closely related to adoptive parents’ spiritual growth.

**Interpretation of Demographic Data from the Adoption Ministers**

The demographic data from the 12 ministers in charge of adoption ministry served to grasp the circumstances of adoption ministry churches. According to the demographic data, the majority of the adoption ministers who took part in the study were highly satisfied with their marriages. Almost all of the adoption ministers, excluding 2 deacon ministers, had a formal theological education in evangelical theological seminaries in Korea. Their educational backgrounds in theological seminaries were related to their evangelical perspectives on adoption and adoption ministry. As an adoption ministry advocate, they regarded adoption as the proclamation of the Gospel.

The participants had more than eleven years of experience as a minister, but their pastoral experiences did not mean their careers as an adoption minister. The ministers had different financial circumstances. The financial status of the participants definitely depended on the budget of their church. According to the data, most ministers adopted a child (ren) even though they did not have enough financial resources. This data elicited the finding that there is more important thing than financial circumstances in adoption.

The demographic data revealed the fact that the churches that the 12 ministers worked for did not have a long history of adoption ministry. The number of adoptive families in the church was not so clearly tied to the church size, but the history of
adoption ministry was closely related to the number of adoptive families in the church. The atmosphere of adoption ministry in the church was also closely related to the history of adoption ministry. This information means that adoption culture is proportional to the years of the adoption ministry in the church.

**The Senior Pastor’s Commitment:**

Create Adoption Culture

Most churches the respondents work for or attend have a common motive for adoption ministry. In the interview, an adoptive mother shared her experience as follows:

My family is the first adoptive family in my church. It is not that way now, but most church families initially wondered about my adoption. Now, most church families not only have prayed for my family but also have shown their love and attention to my child. However, my church does not have an interest in adoption and adoption ministry. (Mi-young)

Church families’ attention to an adoptive family does not mean that the church will become an adoption ministry church. The most important factor is to create an adoption culture in the church. According to the interviews, adoption ministry in 7 of the 12 adoption ministry churches began with the senior pastor’s adoption. In consequence of the senior pastor’s adopting a child, most members of the church were deeply impressed and began to consider adoption seriously. Over time, church families began one by one to adopt children. Pastor Dong-guen described the history of adoption ministry in his church:

After the adoption of the senior pastor’s child, many church members gained new perspectives on adoption. Then, the congregation began to adopt one by one, and adoptive families gradually increased in number in the church. This change influenced the whole congregation, and the congregation expressed more interest in adoption, watching happy adoptive families in the church. (Dong-guen)

Even though the other 5 senior pastors had not adopted a child, they had a firm commitment to adoption ministry. Kyung-seok, an associate pastor in charge of adoption
ministry and adoptive father, introduced the first organizer of adoption ministry in his church as follows: “The retired pastor of my church was greatly interested in adoption ministry when he ministered as a senior pastor. To begin the adoption ministry, he engaged a pastor who adopted twins as a minister in the department for adoptive families in the church” (Kyung-seok). The reason the churches were able to begin adoption ministry was a common conception about the senior pastor’s role. In the interviews, the majority of the respondents indicated that the senior pastor was the most important person for carrying out adoption ministry in the church. Accordingly, adoption ministry is closely related to the senior pastor’s firm commitment to practice adoption ministry in the church. The senior pastor’s firm commitment to adoption ministry is the beginning of adoption culture in the church.

**Education about the Meaning of Adoption**

To begin with, sub-research question 1 was concerned with the education about adoption ministry programs in the church. The church should teach the meaning of adoption and adoption ministry biblically.

**Preaching.** The best way to let the congregation understand the meaning of adoption is preaching. According to the demographic data, most adoptive parents who took part in the study were very faithful Christians. Besides, they stated that the senior pastor was the key person for adoption ministry. Therefore, preaching about adoption by the senior pastor is the best way not only to teach the congregation about the biblical, theological, and practical meaning of adoption but also to create an adoption culture in the church. Preaching about adoption leads directly to Bible study.
**Bible study.** Bible study is a good method to teach the congregation the meaning of adoption. There are many verses in the Bible pertaining to adoption and adoption ministry. All the adoptive parents and ministers in the study provided reasonable evidence for their adoption or adoption ministry using various phrases of the Bible like the following:

He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing. (Deut 10:18)

A father to the fatherless, a defender of widows, is God in his holy dwelling. (Ps 68:5)

Learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow. (Isa 1:17)

While Jesus was still talking to the crowd, his mother and brothers stood outside, wanting to speak to him. Someone told him, “Your mother and brothers are standing outside, wanting to speak to you.” He replied to him, “Who is my mother, and who are my brothers?” Pointing to his disciples, he said, “Here are my mother and my brothers. For whoever does the will of my Father in heaven is my brother and sister and mother.” (Matt 12:46-50)

For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, “Abba, Father.” (Rom 8:15)

Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God’s household. (Gal 2:19)

Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, “Abba, Father.” (Gal 4:6)

He predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will (Eph 1:5)

Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household (Eph 2:19)

Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world. (Jas 1:27)

Bible study based on preaching about adoption is a highly effective method to enlighten
church members on adoption and adoption ministry.

**Adoption seminar.** Even if adoption seminars are limited in regard to the people they could reach for adoptive parents or pre-adoptive parents who already had an interest in adoption, their effectiveness has been proved through many cases. In adoption seminars, the churches that the adoption ministers worked for suggested exemplary cases of adoptive families to the congregations. For example, Pastor Ki-woong shared his successful experiences: “I held an adoption seminar called “Adoption class of Love” in 2007. Through the seminar, two new adoptive families have been born” (Ki-woong).

**Counseling**

According to the interviews, most adoptive parents hesitated to talk with non-adoptive people, including ministers, about their problems pertaining to adoption. This hesitation is because they believed that non-adoptive parents or ministers cannot understand their problems. For this reason, almost all of the adoptive parents who participated in the study got counseling from outside the church. According to the adoptive parents, most ministers also tended to hesitate to counsel adoptive parents for the same reason. In the interviews, however, some ministers were faithful to their duty for adoption ministry even though they did not adopt a child (ren), and they spent a lot of time counseling for adoptive parents. One adoptive mother said,

> While I completed the written interview, I recognized that I had searched for the answer for my problems outside the church due to only one reason that a pastor did not adopt. Actually I have talked about my problems with a pastor even though the pastor did not experience the problems, but I thought he would not understand my problems pertaining to adoption. (Hyun-mi)

Most ministers who took part in the study indicated that they helped adoptive parents
through their counseling. “The church or ministers should give adoptive parents sincere support,” one adoptive mother remarked, “and encourage and listen to adoptive parents” (Hye-bin). In short, successful adoption ministry programs for adoptive parents must include practical counseling programs.

**Adoptive Family Meeting: Mentoring and Identity**

In the interviews, the majority of the ministers that participated in the study suggested adoptive family meetings as a representative program of adoption ministry. In fact, nearly all adoptive parents stated in interviews that they had attended an adoptive family meeting either in the church or outside the church or both.

There are two key concepts underlying the adoptive family meeting. The first key concept is that adoptive parents were better able to understand other adoptive parents’ problems. Many adoptive parents get practical advice from other adoptive parents who have adopted earlier than themselves and this help is more effective than anything else. Adoptive parents who adopted earlier than others naturally played a role as a mentor in the adoptive family meetings.

The second key concept underlying adoptive family meetings was a potent sense of identity and unity. Through the meetings, adoptive parents are able to find out the fact that there are many other adoptive families around them. Adoptive parents could meet other adoptive parents who were in the same circumstances and talk about their difficulties together. In this process, adoptive parents’ negative emotions were appeased. The meeting helped adoptive parents build up a firm bond with other adoptive parents.
Financial Aid

In the interviews, all the participants were asked the question, “Most Korean people, including Christians, hesitate to adopt a child. What do you think is the reason?” The statements from the adoptive parents and ministers indicate that financial problems, along with Confucian beliefs—the prizing of biological and blood ties—play a role in the reluctance to adopt a child. In fact, most adoptive parents who participated in the study asked for financial support regardless of their financial conditions. Several adoptive parents definitely stated that they desired to adopt another child as long as financial conditions permitted. This thought of some adoptive parents was because it takes a great deal of money to nurture a child in Korea. Today, the Korean government is providing financial incentives to adoptive parents in order to promote domestic adoption, but that support was not enough to nurture a child.\(^1\) Financial difficulty is a looming problem that makes potential adoptive parents hesitate to adopt. Above all, growing education costs have become a typical obstacle to adoption. Education costs per household in Korea have been steadily climbing since the IMF (International Monetary Fund) crisis in 1997. A report by the OECD (The Organization for Economic Co-operation and Development) explains the financial burden of parents for children’s education in Korea as follows:

The annual public expenditure per student in Korea is below the OECD average. On average, Korea spent in 2010 USD $8,198 per student from primary to tertiary education, against the USD $9,313 of the OECD countries. However, expenditure per student increased significantly between 2005 and 2010: for all levels of education, expenditure increased by 39%, more than doubling the average increase across OECD countries for levels below tertiary (17%) and more than quadrupling the average increase for tertiary education (8%). At the tertiary level, Korea has made a significant effort, increasing public expenditure on tertiary educational

\(^{\text{1}}\)The Korean government has supported the monthly subsidy of 100,000 won for every adoptive family until the adopted child is up to 12 years old. Additionally, the government has contributed to the medical fees for all adopted children within the limit of 2,600,000 won a year.
institutions by 104 percentage points between 2000 and 2010 against an average increase of 35 percentage points for OECD countries.\textsuperscript{2}

Financial support for adoptive parents would be able to make adoption ministry more effective.

