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A STRATEGIC PLAN FOR FAMILY MINISTRY AS
A RESPONSE OF SOCIO-CULTURAL CHANGES
IN SOUTH KOREA

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A STRATEGIC PLAN FOR FAMILY MINISTRY AS
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IN SOUTH KOREA

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To my beautiful and brilliant bride,

Areum Noh.

Your love and devotion have taught me the love of God.

And our lovely two children,

Jueon and Juah.

You are my gift and my reward from God.

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PREFACE

God has led my life to study family ministry and Christian education at The Southern Baptist Theological Seminary. This privilege is really valuable for me because my life was vanity before I met Jesus Christ as my Savior. His Word not only saved me, but also gave me the vision of “turn[ing] the hearts of fathers to their children and the hearts of children to their fathers” (Mal 4:6) in the gospel. In His mercy, I have written this thesis.

I am indebted more greatly than I can repay to Dr. R. Albert Mohler Jr. and to The Southern Baptist Theological Seminary faculty members. Louisville, Kentucky, has been my second hometown since December 2015, when I moved here from Anyang, South Korea. I graduated with a Master of Arts in Christian Education degree from The Southern Baptist Theological Seminary, and now I have the honor of receiving a Doctor of Educational Ministry degree. I have learned from, and have been trained by, this lovely seminary, so I am very happy.

I would like to express my great respect and love especially to Dr. Danny R. Bowen—my supervisor—whose comments and motivation have influenced my research. He is one of the most faithful men whom I have ever met. I also offer thanks to the staff of the Professional Doctoral Office, Dr. Michael S. Wilder, Dr. Shane W. Parker, Bailey Walker, and Dr. Lilly Park. In addition, I deeply admire professor Marsha Omanson due to her kindness and specialty. Her red pencil has strengthened my English skills. I would also like to thank Marilyn A. Anderson for her editorial help and services. She has enhanced this thesis with her specialty and sincerity.

I cannot express the depth of my love and gratitude to Yejun Community

Church's members; leaders; and its senior pastor, Rev. Kun Park. Your prayers and support have sustained me in overcoming all obstacles during my period of study. I have also received significant assistance from my colleagues and my church in America, the First Korean Baptist Church of Louisville, Kentucky. I am so grateful to them all.

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At last, this thesis is a gift from the Lord—not mine. God has allowed me to meet numerous helpers during my lifetime, ministry path, and educational journey. I cannot mention all of their names, but I specifically want to express my appreciation to some of these individuals at the beginning of this paper. Most of all, I really appreciate

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Kieok Kim

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CHAPTER 1

INTRODUCTION¹

A culture expresses a person's understanding of the gospel.² Therefore, ministers should study the transitions of contemporary culture to identify the needs of the time, and they must train church members to possess a biblical perspective for creating new cultures. These two responsibilities urge Korean church leaders to transform their current adult-centered and age-segregated ministry into a system of family discipleship. This new strategy, or family discipleship ministry, focuses on shaping Korean churches to try their best to equip parents for making true disciples of Jesus Christ.

This thesis will initially explore literature concerning the relationship between the church and the culture for family discipleship ministry that is appropriate for Korean-ministry contexts. Second, this work will analyze Korea's recent sociocultural transitions to discover the present cultural context of Korean churches. Third, the new Korean-ministry context will be evaluated by Scriptures and family ministry theories for suggesting a new way for ministry. Fourth, this paper will recommend a strategic plan for family discipleship that considers both the scriptural principles and current sociocultural trends in Korea. Then, this thesis will propose practical programs for family ministry that appropriate to Korean ministry context to give an insight to Korean ministers. Lastly, this

¹South Korea has a different culture and history from North America; but, this thesis studies American literature about family ministry to propose a strategic plan to Korean churches because of two reasons. First, Korean churches have been affected by American ministries such as the philosophy of the cell ministry or the missional church. To be specific, many Korean ministers have studied Willow Creek Community Church and Saddle Back Community Church as role models. Secondly, family ministry is an unfamiliar concept to Korean ministers, so studying American works is required to suggest a new idea. American churches can enlighten Korean ministers through modeling.

²Timothy Keller, *Serving a Movement: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids: Zondervan, 2016), 159.

work will describe how to develop a parent training curriculum in a local church as an example. Making a contextualized strategy for family ministry to revitalize Korean churches is the ultimate aim of this thesis.

The Church and Culture

Serving others in a manner that is familiar to the people is essential for evangelism. As the apostle Paul stresses the importance of servanthood in 1 Corinthians 9:19-23, relinquishing one's own freedom for winning souls is a Christian privilege. For Timothy Keller, Paul's gospel-centered viewpoint lays the groundwork for analyzing ministry contexts of today. He writes,

The traditional, highly church-centered approach worked well when there was one dominant church and religious tradition in a culture and when the private and public sectors put far fuller weight behind the church. . . . This church-centric model broke down as people became increasingly mobile and society slowly but surely became more pluralistic. . . . Now wind the clock forward a couple of centuries to today's pluralistic societies, where the important institutions of our public life do not all point to a unified set of beliefs about life and reality. No one really inherits their belief systems as they once did. People actively choose among competing sets of beliefs and worldviews and must be persuaded through personal appeals to do so.³

A new world requires new methodology that is rational to new people. From the same perspective, Moore contends that ministers should consider the main issues, economic conditions, political currents, and networking of a society because these social subjects affect all ministry aspects.⁴ In brief, pastors who are living in an ever-changing world should study recent sociocultural changes for effective ministry.

Korean Culture Transitions and the Need for Korean-Family Ministry

Studying recent sociocultural transition in Korea is a significant duty for

³Timothy Keller, *Shaped by the Gospel: Doing Balanced, Gospel-Centered Ministry in Your City; A New Edition of Section One of Center Church* (Grand Rapids: Zondervan, 2016), 107–8.

⁴T. M. Moore, *Culture Matters: A Call for Consensus on Christian Cultural Engagement* (Grand Rapids: Brazos Press, 2007), 16.