**Research Implications**

This section presents several significant implications that emerge from the analysis and interpretation of the research even though the study sample size was limited as to thirty adoptive parents and twelve adoption ministers.

**The Senior Pastor’s Leadership:**

**The Beginning of Adoption Ministry**

According to the precedent literature review, adoption ministry is closely related to church leadership.\textsuperscript{3} The interpretation of the research confirms that adoption ministry has a close relationship with the senior pastor’s leadership. In the interviews, almost all of the participants indicated that the senior pastor should play a key role in adoption ministry. The beginning of adoption ministry in the church is based on the senior pastor’s firm commitment to practicing adoption ministry. The implication of the study proves the importance of the senior pastor’s role in adoption ministry.

**Adoption Culture**

The precedent literature review discussed the relationship between adoption


ministry and adoption culture. Adoption ministry can formulate a new culture of adoptive families in the church. The new culture means an adoption-friendly atmosphere in the church. The beginning of adoption ministry means the attempt to create an adoption culture.

According to the interviews with the participants, particularly the adoptive parents who attended churches that did not have any special interest in adoptive families, they experienced a deep-rooted prejudice against adoption in the church. This prejudice against adoption is due to Confucian tradition—concerning the primacy of blood ties, and Confucian tradition is deep-rooted in Christian thinking in the church. In contrast, the majority of respondents who attended an adoption ministry church expressed that they got along with other church members like a family. There is no gap between adoptive families and other families in these churches.

Consequently, the second implication of the study substantiates the relationship between adoption ministry and adoption culture in the church. Adoption ministry starts with the creation of an adoption culture. The foremost requirement for adoption ministry is to create an adoption-friendly atmosphere in the church.

**Teaching the Congregation**

According to the precedent literature review, the senior pastor as a key leader in adoption ministry should teach the congregation the biblical, theological, and practical meaning of adoption and adoption ministry. Learning the meaning of adoption and adoption ministry is very important because some adoptive parents who participated in the study had a wrong motive for adoption, specifically a desire that adoption would
vitalize their monotonous marriage life, and these parents attend churches that do not have any special interest in adoption ministry. In this respect, the implication of the study suggests the importance of education about the meaning of adoption and adoption ministry in the church and specifically suggests the methods of education about adoption. The participants’ responses outlined three common methods of education: preaching, Bible study, and adoption seminars.

**Programs Reflecting Korean Circumstances**

Another implication of this research is specific examples of methods to help adoptive parents in Korean churches. The precedent literature sets a broad understanding of adoption ministry programs to support adoptive parents and the programs focuses on the church in the Western society. However, the adoption ministry programs in the study need to be more specific and need to reflect the circumstances of adoptive parents in Korean churches. In this respect, three specific adoption ministry programs from the interviews—counseling, adoptive family meetings, and financial assistance—reflected the Korean circumstances in order to help adoptive parents practically in Korean churches.

**Academic Analysis of Adoption Ministry in Korean Churches**

The intention of this study was to determine the critical factors for adoption ministry programs to help adoptive parents who have experienced difficulties in Korean churches. In the interviews, all adoption ministry churches practiced adoption ministry

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following their own methods because each church had its own set of unique and complex circumstances. Under these circumstances, it is natural that the adoptive parents and ministers expressed the need for biblical guidelines for adoption ministry. In the interview, Pastor Kwang-min confessed,

I think that there is little information on adoption and adoption ministry that reflected Korean contexts. While I was raising my adopted child and practicing adoption ministry in my church, I tried to obtain systematic information on adoption and adoption ministry, but I could not find that. Instead, I got just piecemeal knowledge of adoption and adoption ministry from much trial and error, my experiences and others’. The undeniable fact is that I as an adoptive father and an adoption minister left indelible scars in my child’s mind through my trial and error. (Kwang-min)

For a fledgling adoption ministry, the foremost implication of the finding in this study is that this study is almost the first attempt at an analysis of adoption ministry in Korean churches. This study suggests guidelines for adoption ministry for adoptive parents and adoption ministers. Most of all, this study shows the most representative programs for adoption ministry in Korean churches.

**Research Applications**

This study has fulfilled its purpose of analyzing adoption ministry in Korean churches through 30 adoptive parents and 12 adoption ministers. Consideration of the literature review and the results of the interviews with the participants can provide significant applications in terms of strategic methods for Korean churches considering the launching of adoption ministry.

The first application of the above-mentioned finding is that the launching of adoption ministry in the church depends on a change in the senior pastor’s awareness about adoption. As times change, many Koreans judge adoption with different standards
than in the past. Therefore, it can be said that adoption ministry should occur naturally in the church. Actually, some participants mentioned that adoption ministry is a result which naturally flows from the change of the circumstances in the church. However, adoption ministry is still strange in most Korean churches. During an interview, Pastor Ki-woong, a senior pastor and adoptive father, said that a major factor in why adoption ministry is still strange in Korean churches is definitely the senior pastor’s narrow view of adoption. The demand for adoption ministry will become higher as time goes by. The beginning of adoption ministry is a change in senior pastor’s view.

Secondly, to create an adoption culture means adoption ministry in the church. The study suggested three educational methods to create an adoption culture in the church. Potential adoption ministers can use three methods—preaching, Bible study, and adoption seminars—to create an adoption culture. These methods will be able to equip a congregation with the biblical meaning of adoption and adoption ministry. Potential adoption ministers will be capable of getting rid of a deep-rooted prejudice against adoption among members in the church.

In addition, this study determined critical factors for adoption ministry programs to help adoptive parents in Korean churches. To achieve the ultimate goal of the study, to help adoptive parents in the church, the senior pastor needs to make sure he includes at least three programs: counseling, adoptive family meeting, and financial aid.

For counseling, the senior pastor should make a mentor group to counsel adoptive parents in the church because “to the hungry even what is bitter tastes sweet” (Prov 27:7b). The senior pastor, adoption minister, church leaders, adoptive parents, and other experts can be members of the mentor group. Before the beginning of their work,
the senior pastor should teach the members of the mentor group the meaning of adoption and adoption ministry himself through any possible way, including three prominent methods: preaching, Bible study, and adoption seminars.

Adoptive family meetings are a valuable application of the findings of the study. These meetings can be escalated into a local adoptive family meeting. Through adoptive family meetings, adoptive parents will be able to get helpful advice from others and to feel a sense of kinship with other adoptive parents. Elijah was able to snap out of depression and to work continually for God when he knew seven thousand people like him had been preserved (1 Kgs 19).

Under today’s Korean circumstances, financial aid for adoptive parents is the most important application of the findings. Compared to American adoption circumstances, the administrative cost of the completion of the adoption process is not much higher and it took less time, around six months on average. In addition, the Korean government pays for the cost instead of adoptive parents, but the real problem for adoptive parents is the growing education costs in Korea. Therefore, financial support for adoptive parents would be able to make adoption ministry more effective. When the church supports adoptive parents financially the church needs to be more careful because this application can be reverse discrimination against normal families in the church.

Further Research

This section offers several suggestions for additional research based on the findings of this study, interpreting the findings and applications presented above. Some suggestions for further research are as follows:

1. The researcher would recommend a quantitative approach to analyzing the reality of
senior pastors’ awareness about adoption.

2. The researcher would recommend a quantitative approach to analyzing the reality of adoption ministry in Korean churches.

3. The researcher would recommend a qualitative approach to analyzing the result of adoption ministry.

4. The researcher would conduct a study on the limitation of the senior pastor’s role or the adoption minister’s role in adoption ministry. Can the senior pastor or adoption minister replace the role of an expert in adoption agencies?

5. The researcher would conduct a study on the limitation of adoption ministry. Can adoption ministry churches replace the role of the adoption agencies?

6. The researcher would conduct a study on the reality of adoption ministry in each denomination of Christianity in Korea.

7. The researcher would recommend a qualitative approach to analyzing the current issues of adoptees in Korean churches.

8. The researcher would conduct a study on the relationship adoptees’ developmental stage and their identity in Korea.

9. The researcher would conduct a study on the mentorship between adoptees in Korea.

These suggestions for further research may focus on the visible aspects of adoption ministry. Therefore, I suggest a further study that examines adoption ministry in spiritual terms. One area of future research might be to focus on the correlation between Christians’ growing maturity in the faith and the increase of adoptive families in the church. This study would show the future direction of adoption ministry.

A future researcher might choose to study that how can the senior pastor or leaders and adoptive parents build a partnership for adoption ministry in the church? This study would be able to effectively apply the findings of this research, based on four representative adoption ministry programs, to adoption ministry in the church.
Dear (Senior Pastor’s name),

I pray grace and peace upon you, and your church and ministry from God our Father and the Lord Jesus Christ.

My name is Eun-Sung Roh, and I am a doctoral student (Ed.D) at The Southern Baptist Theological Seminary in Louisville, KY. I graduated from Kang Nam University and Chong Shin Theological Seminary and was ordained at Se-Kwang Presbyterian Church in the General Assembly of the Presbyterian Church in Korea (GAPCK). This letter is to request your permission and assistance with a research project on the analysis of adoption ministry programs in local churches in Korea.

I am currently involved in a dissertation regarding “An Analysis of Adoption Ministry Programs for Adoptive Parents in Local Churches in Korea.” The purpose of this research is to analyze adoption ministry programs, to explore the representative features of adoption ministry programs, and to develop an exemplary adoption ministry program to support adoptive parents who have experienced difficult periods by adoption in local churches in Korea. I believe that this is the first analysis of adoption ministry programs for adoptive parents in local churches in Korea. Most of all, the result of this research will suggest good criteria for an exemplary adoption ministry program and help many churches that desire to begin an adoption ministry.

According to my information, your church is well known for adoption ministry and has various adoption ministry programs. Therefore, I believe I can meet excellent examples for my research from your church as I am planning to interview two groups, the open adoptive parents and ministers in charge of adoption ministry. I am absolutely sure that I will not be able to conduct my research without your assistance.

Consequently, you can assist me as follows:

1. Please choose two exemplary open adoptive parents who have adopted one or more child among your church members. In particular, their adoption process must be completed at least one year prior to their participation in this research (If you do not have enough information about the adoptive parents among your church members, a minister in charge of adoption ministry in your church can choose two adoptive parents instead).

2. Please explain the aim of this research to the two adoptive parents and a minister in charge of adoption ministry, and obtain their consent to participate in the research and to inform their basic information (name, phone number, current duty at church, and address or e-mail address) to me.

3. If you are in charge of adoption ministry as a senior pastor, you can join this research as a participant.
4. Once you have completed this process, please send me the basic information (name, phone number, current duty at church, and address or e-mail address) of the research examples, two adoptive parents and an adoption minister, via e-mail at eroh147@students.sbts.edu before May 31.

Again, this research is the commencement of an investigation into the actual condition of adoption ministry for adoptive parents in local churches in Korea. The result of this research should give churches—those with an adoption ministry and those that desire to begin an adoption ministry—good criteria for an exemplary adoption ministry program to support adoptive parents.

I greatly appreciate your cooperation for my research. If you have any questions please feel free to contact me at eroh147@students.sbts.edu or 502-409-7624.

May God bless your ministry!

In Christ,

Eun-Sung Roh
Doctoral Student
The Southern Baptist Theological Seminary
담임목사님께 보내는 협조 편지

친애하는 목사님 귀하

하나님 아버지와 예수 그리스도의 은혜와 평강이 목사님과 목사님의 교회, 그리고 귀한 목회 사역 위에 충만하시기를 기도합니다.

저는 현재 미국 캔터키주 루이빌에 위치하고 있는 남침례신학교(The Southern Baptist Theological Seminary)에서 교육학 박사과정(Ed.D.) 중에 있는 노은성 목사라고 합니다. 지난 2000년에 총신 신대원(M.Div.)을 졸업하고 목사 안수는 2001년에(구)강남노회 소속 분당 세광교회에서 받았습니다. 제가 이렇게 일반석도 없는 목사님께 실례를 드리고 이런 편지를 드리는 이유는 현재 제가 진행하고 있는 논문을 진행하기 위해서는 목사님의 허락과 도움이 필요하기 때문입니다.

현재 제가 진행하고 있는 논문의 제목은 "한국 지역교회의 입양 부모들을 위한 입양 사역 프로그램에 대한 분석"(An Analysis of Adoption Ministry Programs for Adoptive Parents in Korean Churches)입니다. 이 연구의 목적은 입양 전, 후 실제적 어려움들을 경험하고 있는 입양 부모들을 돕기 위해 현재 입양 사역을 실시하고 있는教会의 입양 사역 프로그램들을 분석하고, 그 프로그램들을 대표할 수 있는 공통적 특징들을 찾아내고 그 특징들을 토대로 입양 부모들을 위한 모범적인 입양 사역 프로그램을 개발하는 데 있습니다. 무엇보다 이 연구의 결과는 한국 교회의 입양 부모들을 돕기 위한 입양사역 프로그램의 설계적 기준들을 제시함으로 입양 사역을 계획 또는 준비하려는 한국 교회들에게 조금이나마 도움이 될 것입니다.

제 사전 조사에 의하면 목사님께서는 이미 실제적인 입양 사역들을 시작하셨고 활발한 입양 사역을교회 내에서 전개하고 계신 걸로 알고 있습니다. 따라서 제 연구를 진행하는데 필요한 인터뷰를 할 수 있는 분들(두명의 공개입양 부모님들과 입양 사역을 담당하고 있는 목회자)을 목사님의 교회에서 만날 수 있으리라 생각되어 이렇게 설례를 무릅쓰고 목사님께 도움을 요청합니다.

만약 목사님께서 기꺼이 제 연구 사역에 도움을 주신다면 다음과 같이 도와주시면 감사하겠습니다.

1. 우선 목사님의 성도들 중 공개 입양을 하신 모범적인 입양 부모 두 분을 선정해주시면 감사하겠습니다. 조사의 선정을 높이기 위해 입양 후 반드시 1년 이상의 기간이 경과한 부모님들을 선정해 주시기 바랍니다. 만약 교회의 사역이 너무 복잡한 관계로 입양 부모님들에 대한 충분한 정보가 없으시다면 입양 사역을 담당하고 있는 부교역자에게 이 과정을 위임해 주시기 바랍니다.

2. 목사님께서 선정하신 입양 부모님들과 입양 사역을 담당하고 있는목회자에게 먼저 이 논문의 목적에 대해서 설명해 주시고 아울러 그분들에게 이 조사에 동참하기에 대한
동의 여부와 그분들의 기본적인 정보 (이름, 전화번호, 현재 교회 직분, 주소 혹은 이메일 주소)를 저에게 제공해도 되는지에 대한 동의 여부를 파악해 주시기 바랍니다.

3. 만일 입양 사역을 전담하고 있는 사역자가 없이 담임 목사님께서 직접 입양 사역을 이끌고 계신다면 목사님 역시 이 연구에 참여하실 수 있습니다. 만약 목사님께서 본 연구에 참여해 주신다면 더할 나위 없이 큰 도움이 되리라 믿습니다.

4. 입양 부모님들과 입양 담당 사역자에게서 동의를 받으신 후에는 그 분들 (입양 담당 사역자와 입양 부모님들)의 기본적인 정보 (이름, 전화번호, 현재 교회 직분, 주소 혹은 이메일 주소)를 5월 31일(토) 이전까지 제 이메일 (eroh147@students.sbts.edu)로 보내주시면 대단히 감사하겠습니다.

다시 한번 말씀드리지만, 본 연구는 목사님의 도움이 없으면 결코 원할히 진행될 수 없습니다. 만약 목사님의 도움을 통해 이 연구 논문이 진행된다면 이 연구 논문은 한국 교회의 입양 부모들을 위한 입양 사역 프로그램에 대한 거의 최초의 연구로서이며 입양 사역을 전담하고 있는 교회와 더불어 입양 사역을 시작하려고 준비하는 교회들에게 모범적인 입양사역의 기준들을 제공할 수 있을 것으로 사료됩니다.

끝으로 목사님의 협조에 진심으로 감사드리며, 혹 궁금하신 점이나 의문사항이 있으시면 언제든 주저말고 제 이메일 (eroh147@students.sbts.edu)이나 전화 (1-502-409-7624)를 통해 연락주시기 바랍니다.

하나님의 은혜가 목사님과 귀한 사역 위에 늘 함께 하시기를 기도합니다.

주 안에서

노은성 목사 올림
APPENDIX 2

PARTICIPANT INVITATION LETTER
Dear (Adoptive parent’s name or Adoption minister’s name)

I pray grace and peace upon you and your family (and your ministry) from God our Father and the Lord Jesus Christ.

My name is Eun-Sung Roh, and I am a doctoral student (Ed.D) at the Southern Baptist Theological Seminary in Louisville, KY. I believe that you have heard of me from your senior pastor. As you knew, I obtained your name and address from your senior pastor. I really thank you for your agreement to provide your personal information to me.

I am currently conducting a dissertation regarding “An Analysis of Adoption Ministry Programs for Adoptive Parents in Local Churches in Korea.” The aim of this research is to analyze adoption ministry programs, to explore the representative features of adoption ministry programs, and to develop an exemplary adoption ministry program to support adoptive parents who have experienced difficult periods by adoption in local churches in Korea.