Korean church leaders because the country is now located in the throes of cultural shift. To be specific, Koreans have encountered various kinds of social problems, such as the breakdown of families and generational or ideological conflicts.⁵ Furthermore, Korea's social common notions and traditional authority orders are rapidly breaking away due to the voices of new generations.⁶ According to Ronald Inglehart, this phenomenon is an ordinary symptom of a society transitioning into postmodernism because the nature of postmodernism is "the growing emphasis of self-expression and the quality of life."⁷ Consequently, Korean ministers should study the nature of Korean postmodernism and its influences on ministry to effectively proclaim the gospel to neighbors.

In conclusion, postmodernism in Korea demands family ministry. Koreans in this age are seeking family-centered life for personal satisfaction. Evidence is that the results of traditional pastoral age-based ministry systems are showing a sharp decline in Korean churches, especially the next generation.⁸ Therefore, this study sets two goals:

⁵Since the Korean War ended in 1953, the rapid modernization of South Korea has created many social problems. For instance, the Organization for Economic Cooperation and Development (OECD) publicized in 2014 that Korea's crude divorce rate (CDR) is ranked highest among Asian countries at ninth place. In addition, the Korea Economic Research Institute (KERI) announced that "[Korea's] comprehensive Social Conflict Index ranks at 3rd among [OECD] 34 nations."

⁶Family-based individualism, gender equality, and power distance were Korea's emerging values for 2010. For more information, see Eunyoung Na and Yuri Cha, 나은영, 차유리, "한국인의 가치관 변화 추이: 1979년, 1998년, 및 2010년의 조사 결과 비교" [Trends of value changes in Korea: Based on 1979, 1998, and 2010 survey data] 한국 심리학회지: 사회 및 성격 [Korean Journal of Social and Personality Psychology: Society and Personality] 24, no. 4 (2010): 63-93, accessed by September 3, 2017, <https://www.dbpia.co.kr/Article/NODE06373382>.

⁷Ronald Inglehart, *Modernization and Postmodernization: Cultural, Economic, and Political Change in 43 Societies* (Princeton, NJ: Princeton University Press, 1997), 4. Inglehart asserts that the core value of postmodern society is pluralism, which is a reaction to modernism. The author explains the reason for the increasing divorce rate through the social phenomenon of postmodernization: "Postmodern values reflect the assumption that survival can be taken for granted, which leads to a growing emphasis on self-expression. In preindustrial society, the two-parent family was crucial to the survival of children; in advanced industrial societies, growing numbers of people have come to see the family as an optional aspect of one's lifestyle. Postmodern values place top priority on self-fulfillment through careers, rather than childbearing. Nevertheless, they are relatively permissive toward single parenthood, because they tend to take the economic viability of the single mother for granted" (56).

⁸Today, Korean Christianity has faced a crisis that is revealed by not only a decline in numbers, but also a loss of credibility. To be specific, numerous Sunday schools are declining because the Christian heritage is difficult to pass down. For more information, see "종교인구 비율 46%로 하락. . . 20대는 30%" ["The rate of religious population is dropped in 46% . . . 20's is 30%,"] *Daum News*, December 28, 2017, accessed January 12, 2018, <http://v.media.daum.net/v/20171228184230820>; and "다음세대 이대로 가면 한국교회 희망 없다" ["There is no hope if something is not happened to next generation,"] *Dangdang News*, December 9, 2016, accessed September 12, 2017,

proposing the necessity of family ministry to Korean ministers and suggesting a practical strategy for church revitalization.⁹ Koreans consistently value their family, despite the change in milieu, so today's Korean ministers should consider family ministry as a "fundamentally different way of doing church."¹⁰

Familiarity with the Literature

The interrelationship of church and culture is an enduring subject, so many philosophers, theologians, and ministers have produced volumes of literature about that topic. This part divides their work into two categories: theoretical and practical studies. First of all, theoretical literature deals with the transition of Christians' attitude toward culture. The goal of this section is proposing the contemporary church's relevant and biblical stance to postmodern culture. Second, practical literature explores the recent changes of Korean socioculture and its requests toward Korean churches. This portion will lay the foundation for the strategic plan for Korean-family discipleship.

Theoretical Studies about the Relationship of Church and Culture

Richard Niebuhr is the forerunner of researching the relationship between the church and culture. In his seminal book, *Christ and Culture*, the author divides the relationship of Christ and culture into five categories: Christ against culture; Christ of culture; Christ above culture; Christ and culture in paradox; and Christ the transformer of culture.¹¹ The writer accepts the fifth one because he suggests God's supreme

<http://www.dangdangnews.com/news/articleView.html?idxno=27668>; and Seungkyu Lee, 이승규, "점점 사라지는 주일학교" ["Decreasing Sunday Schools,"] *Christian Nocut News*, May 4, 2015, accessed August 4, 2017, <http://cbs.kr/Cw8rTW>; also, "교회 어린이 '줄고' 어버이 '늘고,'" ["Churches, children are declined, adults are increased,"] *Newsjoy*, May 5, 2017, accessed August 4, 2017, <http://www.newsjoy.or.kr/news/articleView.html?idxno=210731>. My translation.

⁹Aubrey Malphurs, *Advanced Strategic Planning: A 21st-Century Model for Church and Ministry Leaders*, 3rd ed. (Grand Rapids: Baker, 2013), 8–17.

¹⁰Timothy Paul Jones, "Foundations for Family Ministry," in *Perspectives on Family Ministry: 3 Views*, ed. Timothy Paul Jones (Nashville: B&H Academic, 2009), 41.

¹¹H. Richard Niebuhr, *Christ and Culture*, Harper Torchbooks (New York: Harper & Row,

transcendence on the world as the key philosophy to understand culture. For him, culture does not oppose Christianity but, simultaneously, it is not equivalent with Christ.

Christians have the authority to transform this sinful world because Jesus rules over the culture. He states that “culture is under God’s sovereign rule, and that the Christian must carry on cultural work in obedience to the Lord.”¹² Although *Christ and Culture* was published in 1951, it still produces controversial points regarding the mutual relation of Christianity and culture.

In *Authentic Transformation: A New Vision of Christ and Culture*, John Howard Yoder, D. M. Yeager, and Glen H. Stassen reevaluate Niebuhr’s *Christ and Culture*.¹³ Yeager and Stassen first introduce two poles, Niebuhr and Yoder, and secondly propose a balanced view. They basically agree with Yoder’s Anabaptism critique, yet simultaneously defend Niebuhr’s idea pertaining to culture transformation. Yeager and Stassen maintain that ministers should discern cultures for a “pastoral action” in the Lord’s sovereignty.¹⁴

D. A. Carson also reconsiders Niebuhr’s work. In Carson’s book, *Christ and Culture Revisited*,¹⁵ the author opposes *Christ and Culture*’s five folds typology. He explains, “Instead of imagining that Christ against culture and Christ transforming culture are two mutually exclusive stances, the rich complexity of biblical norms, worked out in the Bible’s story line, tells us that these two often operate simultaneously.”¹⁶ According to him, the role of Christianity in the contemporary world is more complex than at the

1956).

¹²Niebuhr, *Christ and Culture*, 191.

¹³Glen Harold Stassen et al., *Authentic Transformation: A New Vision of Christ and Culture* (Nashville: Abingdon Press, 1996).

¹⁴Stassen et al., *Authentic Transformation*, 243.

¹⁵D. A. Carson, *Christ and Culture Revisited* (Grand Rapids: Eerdmans, 2008).

¹⁶Carson, *Christ and Culture Revisited*, 226.

time of Niebuhr, so postmodern Christians cannot select a position from Niebuhr's five types. In other words, since individual people determine an abundance of values in postmodern society, the tension between Christianity and culture is unavoidable in the world today. Hence, Carson encourages Christians to learn Scripture and live out its teachings with their own cognizance about a culture.

In 2008, Andy Crouch wrote *Culture Making: Recovering Our Creative Calling* to recover the scriptural viewpoint with respect to culture.¹⁷ He encourages Christians to create a culture, instead of the existing four attitudes toward culture: condemning, critiquing, copying, and consuming.¹⁸ Crouch trusts that God has called Christians to be creators and cultivators of culture and, on this premise, proposes a new way.¹⁹ He holds that postmodern Christianity requires a culture-maker with a discerning eye on the biblical metanarrative. This concept enlightens postmodern ministers to participate in a society for creating a new movement. Culture making provides insights for Korean ministers with regard to handling culture in postmodern society.

This vision for Christian social engagement stems from Francis Schaeffer. In the compiled book, *The Complete Works of Francis A. Schaeffer: A Christian Worldview*, the writer has attempted to connect the teaching of the Bible and the cultural expression of his time.²⁰ For him, Christianity means a life in a culture, so he pays more attention to social issues. According to Schaeffer's logic, Christians never allow injustice because God is the standard of moral and immoral. In the first volume of the book, he observes,

¹⁷Andy Crouch, *Culture Making: Recovering Our Creative Calling* (Downers Grove, IL: IVP, 2008).

¹⁸Crouch, *Culture Making*, 78–98.

¹⁹Crouch, *Culture Making*, 200.

²⁰Francis A. Schaeffer, *The Complete Works of Francis A. Schaeffer: A Christian Worldview*, 2nd ed. (Wheaton, IL: Crossway Books, 1985). This book is divided into five volumes: *A Christian View of Philosophy and Culture*, *A Christian View of the Bible as Truth*, *A Christian View of Spirituality*, *A Christian View of the Church*, and *A Christian View of the West*.

“A Christian can fight what is wrong in the world with compassion and know that as he hates these things, God hates them too.”²¹ In another work, he additionally comments, “Christianity must become truly universal, relevant to all segments of society and all societies of the world.”²² Schaeffer’s thought demonstrates the connection between Christians with culture. Ministers should not be apart from their social duties.

Nancy Pearcey reveals Schaeffer’s worldview and its effects on current culture. In *Total Truth: Liberating Christianity from Its Cultural Captivity*,²³ Pearcey exposes the problem of the two-story view, and compels Christians to “overcome the dichotomy between public and private, fact and value, and secular and sacred.”²⁴ She asserts that a divided worldview, or the two-track approach, is the cause of the depravity of Christian culture and ministry because dualism means serving two masters.²⁵ Therefore, Christians should reform their bifurcated worldview, which is inherent in this postmodern culture, because the Bible teaches that God is still sovereign over this postmodern world.

In addition, William Edgar encourages Christians to be engaged in their contiguous cultures. In his book, *Created and Creating: A Biblical Theology of Culture*, Edgar investigates various philosophers and ideologies to expose God’s plan: the cultural mandate.²⁶ He rejects the two-kingdoms approach as well and proposes “cultural engagement,” that is, “the human response to the divine call to enjoy and develop the

²¹Schaeffer, *A Christian View of Philosophy and Culture* in *The Complete Works*, 1: 117.

²²Schaeffer, *A Christian View of the Church* in *The Complete Works*, 4: 89.

²³Nancy Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity*, Study Guide ed. (Wheaton, IL: Crossway Books, 2008).

²⁴Pearcey, *Total Truth*, 22.

²⁵Pearcey, *Total Truth*, 93.

²⁶William Edgar, *Created and Creating: A Biblical Theology of Culture* (Downers Grove, IL: IVP Academic, 2017).

world that God has generously given to his image-bearers.”²⁷ For him, a Christians’ responsibility is extending God’s kingdom in the multicultural world of today to improve the human condition.

Practical Studies about the Influences of Sociocultural Changes on Ministries

Ronald Inglehart, the author of *Modernization and Postmodernization: Cultural, Economic, and Political Change in 43 Societies*, had studied to analyze the main characteristics of modernization and postmodernization.²⁸ His seminal research indicates that social changes have predicable patterns because a societal transition occurs with political, economic, and cultural movements.²⁹ This point helps ministers to understand and predict cultural movements of a society. Moreover, his work furnishes an insight into the reason for the postmodernization that “maximizing survival and well-being, through lifestyle changes.”³⁰ Such research proves the progress of Korean postmodernization and prepares future challenges for Korean ministers.

To clarify the sociocultural challenges of Korea and their impacts on Korean churches, Yunsik Choi authored two futurological books: *2020 2040 Future Guidance for Korean Churches*, and *2020 2040 Future Guidance for Korean Churches 2*, in 2013 and 2015.³¹ He studies not just ministry culture in these books, but social, economic, and political environments to present a crisis scenario for future Korean churches. He attests, “Because the macroscopic forces enclosing Korean churches and their members today are

²⁷Edgar, *Created and Creating*, 176.

²⁸Inglehart, *Modernization and Postmodernization*.

²⁹Inglehart, *Modernization and Postmodernization*, 7–15.