The purpose of this letter is to ask your participation in my research. I would like to invite you to participate in my research project because of your practical experience as an adoptive parent (or an adoption minister). I believe that your thoughts and experiences will surely provide critical insights to explore the valuable factors of adoption ministry programs, and to develop an exemplary adoption ministry programs for adoptive parents. Your invaluable contribution will be the beginning of the activation of an adoption ministry in local churches in Korea.

I look forward to meet with you soon. If you agree to participate in my research, you should communicate your desire to participate to me via e-mail (eroh147@students.sbts.edu) through the form as follows:

Name: ___________________________
E-mail Address: ___________________________
Phone Number: ___________________________
Date: ___________________________

Again, this research is the commencement of an investigation into the actual condition of adoption ministry for adoptive parents in local churches in Korea. The result of this research should give churches—those with an adoption ministry and those that desire to begin an adoption ministry—good criteria for an exemplary adoption ministry program to support adoptive parents. Any information you provide will be kept strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time.
I greatly appreciate your cooperation for my research. If you have any questions please feel free to contact me at eroh147@students.sbts.edu or 502-409-7624.

May God bless your family! (or ministry!)

In Christ,

Eun-Sung Roh
Doctoral Student
The Southern Baptist Theological Seminary
설문 대상자들에게 보내는 참가 요청 편지

친애하는

집사님(또는 권사님, 장로님 혹은 목사님) 귀하

하나님 아버지와 예수 그리스도의 은혜와 평강이 집사님(또는 권사님, 장로님, 목사님)과 집사님의 가정 (혹은 목회사역) 위에 충만하시기를 기도합니다.

저는 현재 미국 캔터키주 루이빌에 위치하고 있는 남침례신학교 (The Southern Baptist Theological Seminary)에서 교육학 박사과정 (Ed.D) 중에 있는 노은성 목사라고 합니다. 제 생각이 맞다면 집사님께서는 이미 담임 목사님께로부터 저에 대한 얘기와 제가 진행하려고 하는 연구 논문의 취지에 대해서 들으셨을 줄 압니다. 우선 머리 숙여 감사드릴 것은 개인정보 유출로 시끄러운 이런 시기에 혼자히 집사님의 주소를 제가 알수 있도록 허락해 주신 점 진심으로 감사드립니다.

현재 제가 진행하려고 하는 연구 논문은 “한국 지역교회의 입양 부모들을 위한 입양 사역 프로그램에 대한 분석”입니다. 이 연구의 목적은 입양으로 인한 실질적인 어려움들을 경험하고 있는 입양 부모들을 돕기 위해 개교회의 입양 사역 프로그램들을 분석하고, 그 프로그램들의 대표적인 특징들을 찾아내서, 바람직한 입양 사역 프로그램을 개발하는 데 있습니다.

제가 이렇게 집사님께 우선 이 편지를 보내는 이유는 집사님의 참여 여부를 다시금 확인하기 위함입니다. 입양아를 둔 부모 (혹은 입양 사역자)로서 집사님 (혹은 목사님)의 삶 속에서의 실제적 경험들과 생각들은 건강한 입양 사역 프로그램들에 관한 핵심적 요소들을 발견하는데 절대적일뿐 아니라, 입양 부모들을 위한 모범적인 입양 사역 프로그램을 개발할 수 있는 아주 중요한 계기가 될 것입니다. 집사님께서 이 조사에 참여하신다는 것은 한국의 지역교회들에서 입양사역을 활성화 시킬 수 있는 연구의 시작을 의미합니다.

집사님 (혹은 목사님)과 빠른 시일 내에 만나기를 간절히 원합니다. 만약 집사님 (혹은 목사님)께서 저 연구에 참여하시기 한국 교회의 입양 사역의 활성화에 일조하기 원하신다면, 집사님 (혹은 목사님)의 참여 여부를 저 이메일 (eroh147@students.sbts.edu)을 통해 다시 한번 알려주시기 바랍니다. 참여 여부를 알려주실 때는 다음의 형식을 따라서 알려주시면 대단히 감사하겠습니다.

성명: ______________________________
이메일 주소: ______________________________
전화번호: ______________________________
날짜: ______________________________
다시 한번 말씀드리지만, 이 연구는 한국 교회의 입양 부모들을 위한 입양 사역 실효에 대한 거의 최초의 연구라고 할 수 있으며, 이 연구의 결과는 이미 입양 입양 사역을 실천하고 있는 교회와 더불어 입양 사역을 시작하려고 준비하는 교회들에게 모범적인 입양사역의 기준들을 제공할 것입니다. 집사님(혹은 목사님)께서 제공하시는 모든정보는 엄격하게 보호되며, 결과로 집사님(혹은 목사님)의 성함이 기록되거나 집사님(혹은 목사님)의 답변으로 집사님(혹은 목사님)의 성함이 확인되는 일은 결코 없을 것입니다. 집사님(혹은 목사님)은 전적으로 자의에 의해 이 연구에 참여하는 것이며, 원하지 않을 시에는 언제든지 자유롭게 그만두실 수 있습니다.

다시 한번 진심으로 집사님(혹은 목사님)의 협조에 감사드리며, 혹 공급하신 점이나 의문사항이 있으시면 언제든지 주저말고 제 이메일(eroh147@students.sbps.edu)이나 전화(1-502-409-7624)를 통해 연락주시기 바랍니다.

끝으로 하나님의 축복이 집사님의 가정에(목사님의 사역에) 함께 하시기를 기도합니다.

주 안에서

노은성 목사 올림
APPENDIX 3

CONFIRMATION LETTER
Dear (Adoptive parent’s name or Adoption minister’s name)

I pray grace and peace upon you and your family (and your ministry) from God our Father and the Lord Jesus Christ.

I am extremely grateful that you have agreed to participate in this research. As I mentioned in the invitation letter before, the purpose of this research is to analyze adoption ministry programs, to explore the representative features of adoption ministry programs, and to develop an exemplary adoption ministry program to support adoptive parents who have experienced difficult periods by adoption in local churches in Korea.

To help you understand the project and its goals, I will explain the process of this research.

First of all, you will receive a demographic survey instrument via e-mail. This questionnaire instrument is to collect your demographic information for the upcoming interview with you. You can complete this questionnaire within about two weeks. After completion of the questions, you should send it to me via e-mail.

Then, you will receive a call or an e-mail from me in order to make an appointment for our interview. You will have a long interview—although it will not take over one hour—as well as a follow-up interview, if needed for the study. To overcome the spatial constraint between you and me, I prefer to conduct the online interview via personal electronic methods as Skype or Facetime. You will be able to interview with me via e-mail or a call, however, if necessary.

During the interview, you will be asked several open-ended questions about adoption, adoptive family life, and adoption ministry and your answers will be recorded for effective analysis of data. I will record field notes during the interview to capture your own thoughts and language, including non-verbal cues. After the interview, I will transcribe and type up interview descriptions as word documents and send you the interview transcription to receive your verification via e-mail. In addition, you will receive a brief written explanation of all findings on a condition of anonymity. As I mentioned in the invitation letter before, any information you provide will be help strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time.

Once more, your priceless cooperation in this research will be a great help in the activation of an adoption ministry in local churches in Korea.

I look forward to communicating with you soon.

If you have any questions about this research process please feel free to contact me at eroh147@students.sbts.edu or 502-409-7624.
Thank you again for your time and consideration.

May God bless your family! (or ministry!)

In Christ,

Eun-Sung Roh
Doctoral Student
The Southern Baptist Theological Seminary
친애하는 집사님(또는 권사님, 장로님 혹은 목사님) 귀하

하나님 아버지와 예수님 그리스도의 은혜와 평강이 집사님(또는 권사님, 장로님, 목사님)과 집사님의 가정 위에 충만하시기를 기도합니다.

이렇게 제 연구에 동참해주셔서 진심을 다해 감사드립니다. 제가 이미 보내 드렸던 참가 확인 편지에서도 밝혔듯이, 이 연구의 목적은 입양으로 인한 실질적인 어려움들을 경험하고 있는 입양 부모들을 돕기 위해 개교회의 입양 사역 프로그램들을 분석하고, 그 프로그램들의 대표적인 특징들을 찾아내서, 바람직한 입양 사역 프로그램을 개발하는 데 있습니다.

이 연구와 그 목적에 대해 집사님(또는 목사님)의 이해를 돕기 위해 연구 절차를 간략하게 설명드리도록 하겠습니다.

우선 집사님( 혹은 목사님)께서는 이메일을 통해 간단한 설문지를 받으시게 됩니다. 이 설문지는 앞으로 있을 인터뷰를 위해서 집사님( 혹은 목사님)에 대한 사전 정보를 알기 위한 것입니다. 설문을 작성하신 후에는 이메일을 통해 제에게 보내주시면 됩니다.

그 다음 단계는, 집사님( 혹은 목사님)과 함께 할 인터뷰를 드릴 것입니다. 집사님( 혹은 목사님)께서는 저와 함께 약 한 시간 가량의 인터뷰를 할 것입니다. 연구의 필요에 따라 추가적인 인터뷰 시간을 가질 수도 있음을 양해해 주시기 바랍니다. 현재 저는 미국에 거주하고 있고 집사님( 혹은 목사님)께서는 한국에 거주하시는데,Skype 또는 페이스타임을 이용한 영상 인터뷰를 진행할 예정입니다. 그러나 집사님( 혹은 목사님)께서 개인적 사정으로 막미야나 부득이하게 전화로 인터뷰를 하시면 저도 혼자서 합니다.

인터뷰 동안 집사님( 혹은 목사님)께서는 입양에 관해, 입양 가족의 삶에 대해, 그리고 교회의 입양 사역에 관한 다양한 질문들을 듣시게 될 것입니다. 질문에 답해주시면 감사하겠습니다. 그리고 효과적인 분석을 위해 모든 인터뷰 내용들은 녹음될 예정입니다. 이와 더불어, 인터뷰 도중 발견되는 집사님( 혹은 목사님)만이 가지고 제시하는 중요한 언어적 특성이나 분위기들은 제 인터뷰 노트에 기록될 것입니다. 인터뷰를 마친 뒤 모든 인터뷰 내용들은 워드 파일로 다시 작성되며, 그렇게 작성된 파일은 집사님( 혹은 목사님)의 확인을 위해 집사님( 혹은 목사님)께 이메일을 통해 보내드리겠습니다. 이와 더불어, 집사님( 혹은 목사님)께서는 정밀히 작성된 간략한 연구 결과를 받아 보시게 됩니다. 이 전에 보내드렸던 편지에서 말씀드렸듯이, 집사님( 혹은 목사님)께서 제공하시는 모든 정보는 엄격하게 보호되며, 결과로 집사님( 혹은 목사님)의 성함이 기록되거나, 집사님( 혹은 목사님)의 답변으로 인해 집사님( 혹은 목사님)의 성함이 확인되는 일은 절대로 없을 것입니다. 집사님( 혹은 목사님)은 절대로 저희에 의해 이 연구에 참여하는 것이며, 원하지 않을 시에는 언제든지 자유롭게 그만두실 수 있습니다.
거듭 말씀드리지만, 집사님 (또는 목사님)의 귀한 협조는 한국 교회의 임양 사역 활성화를 위한 귀한 빌거름이 될 것입니다.

집사님 (혹은 목사님)과 빠른 시일 내에 함께 귀한 이야기를 나눌 수 있기를 간절히 소원합니다. 혹 궁금하신 점이나 의문사항이 있으시면 언제든 주저말고 제 이메일 (eroh147@students.sbts.edu)이나 전화 (1-502-409-7624)를 통해 연락주시기 바랍니다.

다시 한번 집사님 (혹은 목사님)의 협조에 감사드리며, 하나님의 축복이 집사님의 가정에 (또는 목사님의 사역에) 함께 하시기를 기도합니다.

주 안에서

노은성 목사 울림
APPENDIX 4

DEMOGRAPHIC QUESTIONNAIRE

Appendix 4 contains two demographic questionnaires for adoptive parents and adoption ministers. Two demographic survey instruments were made on the basis of Basic Demographic Questions from U.S. Census Bureau by the researcher.
Demographic Questionnaire for Adoptive Parents

Part 1: Demographic questions

1. What is your gender?
   [ ] male    [ ] female

2. Which word best describe the location of your home?
   [ ] Seoul    [ ] Metropolitans    [ ] Kyoungi and National Capital areas
   [ ] the Kyongsang-do provinces    [ ] the Cholla-do provinces
   [ ] the Chungcheon provinces    [ ] others

3. What is the range of your age?
   [ ] 20-29 years old    [ ] 30-39 years old    [ ] 40-49 years old
   [ ] 50-59 years old    [ ] 60 years and over

4. What is the current employment status of you?
   [ ] Religious vocation (Pastor, Missionary, Monk, etc)
   [ ] Managing director or administrator
   [ ] Professionals (a professor, a M.D., a legal official, a C.P.A., a journalist, etc)
   [ ] An Office job (a bank clerk, a company employee, an office worker, etc)
   [ ] A salesperson    [ ] A laborer    [ ] A homemaker    [ ] A student    [ ] others

5. What is the highest level of education you or your spouse has completed?
   [ ] Middle school or equivalent    [ ] High school and equivalent
   [ ] Some college    [ ] Bachelor’s degree    [ ] Master’s degree
   [ ] Doctoral degree    [ ] Professional degree (MD, JD, etc.)    [ ] Others

6. What is your home type?
   [ ] Traditional house    [ ] High rise apartment    [ ] Dandok (individual house)
   [ ] Yeollip (small size apartment building)
   [ ] Officetel (a combination office and living space)    [ ] Others

7. Who owns your current home?
   [ ] You and your spouse own it outright
   [ ] You are buying it with a mortgage/home loan
   [ ] You rent your home from a private landlord
   [ ] You rent it from a local authority or housing association
[ ] Your parents/grandparents/other family members
[ ] Your employer
[ ] Someone else

8. How about your living space?
[ ] Spacious  [ ] Adequate  [ ] Crowded

9. How much is your total household income every month?
[ ] Less than $1,000  [ ] $1,000 to $1,999  [ ] $2,000 to $2,999
[ ] $3,000 to $3,999  [ ] $4,000 to $4,999  [ ] $5,000 to $5,999
[ ] $6,000 to $6,999  [ ] $7,000 to $7,999  [ ] $8,000 to $8,999
[ ] $9,000 to $9,999  [ ] $10,000 to $14,999  [ ] $15,000 or more

10. Does your household have debt (credit cards, car, loans, or mortgage) to pay?
[ ] None  [ ] Less than $10,000  [ ] $10,001-$50,000  [ ] $50,001-$100,000
[ ] $100,001-$500,000  [ ] $500,000 or more

11. How long have you been married?
[ ] Under 1 year  [ ] 1-5 years  [ ] 6-10 years  [ ] 11-15 years  [ ] 16-20 years
[ ] 21-25 years  [ ] 26-30 years  [ ] 31 or more years

12. How many years have you been an adoptive parent(s)?
[ ] 1-4 years  [ ] 5-10 years  [ ] 11-15 years  [ ] 16-20 years  [ ] 21-25 years
[ ] 26 years or more

13. How many children, including adopted children, live in your household?
[ ] 1  [ ] 2  [ ] 3  [ ] 4 or more

14. How old are your children, including adopted children?
[ ] Less than 3 years old  [ ] 4 through 7 years old  [ ] 8 through 13 years old
[ ] 14 through 19 years old  [ ] More than 20 years old

15. Have you lost any children through death?
[ ] Yes  [ ] No

16. Is there any significant health problem that you or your spouse experiences?
[ ] Yes  [ ] No

17. How would you describe your marriage?
[ ] Very satisfied  [ ] Satisfied  [ ] Neutral  [ ] Unsatisfied  [ ] Very unsatisfied
Part 2: Faith background questions

18. What is your church name? ______________________________________________

19. How many people attend Sunday worship service on average?

[ ] Under 100  [ ] 101-300  [ ] 301-500  [ ] 501-1000  [ ] 1001 or more

20. Do you and your spouse regularly attend church?

[ ] Yes  [ ] No

If no, what is the reason? ________________________________________________

21. How many years have you lived as a Christian?

[ ] Under 1 year  [ ] 1-5 years  [ ] 6-10 years  [ ] 11-15 years  [ ] 16-20 years

[ ] 21-25 years  [ ] 26-30 years  [ ] 31 years or more

22. How many years have you attended your current church?

[ ] Under 1 year  [ ] 1-5 years  [ ] 6-10 years  [ ] 11-15 years  [ ] 16-20 years

[ ] 21-25 years  [ ] 26-30 years  [ ] 31 years or more

23. What is your current duty at the church?

[ ] Elder  [ ] Deacon  [ ] Sunday school teacher  [ ] Member

[ ] Regular attendance

24. Do you have a personal faith in Jesus Christ?

[ ] Yes  [ ] No

25. How frequently do you spend time in private devotional activities (Prayer, Meditation, Bible reading alone, etc.)?

[ ] Daily  [ ] Several times per week  [ ] Once a week  [ ] Occasionally

[ ] Hardly ever  [ ] Never

Thank you for your answers
1부: 가정배경

1. 귀하의 성별은?
   - 남성 [ ] 여성 [ ]