³⁰Inglehart, *Modernization and Postmodernization*, 338.

³¹Yunsik Choi, 최윤식, 2020 2040 한국교회 미래지도 [2020 2040 Future Guidance for Korean Churches] (Seoul: Lifebook, 2013); Yunsik Choi and Hyunsik Choi, 최윤식, 최현식, 2020 2040 한국교회 미래지도 2 [2020 2040 Future Guidance for Korean Churches 2] (Seoul: Lifebook, 2015). My translation.

causing change, church leaders should reach out to these topics now.”³² His analysis constantly focuses on the relationship of culture and church. On that account, he initially emphasizes strategies and plans for corresponding to changes in Korean society. Second, he appeals for restoring biblical faith and life to Korean Christians.³³ His studies highlight the importance of studying sociocultural transition to prepare for future ministry.

On that same account, John S. Dickerson warns ministers to recognize future oppositions. In his book *The Great Evangelical Recession: 6 Factors That Will Crash the American Church . . . and How to Prepare*, he presents six reasons for future church recession: inflated, hated, dividing, bankrupt, bleeding, and sputtering.³⁴ For him, these negative subjects are unavoidable in the future because they stem from massive cultural transitions. Dickerson’s realistic warning refers not merely to North America, but to South Korea, as well. This is because Korean churches have similar future oppositions with American churches, as Choi asserts in his book, *2020 2040 Future Guidance for Korean Churches*. Going to the difficult world for evangelism is a global phenomenon. Therefore, ministers should acknowledge that future ministry context is, regrettably, not always rosy.

In 2009, Harvey Cox also predicted future challenges for Christianity. In his book, *The Future of Faith*, Cox negatively evaluates the Christianity of today, and contends the future demand for the restoration of the first faith.³⁵ He divides Christian history into three ages: the Age of Faith, during the first Christian centuries; the Age of Belief, from the Council of Nicaea to the late twentieth century; and the current Age of

³²Choi, *2020 2040 Future Guidance for Korean Churches*, 104. Originally written as “한국 교회와 교인들의 미래를 둘러싼 거시적 힘의 변화가 이미 시작되었기 때문에 지금이라도 이런 문제에 대해서 교회 지도자들은 관심을 가져야 한다.”

³³Choi and Choi, *2020 2040 Future Guidance for Korean Churches 2*, 117.

³⁴John S. Dickerson, *The Great Evangelical Recession: 6 Factors That Will Crash the American Church . . . and How to Prepare* (Grand Rapids: Baker, 2013).

³⁵Harvey Cox, *The Future of Faith* (New York: HarperOne, 2009).

the Spirit. Cox argues from that perspective that churches have replaced the first age's faith in Jesus with dogma about him. Thus, he claims that future Christianity will return to the first Christians' faith, rather than to doctrines and habits that humans have established. Cox's opinion demonstrates the request of today's world on Christianity. Consequently, Korean ministers should emphasize restoring the faith that the Bible describes, instead of keeping their religious subjects like perfunctory rituals, tangible assets, and authoritative positions.

In the book *Korean Churches Change Paradigm for Survival: A Roadmap for Change and Renewal*, Hakjoon Lee, who is a Korean pastor and faculty member of Fuller Theological Seminary, in Pasadena, California, additionally delineates that the cause of the recent Korean-church crisis is the absence of public good that was widespread at the start of Korean Christianity.³⁶ He holds that Korean Christianity is in contrast today with the faith of the Puritans and H. G. Underwood. He criticizes the selfishness and secularism of Korean churches and stresses the recovery of social engagement of Korean Christianity through contextualization of the Ten Commandments to Korean culture.³⁷ For the author, the key point for future ministry is restoring the first faith of Korean Christianity.

James Emery White, the founder and senior pastor of Mecklenburg Community Church in Charlotte, North Carolina, proposes a practical solution for future challenges through his books pertaining to church and culture. First, in *Christ among the Dragons: Finding Our Way through Cultural Challenges*, White diagnoses the main characteristic of this world, *truthiness*, and highlights the right thinking with love.³⁸

³⁶Hakjoon Lee, 이학준, 한국 교회, 패러다임을 바꿔야 산다: 변화와 갱신을 위한 로드맵 [Korean Churches Change Paradigm for Survival: A Roadmap for Change and Renewal] (Seoul: Holy Wave Plus, 2011). My translation.

³⁷H. Lee, *Korean Churches Change Paradigm for Survival*, 377–82.

³⁸James Emery White, *Christ among the Dragons: Finding Our Way through Cultural Challenges* (Downers Grove, IL: IVP Books, 2010).

Second, he wrote another book—*The Church in an Age of Crisis: 25 New Realities Facing Christianity*—to expose the characteristics of postmodern culture for aiding ministers to comprehend their ministry environment.³⁹ Third, in *The Rise of the Nones: Understanding and Reaching the Religiously Unaffiliated*, White claims that the future church should embrace unaffiliated people, or *nones*, to manifest God’s light through their good works as Jesus taught in Matthew 5:16.⁴⁰ Finally, in 2017, White wrote even another book, *Meet Generation Z: Understanding and Reaching the New Post-Christian World*, for encouraging ministers to recognize the nature of a new generation and to develop evangelism strategies.⁴¹ For this author, a society’s culture is quite a considerable thing for actual ministry. These four works are critical and useful not only for North American churches, but for Korean ministries, too. Contextualization is one of the most relevant topics to all of today’s ministers because of the rapid changes of postmodern societies and the distinctiveness of contexts.

Timothy Keller practically suggests the reason for contextualization in postmodern ministry. In *Serving a Movement: Doing Balanced, Gospel-Centered Ministry in Your City*,⁴² he emphasizes discipleship training in a local church because the essential role of the postmodern church is supporting and encouraging individual Christians to engage their contiguous cultures with excellence, distinctiveness, and accountability.⁴³ For him, the role of a church is not to be a doctrine defender; it is to

³⁹James Emery White, *The Church in an Age of Crisis: 25 New Realities Facing Christianity* (Grand Rapids: Baker, 2012).

⁴⁰James Emery White, *The Rise of the Nones: Understanding and Reaching the Religiously Unaffiliated* (Grand Rapids: Baker, 2014).