2. 귀하의 현재 거주지는?
   - 서울 [ ] 광역시 [ ] 경기 수도권 [ ] 경상도 [ ] 전라도 [ ] 충청도 [ ] 기타 

3. 귀하의 연령은?
   - 20-29 세 [ ] 30-39 세 [ ] 40-49 세 [ ] 50-59 세 [ ] 60 세 이상 

4. 귀하의 직업은?
   - 성직자 (목사, 선교사, 스님 등) [ ]
   - 경영관리직 (기업계 고위 간부, 고급 공무원, 중소기업 경영자 등) [ ]
   - 전문직 (교수, 의사, 변조인, 회계사, 언론인, 디자이너 등) [ ]
   - 사무직 (은행원, 회사원, 일반 공무원 등) [ ]
   - 판매직 (외판원, 점원, 소규모 가게 주인 등) [ ]
   - 생산관리직 (제조공, 기계 설비공, 노무자 등) [ ] 학생 [ ] 주부 [ ] 기타

5. 귀하의 학력은?
   - 중학교 졸업 이상 [ ] 고등학교 졸업 이상 [ ] 대학 재학 중 [ ] 대학 졸업 이상 [ ] 대학원 이상 [ ] 기타

6. 귀하의 주거 형태는?
   - 전통한옥 [ ] 아파트 [ ] 단독주택 [ ] 연립주택 [ ] 오피스텔 [ ] 기타

7. 귀하의 주택 소유 형태는?
   - 자가 [ ] 자가(대출) [ ] 전세 [ ] 월세 [ ] 임대주택 [ ] 사택 [ ] 기타

8. 귀하의 집 크기는?
   - 20평 미만 [ ] 20-29평 [ ] 30-39평 [ ] 40-49평 [ ] 50평 이상

9. 귀하의 가정의 월 평균 수입은?
   - 50 만원 미만 [ ] 50-100 만원 [ ] 101-200 만원 [ ] 201-300 만원 [ ] 301-400 만원 [ ] 401-500 만원 [ ] 501 만원 이상

10. 은행 대출을 포함한 귀하의 부채는?
    - 없다 [ ] 천만원 미만 [ ] 1,000-5,000 만원 [ ] 5,001-1억원

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11. 귀하의 결혼생활 연수는?
[ ] 1년 미만  [ ] 1-5년  [ ] 6-10년  [ ] 11-15년  [ ] 16-20년
[ ] 21-25년  [ ] 26-30년  [ ] 31년 이상

12. 귀하가 자녀를 입양한지는 얼마나 됐나요?
[ ] 1-4년  [ ] 5-10년  [ ] 11-15년  [ ] 16-20년  [ ] 21-25년
[ ] 26년 이상

13. 입양자녀를 포함한 귀하의 자녀는 모두 몇 명입니까?
[ ] 1명  [ ] 2명  [ ] 3명  [ ] 4명 이상

14. 입양자녀를 포함해 귀하의 자녀들의 나이는?
[ ] 3살 이하  [ ] 4-7살  [ ] 8-13살  [ ] 14-19살  [ ] 20살 이상

15. 귀하는 불의의 사고로 자녀를 잃은 경험이 있습니까?
[ ] 예  [ ] 아니오

16. 귀하 또는 귀하의 배우자에게 건강상의 중대한 문제가 있습니까?
[ ] 예  [ ] 아니오

17. 귀하의 결혼생활은?
[ ] 매우 만족스럽다  [ ] 만족스러운 편이다  [ ] 보통이다  [ ] 만족스럽지 못하다
[ ] 매우 불만족스럽다

2부: 신앙배경

18. 귀하가 출석하는 교회의 이름은?

19. 귀하가 출석하는 교회의 성도 수는?
[ ] 100 명 미만  [ ] 101-300 명  [ ] 301-500 명  [ ] 501-1000 명
[ ] 1001 명 이상

20. 귀하와 귀하의 배우자는 정기적으로 교회에 출석하십니까?
[ ] 예  [ ] 아니오
만약 그렇지 않다면 그 이유는?

21. 귀하의 신앙생활 연수는?
[ ] 1년 미만  [ ] 1-5년  [ ] 6-10년  [ ] 11-15년  [ ] 16-20년
[ ] 21-25년  [ ] 26-30년  [ ] 31년 이상
22. 귀하가 현 교회에 출석한 연수는?
   [ ] 1년 미만  [ ] 1-5년  [ ] 6-10년  [ ] 11-15년  [ ] 16-20년  
   [ ] 21-25년  [ ] 26-30년  [ ] 31년 이상

23. 현재 교회에서 귀하가 맡고 있는 직분은?
   [ ] 장로  [ ] 안수집사  [ ] 권사  [ ] 서리집사  [ ] 교사  [ ] 세례교인  [ ] 기타

24. 귀하는 예수 그리스도를 구주로 믿습니까?
   [ ] 예  [ ] 아니오

25. 귀하는 개인의 신앙 성장을 위한 활동들(기도, 묵상, 성경읽기 등)에 얼마나 많은 시간을 할애합니까?
   [ ] 매일  [ ] 주 3-4회  [ ] 주 1회  [ ] 이따금  [ ] 드물게  [ ] 전혀 않다

성실히 응답해 주셔서 감사합니다!
Demographic Questionnaire for Ministers in Charge of Adoptive Ministry

**Part 1: Demographic questions**

1. What is your gender?
   - [ ] male    [ ] female

2. What is the range of your age?
   - [ ] 20-29 years old   [ ] 30-39 years old   [ ] 40-49 years old   [ ] 50-59 years old   [ ] 60 years and over

3. What is the highest level of education you have completed?
   - [ ] Bible college (Diploma)   [ ] Bachelor’s degree
   - [ ] Master’s degree (MA, MS, MRE, MACE)   [ ] M.Div. or more
   - [ ] Doctorate degree (D.Min. or more)

4. How many years have you served as a minister?
   - [ ] Under 1 year   [ ] 1-3 years   [ ] 4-5 years   [ ] 5-7 years   [ ] 8-10 years
   - [ ] 11-15 years   [ ] 16 or more years

5. Are you married?
   - [ ] Yes    [ ] No

6. How long have you been married?
   - [ ] Under 1 year   [ ] 1-5 years   [ ] 6-10 years   [ ] 11-15 years   [ ] 16-20 years
   - [ ] 21-25 years   [ ] 26-30 years   [ ] 31 years or more

7. How many children live in your household?
   - [ ] 1   [ ] 2   [ ] 3   [ ] 4 or more

8. Do you have adopted children?
   - [ ] Yes    [ ] No

9. How many adopted children in your household?
   - [ ] 1   [ ] 2   [ ] 3 or more

10. If you adopted a child, how many years have you been an adoptive parent?
    - [ ] 1-4 years   [ ] 5-10 years   [ ] 11-15 years   [ ] 16-20 years   [ ] 21-25 years
    - [ ] 26 years or more

11. How old are your children, including adopted children?
    - [ ] Less than 3 years old   [ ] 4 through 7 years old   [ ] 8 through 13 years old
Part 2: Ministry background questions

12. Please list the name of the church you serve in ______________________________

13. What year was the church founded? ________________________________

14. Please list the denomination of the church ________________________________

15. Which word best describe the location of the church?
   [ ] Seoul    [ ] Metropolitans    [ ] Kyoungi and National Capital areas
   [ ] the Kyongsang-do provinces    [ ] the Cholla-do provinces
   [ ] the Chungcheon provinces    [ ] others

16. How many people attend Sunday worship service on average?
   [ ] Under 100    [ ] 101-300    [ ] 301-500    [ ] 501-1000    [ ] 1001 or more

17. What is the church’s life stage over the last five years?
   [ ] Growing    [ ] Stable    [ ] Plateaued    [ ] Declining

18. How much is the budget of the church? ________________________________

19. When did adoption ministry launch at the church? ________________________________

20. What is your employment status in charge of adoption ministry?
   [ ] Part time    [ ] Full time

21. What is your exact job title related to adoption ministry at your church?
   __________________________________________________________________

22. How many years have you served in adoption ministry? ________________________________

23. How many members are in adoption ministry department in your church?
   [ ] Under 5    [ ] 5-10    [ ] 11-15    [ ] 15 or more

Thank you for your answers
입양 사역 담당사역자에 관한 인구 통계학적 설문

1부: 가정배경

1. 귀하의 성별은?
   [ ] 남성  [ ] 여성

2. 귀하의 연령은?
   [ ] 20-29세  [ ] 30-39세  [ ] 40-49세  [ ] 50-59세  [ ] 60세 이상

3. 귀하의 학력은?
   [ ] 신학교 졸업  [ ] 정규대학 졸업  [ ] 일반대학원 졸업 이상
   [ ] 신학대학원 졸업 (M.Div) 이상  [ ] 기타

4. 귀하께서 지금까지 목회자로 사역한 연수는 (파트타임 사역 포함)?
   [ ] 1년 미만  [ ] 1-3년  [ ] 4-5년  [ ] 5-7년  [ ] 8-10년  [ ] 11-15년
   [ ] 16년 이상

5. 귀하는 결혼 하셨나요?
   [ ] 예  [ ] 아니오

6. 귀하의 결혼생활 연수는?
   [ ] 1년 미만  [ ] 1-5년  [ ] 6-10년  [ ] 11-15년  [ ] 16-20년
   [ ] 21-25년  [ ] 26-30년  [ ] 31년 이상

7. 귀하의 자녀는 모두 몇 명인가?
   [ ] 1명  [ ] 2명  [ ] 3명  [ ] 4명 이상

8. 귀하는 입양 자녀가 있습니까?
   [ ] 예  [ ] 아니오

9. 귀하의 입양 자녀는 몇 명인가?
   [ ] 1명  [ ] 2명  [ ] 3명 이상

10. 귀하가 자녀를 입양한지는 얼마나 됐나요?
    [ ] 1-4년  [ ] 5-10년  [ ] 11-15년  [ ] 16-20년  [ ] 21-25년
    [ ] 26년 이상

11. 입양자녀를 포함해 귀하의 자녀들의 나이는?
    [ ] 3살 이하  [ ] 4-7살  [ ] 8-13살  [ ] 14-19살  [ ] 20살 이상
2부: 입양 사역 배경

12. 귀하가 현재 사역하고 있는 교회의 이름은?  