⁴¹James Emery White, *Meet Generation Z: Understanding and Reaching the New Post-Christian World* (Grand Rapids: Baker, 2017).

⁴²Keller, *Serving a Movement*.

⁴³Keller, *Serving a Movement*, 158–59.

become a training center, creating “agent[s] for cultural renewal.”⁴⁴ In brief, Keller advises that churches should make the best use of a given culture for proclaiming the gospel to all people who are living in that cultural world. Redeemer Presbyterian Church, to which Keller has ministered from 1989, provides a ministry model for Korean churches.

In *RE_FORM CHURCH: American Missional Churches that Lead Reformation*, Sanghoon Lee—a member of the faculty of Fuller Theological Seminary—analyzes the cause of the ten growing North American churches: contextualization.⁴⁵ He writes, “History confirms that if a church clings to the stereotyped structure and program of their predecessors without reformation, the church will lose its influence. By contrast, if a church constantly tries to find a way to proclaim the unchangeable truth to the changeable world, the mission of God reforms people and ages through totally new face and expressions.”⁴⁶ For him, the main responsibility of ministers is reforming a church to embrace culture as a missional bridge. This book’s contribution is showing the possibility of a new kind of church in the Korean-ministry context.

Works about Family Discipleship

Family is the key factor for future Korean ministry because Korean postmodern generations value meaningful relationships with their family members, regardless of the sacrifice that is involved.⁴⁷ Furthermore, parental influence on human development is critical in the contemporary world, so churches should utilize parents as

⁴⁴Keller, *Serving a Movement*, 162.

⁴⁵Sanghoon Lee, 이상훈, 리폼 처치: 변혁을 이끄는 미국의 선교적 교회들 [*RE FORM CHURCH: American Missional Churches that Lead Reformation*] (Seoul: ICG, 2015). My translation.

⁴⁶S. Lee, 220. Originally written as, “역사는 교회가 과거의 틀에 얽매어 그것을 지키려고 고집할 때 힘을 잃을 수도 있다는 사실을 확인시켜 준다. 반대로 변하지 않는 진리를 변하는 세상에 온전히 증거하기 위해 계속해서 길을 찾고 노력할 때, 하나님의 선교는 전혀 새로운 얼굴과 모습으로 사람들과 시대를 변화시킨다.”

⁴⁷Thom S. Rainer and Jess W. Rainer, *The Millennials: Connecting to America’s Largest Generation* (Nashville: B&H Publishing Group, 2011), 74–76.

discipleship partners. Churches of today require new ministry strategies and effective discipleship methodologies to train postmodern parents and children who differ from traditional people.

As a result, this paper will investigate three types of literature: family ministry, ministry management, and Christian education. First of all, works regarding family ministry will offer practical family discipleship theories. Second, studies concerning ministry management will illustrate the inevitability of a strategic plan in actual ministry. Finally, educational theories will provide methodologies for effective home discipline.

Works about family ministry. The foundational book, *Trained in the Fear of God: Family Ministry in Theological, Historical, and Practical Perspective*—which is edited by Randy Stinson and Timothy Paul Jones—demonstrates the significance and the way for family discipleship.⁴⁸ This book will furnish foundational and concrete information with respect to family ministry to churches in a postmodern society. In particular, this book is advantageous for Korean churches due to the fact that it ranges over the history and practical methods for family discipleship in a current ministry context.

The writing of Timothy Paul Jones, *Family Ministry Field Guide: How Your Church Can Equip Parents to Make Disciples*, prepares ministers to actually conduct family ministry in a local church.⁴⁹ Jones submits five foundations for family-equipping ministry with realistic considerations pertaining to culture today. For him, family ministry is not paperwork; it is absolutely all Christian parents' imperative responsibility. His practical and concrete guidance can be employed for Korean-family discipleship.

⁴⁸George Willard Cochran Jr. et al., *Trained in the Fear of God: Family Ministry in Theological, Historical, and Practical Perspective*, ed. Randy Stinson and Timothy P. Jones (Grand Rapids: Kregel Publications, 2011).

⁴⁹Timothy Paul Jones, *Family Ministry Field Guide: How Your Church Can Equip Parents to Make Disciples* (Indianapolis: Wesleyan Publishing House, 2011).

In the book *Shift: What It Takes to Finally Reach Families Today*, Brian Haynes—the associate pastor at Kingsland Baptist Church in Katy, Texas—additionally offers an effective method for family discipleship: milestones.⁵⁰ The author encourages strengthening the partnership between church and parents through the milestones because each milestone coincides with a person’s growth. In other words, the family discipleship milestones assume a role as “markers of progression on the spiritual formation journey.”⁵¹ This measurable methodology enhances the ministers’ job of establishing tangible ministry programs.⁵²

A Theology for Family Ministries deals with three topics: the social reason for family ministry, the biblical reason for family ministry, and how to do family ministry in

⁵⁰Brian Haynes, *Shift: What It Takes to Finally Reach Families Today* (Loveland, CO: Group Publishing, 2009).

⁵¹Haynes, *Shift*, 42.