13. 귀하가 사역하는 교회의 설립 연도는?  

14. 귀하의 현재 사역하는 교회의 소속 교단은?  

15. 귀하의 교회의 위치는?
   [ ]서울 [ ] 광역시 [ ] 경기 수도권 [ ] 경상도 [ ] 전라도 [ ] 충청도  
   [ ] 기타  

16. 귀하의 교회의 성도 수는?
   [ ] 100 명 미만 [ ] 101-300 명 [ ] 301-500 명 [ ] 501-1000 명  
   [ ] 1001 명 이상  

17. 지난 5 년간 귀하의 교회의 상태는?
   [ ] 성장 [ ] 안정 [ ] 정체 [ ] 감소  

18. 귀하의 교회의 1 년 예산은?

19. 귀하는 언제 입양사역을 시작했습니까?

20. 귀하의 현재 직분은?
   [ ] 전도사(파트타임) [ ] 전임전도사(풀타임) [ ] 강도사(파트타임)  
   [ ] 전임강도사(풀타임) [ ] 교육목사(파트타임) [ ] 부목사(풀타임) [ ] 담임목사  

21. 현재 귀하가 담당하고 있는 입양 관련 사역의 정확한 명칭은 무엇입니까?

22. 입양 사역 담당자로서 현 교회에서 귀하가 사역한 연수는?

23. 귀하의 입양 사역에 동참하는 회원들의 수는?
   [ ] 5 명 이하 [ ] 5-10 명 [ ] 11-15 명 [ ] 15 명 이상  

성실히 응답해 주셔서 감사합니다!
APPENDIX 5

OPEN-ENDED ESSAY QUESTIONNAIRE

Appendix 5 contains two open-ended essay questionnaires for the interview
with two groups, the adoptive parent group and the adoption minister group. Two
interview questionnaires were drawn up on the basis of *Family Interview Guide, Starting
and Growing Your Church Adoption Support Ministry*, and an interview with Dan Cruver.
The interview questionnaires were also based on the precedent literature.
Adoptive Parents Interview questions

Participant’s Name: _________________________

Address: ________________________________________________________________

Phone: ___________________________ E-mail: _________________________________

1. I appreciate your participation in this interview. The purpose of this interview is to get data for analysis adoption ministry programs in local churches in Korea. This research is to explore representative features of successful adoption ministry programs to help adoptive parents who have experienced difficult periods by adoption in local churches in Korea.

2. This interview is too important for the research; therefore, I must ask you to allow me to record the entire interview and write field notes to capture your own language and non-verbal cues.

3. Which type is your adoption—infant adoption and/or older child adoption?

4. Can you say the reason why you chose infant adoption (or older child adoption)?

5. Do you have any friends or relatives who have adopted children?

6. Were you affected by someone, an event, or a program when you decided to adopt a child?

7. Who first expressed interest in adoption—you or your spouse?

8. Did you sufficiently talk to your spouse about adoption?

9. Describe the main reason why you and your spouse decided to adopt a child.

10. Why did you decide to adopt a child openly?

11. How did others react to your decision to adopt a child?

12. How long did it take you to complete the adoption process?

13. How much money did you spend to complete the adoption process?

14. How did you feel going through the adoption process? Did you experience difficulties during that time?

15. If yes, what were the difficulties?
16. How did you overcome your difficulties during the adoption process?
17. How did you tell your adopted child his/her adoption?
18. What was your child’s reaction?
19. Did you have a hard time in this step?
20. What did you expect from adoption?
21. What critical changes occurred in your family after adoption?
22. Please tell me about the positive and negative aspects of the changes.
23. How would you describe the relationship between your adopted child and the other family members such as adoptive parents, relatives, and siblings?
24. Have you ever felt regret about your adoption? If yes, when and why?
25. Your church is well known for its adoption ministry. How do you think of adoption culture in your church?
26. How would you describe the relationship between adoptive families, including your family, and other families in the church?
27. Is there an adoptive parents group in your church? If yes, do you belong to the group?
28. Have you ever received proper supports from the other adoptive parents in the group when you met problems?
29. Have you ever sought help, such as counseling from your church?
30. Did your church give you support promptly and continually when you inquired for assistance?
31. Did you learn a biblical perspective of adoption from the church or an adoption minister?
32. Do you agree or disagree with the opinion that Christian should adopt a child? Tell me why.
33. Do you agree or disagree with the opinion that churches should begin adoption ministry? Tell me why.
34. What is your perception on biblical perspective of adoption?
35. How do you evaluate adoption ministry program in your church?

36. What is the most important thing you want to say to the church or an adoption minister as an adoptive parent?
인터뷰 (입양부모)

성명: _____________________________
주소: _________________________________________________________________________
전화번호: _____________________________ 이메일: _____________________________

1. 인터뷰에 응해 주셔서 대단히 감사합니다. 이 인터뷰의 목적은 한국의 한국 교회의 입양 사역 프로그램들의 분석을 위한 자료들을 얻으려는 것입니다. 이 연구는 입양으로 인해 어려움을 경험한 입양 부모들을 돕기 위한 일환으로, 성공적인 입양 사역 프로그램들의 대표적인 특징들을 찾는 데 있습니다.

2. 이 인터뷰는 이 연구에서 가장 중요한 과정입니다. 따라서 정확한 분석을 위해 모든 인터뷰의 대화 내용들은 녹음될 것이고, 인터뷰 도중 발견되는 귀하께서 가지고 있는 고유한 언어적 특성과 분위기는 저 인터뷰 노트에 기록될 것입니다. 그럼 이제 질문을 시작하도록 하겠습니다.

3. 귀하는 영아 입양과 어린이 입양 중 어느 쪽입니까?

4. 영아 입양 혹은 어린이 입양을 결정하신 이유는 무엇입니까?

5. 주변 친구들이나 친척들 중에 입양한 사람들이 있습니까?

6. 귀하가 입양을 결정하는데 영향을 준 사람 (프로그램 또는 계기)들이 있습니까?

7. 귀하와 귀하의 배우자 중 입양에 먼저 관심을 가진 사람은 누구입니까?

8. 귀하는 입양 전 배우자와 함께 입양에 대해 충분한 상의를 했으니까?

9. 귀하와 귀하의 배우자가 입양을 결심하게 된 결정적 이유는 무엇입니까?

10. 왜 공개 입양을 하셨습니까?

11. 귀하의 입양 결정을 들은 주변 사람들의 반응은 어떠했나요?

12. 모든 입양절차를 마치는데까지 걸렸던 기간은 어느 정도입니까?

13. 입양 절차를 마치는데까지 들었던 비용은 얼마입니까?

14. 입양 절차를 진행하면서 주로 느꼈던 감정은 무엇입니까? 어려움은 없었나요?

15. 만약 어려움을 경험했다면 무엇입니까?

16. 귀하는 어떻게 그 어려움을 극복하셨습니까?

17. 귀하는 어떻게 입양 자녀에게 입양 사실을 알려주셨습니까?