⁵²Although this section introduces just three books, much literature related to family ministry exist: Samuel W. Dike, “The Message of the Home Department of the Sunday-School,” in *The Development of the Sunday-School, 1780-1905*, ed. W. N. Hartshorn, George R. Merrill, and Marion Lawrance (Boston: Executive Committee of the International Sunday-School Association, 1905); Henry Frederick Cope, *Religious Education in the Family* (Chicago: University of Chicago Press, 1915); Ben F. Freudenburg and Rick Lawrence, *The Family-Friendly Church* (Loveland, CO: Vital Ministry, 1998); Mark DeVries, *Family-Based Youth Ministry*, 2nd ed. (Downers Grove, IL: InterVarsity Press, 2004); Reggie Joiner, *Think Orange: Imagine the Impact When Church and Family Collide* (Colorado Springs: David C. Cook, 2009); Paul Renfro, Brandon Shields, and Jay Strother, *Perspectives on Family Ministry: Three Views*, ed. Timothy Paul Jones (Nashville: B&H Academic, 2009); Diana S. Richmond Garland, *Family Ministry: A Comprehensive Guide*, 2nd ed. (Downers Grove, IL: IVP Academic, 2012); Voddie Baucham Jr., *Family-Driven Faith: Doing What It Takes to Raise Sons and Daughters Who Walk with God* (Wheaton, IL: Crossway, 2011). These books related to family ministry are already translated into Korean: Jones, Timothy Paul, 가정사역 패러다임 시프트: 가정 사역을 위한 실제적인 사역 모델 [Family Ministry Field Guide: How your Church can Equip Parents to Make Disciples], trans. Sunmoon Uhm and Jungmin Park (Seoul: Lifebook, 2013); Joo, Kyunghoon, 주경훈. 원 포인트 통합교육 [One-point Integrated Education] (Seoul: Duranno, 2017); Joiner, Reggie, 핑크 오렌지: 가정과 교회가 협력하는 새로운 교육 패러다임 [Think Orange: Imagine the Impact when Church and Family Collide], trans. Heesu Kim (Seoul: Timothy, 2011); Rainer, Thom S., and Eric Geiger, 단순한 교회 [Simple Church: Returning to God’s process for Making Disciples], trans. Sungwook Shin (Seoul: Lifebook, 2009); Hunter, Ron, Jr., D6 DNA 세대통합: 가정과 교회가 함께하는 세대 간 제자훈련! [The DNA of D6: Building blocks of Generational Discipleship], trans. Chinam Kim and Geumjoo Park (Suwon, Korea: D6 Korea House, 2017); Reid, Garnett, D6 언약도: 부모를 위한 아주 오래된 설계도 [Deuteronomy 6 in 3D: An Ancient Plan for Modern Parents], trans. Steven Hwang (Suwon, Korea: D6 Korea House, 2017); DeVries, Mark, 청소년사역 이젠 가정이다 [Family-Based Youth Ministry], trans. Hwasun Oh (Seoul: Scripture Union Korea, 2001); Baucham, Voddie, 가정야, 믿음의 심장이 되어라 [Family-Driven Faith: Doing What It Takes to Raise Sons and Daughters Who Walk with God], trans. Myungsook Lee (Seoul: Compass Ministry, 2008); and Yo, Woonhak, 여운학. 말씀암송 자녀교육: 성경을 가르치기 전에 먹이라 [Bible Recitation and Education of Own Children: Feed the Bible before teach it], (Seoul: Kyu Jang, 2009).

the local church.⁵³ To be specific, the practical changes in the American families addressed at the beginning of this book extol the need for family ministry. As Michael J. Anthony argues, ““Celebrate diversity” is the battle cry of a world that wants to be left alone to explore and experiment with lifestyle choices that run contrary to the teachings of Scriptures.”⁵⁴ This statement summarizes the opposing thoughts of postmodernity on the Bible. However, his conviction helps Christian parents and ministers to overcome the pressure of the battle cry, he writes, “Although the family may continue to change and morph into models and paradigms that bring discomfort and angst to some of us, we rest in the assurance that God has a plan for those who live in any of these new configurations of what we now call *family*.”⁵⁵ The Lord is never defeated by the changes of the world.

Reggie Joiner, the founding pastor of the North Point Community Church in Alpharetta, Georgia and the CEO and founder of the reThink group, published *Think Orange* in 2009.⁵⁶ In this book, Joiner suggests the family ministry as “an effort to synchronize church leaders and parents around the master plan to build faith and character in their sons and daughters.”⁵⁷ To do so, he provides “the Five Orange Essentials,” which are “integrate strategy to create synergy,” “refine the message to amplify what is important,” “reactivate the family to build an everyday faith,” “elevate community to increase the odds,” and “leverage influence to mobilize generations.”⁵⁸ For Joiner, family and church are not competing institutions; they are partners that God designed to make a synergy.

⁵³Michael J. Anthony and Michelle D. Anthony, *A Theology for Family Ministries* (Nashville: B&H Academic, 2011).

⁵⁴J. Anthony, “The Morphing of the Family,” in J. Anthony and D. Anthony, 16.

⁵⁵J. Anthony, “The Morphing of the Family,” 20.

⁵⁶Reggie Joiner, *Think Orange: Imagine the Impact When Church and Family Collide* (Colorado Springs: David C. Cook, 2009).

⁵⁷Joiner, *Think Orange*, 83.

⁵⁸Joiner, *Think Orange*, 109.

Works about ministry management. Aubrey Malphurs has written two practical books: *Look before You Lead: How to Discern and Shape Your Church Culture*,⁵⁹ and *Advanced Strategic Planning: A 21st-Century Model for Church and Ministry Leaders*⁶⁰ to propose a strategy for cultural reformation in a local church. In *Look before You Lead*, he suggests beginning by discovering the nature of congregational culture: “belief, value, and their expressions.”⁶¹ Malphurs presents from that book concrete guides to make a change in a ministry because reforming a church’s culture is a dangerous, but unavoidable, issue in actual ministry. In the other book, *Advanced Strategic Planning*, he offers quite a detailed strategic plan for responding to this age’s cultural transition, which is “enormously greater than the world has ever experienced.”⁶² He explains, “Good leaders have the sense of where the culture is going to be, [and] where the organization must be if it is to grow.”⁶³ For Malphurs, achieving a church’s sustained growth depends on not merely pastoral ability, but culture management. Accordingly, Malphurs’ books illustrate the significance of managing culture in real ministry.

Thom S. Rainer and Eric Geiger, the co-authors of *Simple Church: Returning to God’s Process for Making Disciples*, assert that ministers should concentrate on the core mission of church: making disciples.⁶⁴ For them, the key strategy to establish a biblical church is simplicity, so they recommend four ideas: clarity, movement, alignment, and focus. They state, “If the goal is to keep certain things going, the church is

⁵⁹Aubrey Malphurs, *Look before You Lead: How to Discern and Shape Your Church Culture* (Grand Rapids: Baker, 2013).

⁶⁰Malphurs, *Advanced Strategic Planning*.

⁶¹Malphurs, *Look before You Lead*, 20.

⁶²Malphurs, *Advanced Strategic Planning*, 8.

⁶³Malphurs, *Advanced Strategic Planning*, 184.

⁶⁴Thom S. Rainer and Eric Geiger, *Simple Church: Returning to God’s Process for Making Disciples*, updated ed. (Nashville: B&H Publishing Group, 2011).

in trouble. The end result must always be about people. Programs should only be tools.”⁶⁵ This basic, but critical, strategy—emphasizing discipleship rather than programs—is the best plan for Korean churches to prepare for the unpredictable future.

In addition, in *Missional Map-Making*, Alan J. Roxburgh encourages ministers who are living a moment of cultural transition to become map-makers.⁶⁶ For him, ministry today is like herding cats, instead of sheep, due to the influence of postmodern culture. Hence, he argues that ministers of the new age necessitate a postmodern way of ministry: “cultivating missional life and continuously communicate with an information-rich world.”⁶⁷ In short, Roxburgh attracts voluntary missional life from Christians as Jesus served sinners. This Christian core identity is the future-ministry map.

Works about Christian education and formation. In their book *Families and Faith: How Religion Is Passed Down across Generations*, Vern L. Bengtson, Norella M. Putney, and Susan C. Harris furnish an empirical basis for undiminished family influence when a religion is passed down.⁶⁸ For more than thirty years, they have studied the transition of family religions, and conclude that “parent-youth similarity in religiosity has not declined over thirty-five years,” although North American society has enormously changed.⁶⁹ They thus emphasize the role of parents and grandparents as disciple makers.⁷⁰ In Korea, this research is acceptable because Koreans historically regard family as vital due to their Confucian tradition.

⁶⁵Rainer and Geiger, *Simple Church*, 43.

⁶⁶Alan J. Roxburgh, *Missional Map-Making: Skills for Leading in Times of Transition*, Leadership Network (San Francisco: Jossey-Bass, 2010).

⁶⁷Roxburgh, *Missional Map-Making*, 163–79.

⁶⁸Vern L. Bengtson, Norella M. Putney, and Susan C. Harris, *Families and Faith: How Religion Is Passed Down across Generations* (New York: Oxford University Press, 2013).

⁶⁹Bengtson, Putney, and Harris, *Families and Faith*, 56.

⁷⁰Bengtson, Putney, and Harris, *Families and Faith*, 192–95.

Moreover, in *Creative Bible Teaching*, Lawrence O. Richards and Gary J. Bredfeldt formulate a basis for Christian education.⁷¹ The five steps—studying the Bible, focusing the message, structuring the lesson, teaching the class, and evaluating the results—provide a discipleship method because the book aims for “transformation of the student’s life.”⁷² This viewpoint reinforces the goal of the *Shema* in Deuteronomy 6:4-9, because God wants people who truly love the Lord, instead of more intelligent man. In this paper, the book will lay a foundation for family discipleship programs. To be specific, the HBLT approach of hook, book, look, and took⁷³ will fulfill a role as a frame for family communication.

Furthermore, Marlene D. LeFever highlights four learner characteristics for effective teaching. In her work, *Learning Styles: Reaching Everyone God Gave You to Teach*, LeFever suggests four learner types: Imaginative, Analytic, Common Sense, and Dynamic.⁷⁴ Such an analysis gives ministers an insight into the importance of family discipleship because it helps parents recognize how to handle each family member’s learning style.⁷⁵ In short, understanding an individual’s learning style increases family discipleship effectiveness.

Additionally, in *Christian Formation: Integrating Theology and Human Development*, James R. Estep Jr. and Jonathan H. Kim identify the relationship between conservative theology and developmental theories.⁷⁶ The authors do not overlook or

⁷¹Larry Richards and Gary J. Bredfeldt, *Creative Bible Teaching*, rev. and expanded ed. (Chicago: Moody Press, 1998).

⁷²Richards and Bredfeldt, *Creative Bible Teaching*, 114.

⁷³Richards and Bredfeldt, *Creative Bible Teaching*, 151–66.

⁷⁴Marlene D. LeFever, *Learning Styles: Reaching Everyone God Gave You to Teach* (Colorado Springs, CO: David C. Cook, 1995).

⁷⁵LeFever, *Learning Styles*, 192–208.

⁷⁶James Riley Estep Jr. et al., *Christian Formation: Integrating Theology and Human Development*, ed. James Riley Estep and Jonathan H. Kim (Nashville: B&H Academic, 2010).

oppose science, but they emphasize the Bible's description about humanity: the *imago Dei*.⁷⁷ This approach supports this paper to study scientific understanding for human growth on the foundation of scriptural human understanding.

Discipleship relates to sanctification on that account. David Peterson's book, *Possessed by God: A New Testament Theology of Sanctification and Holiness*, thus offers a theoretical family discipleship foundation.⁷⁸ For him, sanctification means possessing a new identity as a saint who pursues holiness living. This recognition encourages parents for training their own children to be saints, not just cultured individuals.

In a Korean context, Woonhak Yo's book *Bible Recitation and Education of Own Children: Feed the Bible before teach it* deals with family discipleship.⁷⁹ Yo has proposed the 303 Vision⁸⁰ for training parents to teach God's Word to their own children by Bible-recitation-family worship for establishing a family culture, which creates the family's Christian heritage. To achieve the vision, he has more than a hundred times conducted seminars with about 6,500 Christian parents in Korea and has published another four books for Bible recitation.⁸¹ His works have laid the groundwork for Korean

⁷⁷Estep et al., *Christian Formation*, 11.

⁷⁸David Peterson, *Possessed by God: A New Testament Theology of Sanctification and Holiness*, New Studies in Biblical Theology 1 (Downers Grove, IL: InterVarsity Press, 1995).

⁷⁹Woonhak Yo, 여운학, *말씀암송 자녀교육: 성경을 가르치기 전에 먹이라* [Bible Recitation and Education of Own Children: Feed the Bible before teach it] (Seoul: Kyu Jang, 2009). Yo is the founder of the largest publishing company in Korea, Kyu-Jang; he is also a writer, and lecturer of the 303 Vision Foundation.

⁸⁰The meaning of the number 303 is 30 times 3, a style of Korean numeric. Yo postulates that a generation occurs every thirty years, so if a Christian heritage that nurtures children by Bible recitation is passed down in their family culture to the next three generations, or about ninety years, it will create a new culture in a society. He has dreamed about it from four decades ago; thus, he founded 303 Vision Foundation and has taught the vision to many Korean parents. For more information about 303 Vision, see http://kyujang.com/?GO=kyujang_amsong and <http://www.godpeople.com/?GO=303>. Also, <https://ko-kr.facebook.com/303vision>.