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18. 자녀의 반응은 어떠셨나요?
19. 자녀에게 입양사실을 알리는 과정에서 경험한 어려움은 무엇입니까?
20. 입양을 통해 귀하가 기대했던 바가 있습니까?
21. 입양 후 귀하의 가정에서 일어난 변화는 무엇입니까?
22. 그 변화는 긍정적입니까? 부정적입니까?
23. 다른 가족들과 입양 자녀와의 관계는 어떻게나?
24. 입양을 후회하였던 적이 있습니까? 있다면 언제 그리고 무엇 때문입니까?
25. 귀하가 출석하고 있는교회의 입양 사역에 대한 충실한 생각들을 말씀해 주십시오.
26. 교회 내에서 귀하의 가정을 포함한 입양 가정들과 다른 일반 가정들과의 관계는 어떻게나?
27. 귀하의 교회에는 입양 부모들을 위한 소그룹 모임이 있으며 귀하도 그 모임에 참여하고 있습니까?
28. 귀하가 입양의 어려움 경험될 때 다른 이들(예: 다른 입양 부모들)로부터 도움을 받았던 적이 있습니까? 주로 누구에게 도움을 요청하셨습니까?
29. 귀하는 교회에 도움을 요청한 적이 있습니까?
30. 귀하가 도움을 요청했을 때 교회는 즉각적이이고 지속적인 도움을 제공했습니다
31. 귀하는 교회, 혹은 입양 사역 담당자로부터 입양에 대한 성경적 관점을 배웠습니까?
32. 귀하는 “기독교인은 입양을 해야 한다”는 의견에 동의하십니까, 동의하지 않으십니까? 그리고 그 이유는 무엇입니까?
33. 귀하는 “교회는 입양 사역을 해야 한다”는 의견에 동의하십니까, 동의하지 않으십니까? 그리고 그 이유는 무엇입니까?
34. 귀하가 생각하는 성경적 입양에 대해 말씀해 주십시오.
35. 귀하의 교회의 입양 사역 프로그램에 대한 평가해 주시기 바랍니다.
36. 입양부모로서 교회 또는 입양 담당 사역자에게 하고 싶은 말씀은 무엇입니까?
Minsters in charge of adoption ministry Interview

Participant’s Name: _______________________________________________________

Address: __________________________________________________________________

Phone: ___________________________     E-mail: _____________________________

1. I appreciate your participation in this interview. The purpose of this interview is to get data for analysis adoption ministry programs in local churches in Korea. This research is to explore representative features of successful adoption ministry programs to help adoptive parents who have experienced difficult periods by adoption in local churches in Korea.

2. This interview is too important for the research; therefore, I must ask you to allow me to record the entire interview and write field notes to capture your own language and non-verbal cues.

3. Most Korean people, including Christians, hesitate to adopt a child. What do you think is the cause?

4. Many say that the church must actively be involved in adoption ministry. Why?

5. What do you think is the biblical perspective of adoption and adoption ministry?

6. Do you agree or disagree with the opinion that Christian should adopt a child? Tell me why.

7. Do you agree or disagree with the opinion that churches should begin adoption ministry? Tell me why.

8. Why did you become involved in adoption ministry?

9. How would you describe adoption ministry in your church?

10. Do you know the motive of adoption ministry of your church?

11. Does your church have a fund to support financially adoptive parents?

12. If yes, how did your church raise the fund?

13. How much does your church spend on adoption ministry every year?

14. What critical changes occurred in your church through adoption ministry?
15. Did the number of adoptive families in your church increase after it began its adoption ministry?

16. How would you describe adoption culture in your church?

17. Is adoption culture of your church biblical? If yes, what is the basis of your thoughts?

18. Can you explain the organizational formation of the adoption ministry department in your church?

19. How would you describe your role as an adoption minister in your church?

20. How would you describe the main role of adoption ministry department in your church?

21. How would you describe the relationship between you [adoption minister] and the adoptive parents or members of adoption ministry department?

22. Do you know what adoptive parents’ practical difficulties are? Please tell me what you think of adoptive parents’ difficulties or practical needs.

23. Adoptive parents need continuous supports from the church. Why?

24. What are representative programs of your church in order to help adoptive parents?

25. Do you have a success story of support programs for adoptive parents?

26. Do you have difficulties in adoption ministry in your church?
인터뷰 (입양 사역자)

성명: ___________________________
주소: _________________________________________________________________________
전화번호: _____________________________
이메일: _______________________________________________________________________

1. 인터뷰에 응해 주셔서 대단히 감사합니다. 이 인터뷰의 목적은 한국의 한국 교회의 입양 사역 프로그램들의 분석을 위한 자료들을 얻으려는 것입니다. 이 연구는 입양으로 인해 어려움을 경험한 입양 부모들을 돕기 위한 일환으로, 성공적인 입양 사역 프로그램들의 대표적인 특징들을 찾는 데 있습니다.

2. 이 인터뷰는 이 연구에서 가장 중요한 과정입니다. 따라서 정확한 분석을 위해 모든 인터뷰의 대화 내용들은 녹음될 것이고, 인터뷰 도중 발견되는 귀하께서 가지고 있는 고유한 언어적 특성과 분위기는 저의 인터뷰 노트에 기록될 것입니다. 그럼 이제 질문을 시작하도록 하겠습니다.

3. 기독교인들을 포함해 대부분의 한국인들이 입양을 거립니다. 귀하는 그 이유가 무엇이라고 생각하십니까?

4. 많은 사람들이 이전에는 교회가 적극적으로 입양 사역을 시작하고 이끌어야 한다고 말합니다. 귀하는 그 이유가 무엇이라고 생각하십니까?

5. 귀하가 생각하는 성경적 관점의 입양과 입양 사역에 대해 말씀해 주십시오.

6. 귀하는 “기독교인은 입양을 해야 한다”는 의견에 동의하십니까, 동의하지 않으십니까? 그리고 그 이유는 무엇입니까?

7. 귀하는 “교회는 입양 사역을 해야 한다”는 의견에 동의하십니까, 동의하지 않으십니까? 그리고 그 이유는 무엇입니까?

8. 귀하가 입양 사역에 참여하기를 원하시는 제기는 무엇입니까?

9. 귀 교회의 입양 사역에 대해 말씀해 주십시오.

10. 귀하의 교회가 입양 사역을 시작한 계기는 무엇입니까?

11. 귀하의 교회는 입양 부모들을 재정적으로 돕기 위한 별도의 기금 (예산) 이 있습니까?

12. 만약 있다면, 그 기금 (예산)은 어떻게 조성됩니까?

13. 귀 교회가 입양 사역에 매년 어느 정도의 예산을 집행합니까?

14. 입양 사역을 통해 귀 교회에 일어난 중요한 변화들은 무엇입니까?
15. 입양 사역 이후 교회 내의 입양 가족들이 증가했습니까?

16. 귀 교회의 입양 문화 (혹은 입양에 대한 분위기)에 대해서 말씀해 주십시오.

17. 귀 교회의 입양 문화는 성경적이라고 생각하십니까? 만일 그렇다면 그 근거는 무엇입니까?

18. 귀 교회의 입양 사역 관련 부서의 조직 구성에 대해서 말씀해 주십시오.

19. 입양 사역과 관련해서 교회 내에서 귀하의 역할을 말씀해 주십시오.

20. 귀 교회의 입양 사역부서의 주된 임무는 무엇입니까?

21. 귀하와 입양 부모들 또는 입양 사역 부서의 회원들과의 관계는 어떻게습니까?

22. 귀하는 입양 부모들의 실제적인 어려움 또는 필요로 하는 것들이 무엇이라고 생각하십니까?

23. 입양 부모들은 교회로 부터 지속적인 도움을 필요로 합니다. 그 이유는 무엇이라고 생각하십니까?

24. 입양 부모들을 돕기 위한 귀 교회의 대표적인 입양 사역 프로그램은 무엇입니까?

25. 교회의 입양 사역 프로그램을 통해 입양 부모들에게 도움을 준 구체적인 성공 사례가 있습니까?

26. 입양 사역자로서 경험한 입양 사역의 실제적 어려움은 무엇입니까?
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Dissertations


Internet Sources


ABSTRACT

AN ANALYSIS OF ADOPTION MINISTRY PROGRAMS FOR ADOPTIVE PARENTS IN KOREAN CHURCHES

Eun-Sung Roh, Ed.D.
The Southern Baptist Theological Seminary, 2014
Chairperson: Anthony Foster, Ph.D.

The purpose of this thesis was to suggest exemplary factors of adoption ministry programs to successfully support adoptive parents who have experienced difficulties in their adoptive family life by examining adoptive parents’ practical needs and practical consideration of adoption ministry programs in adoption ministry churches. Chapter 1 presents the research concerns, introduces the context of the research problem, and explains key words related to the research.

Chapter 2 consists of literature reviews related to adoption and adoption ministry. This chapter provides biblical, theological, and practical perspectives on adoption and adoption ministry as well as examines the present circumstance of adoption ministry in Korean churches.

Chapter 3 explains the methodological design of the study. This chapter contains an overview of the research design, and an explanation of the research sample, the research instrumentation, and the procedures of the research.

Chapter 4 analyzes the data collected from the study through a general demographic questionnaire and an open-ended essay questionnaire. The study surveyed and interviewed two sample groups. According to the comparison of responses between
adoptive parents and adoption ministers, in general, I found that most adoptive parents understood the biblical, theological, and practical meaning of adoption and that adoption ministry positively influenced the church. Adoptive parents and adoption ministers must play a key role in creating an adoption culture in the church, but the leader of adoption ministry should be the senior pastor.

Chapter 5 discusses the research implications and how those implications apply to the adoption ministry in Korean churches. The study aimed to effectively support adoptive parents through adoption ministry programs. The results offer several exemplary factors of adoption ministry programs such as education, counseling, adoptive family meeting, and financial support.

Key words: Confucian culture, orphan, orphan care, adoption, adoptive parent, adopted child, adoptive family issue, adoption minister, adoption ministry, adoption ministry church, adoption ministry program.
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