⁸¹Yo has written four other books about Bible recitation and family worship: *말씀이 너무너무 좋아서* [Because I really, really Love the Word of God] (Seoul: Kyu Jang, 2006); *자녀 사랑은 말씀 암송이다: 303 비전 엄마들에게 보내는 여운학 장로의 성경암송 이야기* [Loving Children is Bible Recitation: An elder Woonhak Yo's story about Bible recitation presents to 303 vision moms] (Seoul: Kyu Jang, 2006); *말씀암송의 복을 누리자* [Have Privileges the Blessing of Bible Recitation] (Seoul: Kyu Jang, 2013); *말씀을 사랑하는 자녀 키우기* [Raising up Children who Love the Word] (Seoul: Kyu Jang, 2017). My translations.

family discipleship from four decades ago.

Void in the Literature

Numerous works have been written about the relationship of church and culture. They can enlighten ministers to recognize ways a church relates to a society, a community, and a person. Culture constantly transforms in accordance with the changing times, though, so a ministry that suits the needs of the time requires new studies regarding a society's sociocultural trends. As a result, Korean ministers must constantly study new transitions of Korean socioculture for looking forward to plan future ministry.

This study on Korean culture changes necessitates new pastoral strategies and educational theories for actual ministry. Yet some works do not link between theoretical idea and practical ministry; others just remain with an old tradition, rather than suggesting a new method. For instance, Hakjoon Lee still sticks to a traditional-ministry perspective at the conclusion of his book, even though he recognizes the modification of Korean-ministry context.⁸² Yunsik Choi also pressures Sunday school teachers to demonstrate more passion for teaching without any systematic changes.⁸³ However, the current Korean Sunday school crisis is not the issue of the quality or commitment of teachers; it requires a new structure and system that consider culture today. As Pearcey delineates, the reason for losing our own children is that we are losing the culture.⁸⁴ Korean churches therefore need a new strategy reflecting Korean sociocultural changes.

In light of these voids, much work remains to analyze Korean cultural trends and to evaluate them biblically for practical Korean family discipleship ministry. This exercise must be performed for encouraging ministers and parents to transform their

⁸²H. Lee, *Korean Churches Change Paradigm for Survival*, 335–406.

⁸³Choi and Choi, *2020 2040 Future Guidance for Korean Churches 2*, 405–30.

⁸⁴Pearcey, *Total Truth*, 19.

attitudes to preferentially teach their next generations with cultural considerations.

Thesis

South Korean sociocultural changes have resulted in the need for a Korean family ministry for discipleship, instead of the traditional age-segregated system. A family discipleship strategy plan may satisfy the requirements for the current and future Korean ministry to make true disciples of Jesus.

Outline of Following Chapters

The following chapters will support the thesis argument by studying Korean sociocultural movements to ascertain a manner for creating a biblical culture in Korean churches. Because church is the locus of culture making, a strategic plan and programs that are appropriate for the culture of Korean church will be recommended in this study.

The second chapter surveys Korean sociocultural transitions and predicting the future. Sociocultural statistics, books, articles, and dissertations are the main resources. To be specific, the alteration of the Korean generation is the key to analyzing the megatrend of Korean culture. The objective of this study is finding the inclination of new Koreans to familism.

The third chapter contends that family ministry is a biblical ministry strategy. To do so, this chapter defines the meaning of 2 Timothy 3:14-15 and find the connection point between the passage and family ministry. Primary resources of this study are the Bible, commentaries, literature on Christian education and discipleship, and family ministry textbooks.

The fourth chapter establishes a strategic plan for family-equipping ministry in Korea. This chapter suggests an introduction strategy for family ministry that is appropriate for local Korean-church contexts. Theories of family ministry, ministry

management, and Christian education supports this section. The purpose of this chapter is proposing a concrete guideline—not only for ministers, but for parents, as well.

The fifth chapter proposes twenty-three applicable programs for Korean family ministry. Primary resources of this chapter are current literature, empirical ideas from ministries, and interviews with family ministers in North American churches. The aim of suggesting those programs is to give an insight to Korean ministers how to create a culture for family ministry.

The final chapter suggests an example of developing a parent training curriculum for a local church in Korea. Theoretical reasons and practical guidelines support this section. But, the goal of proposing an example curriculum is helping ministers to contextualize it into a local church's ministry context, instead of accepting it as a solution. In addition, this section provides the conclusion of this thesis.

CHAPTER 2

SOCIOCULTURAL CHANGES IN KOREA AND THEIR INFLUENCES ON MINISTRY

The appearance of new generations has brought about sociocultural changes in Korea, so Korean churches today require a paradigm shift of ministry philosophy from traditional age-segregated and adult-centered systems to family ministry.

Sociocultural Transitions in South Korea

All societies are changing. An agricultural society became an industrial society, and the change led to the tertiary industrial revolution, even if the pace and pattern of change varies from country to country. Furthermore, the future world will experience more rapid and intense sociocultural changes than ever before because the pace of change is being enhanced more and more. In the book, *Sapiens: A Brief History of Humankind*, Yuval Harari writes, “Anything happening beyond that point is meaningless to us.”¹ Alan J. Roxburgh also states, “Here is a world free from control; it is self-organizing and cannot be managed.”² The future Korea will similarly undergo more changes than it is currently experiencing.

Specifically, the rapid advance of information and communication technologies (IT) has greatly affected Korean society—not only in culture, but in ideology, too. Koreans in the 1960s and 1970s used public or home telephones, instead of cell phones, and sent handwritten letters, rather than email. They also accepted traditional

¹Yuval Noah Harari, *Sapiens: A Brief History of Humankind* (repr., New York: Harper Perennial, 2015), 349.

²Alan J. Roxburgh, *Missional Map-Making: Skills for Leading in Times of Transition*, Leadership Network Series (San Francisco: Jossey-Bass, 2010), 120.

norms that stem from Confucianism, such as hierarchical authority with rules of courtesy toward all adults; patriarchal family ties; clear distinction between the sexes; conservative views on homosexuality and marriage; emphasis on home education; and compliance with collectivism.³ However, many young people refuse these old-fashioned technologies and social duties because new cultures exist today.

Generation and Sociocultural Change

Korea now faces a wave of transformation toward postmodernism due to the emergence of new generations. The reason is that alteration of generation includes sociocultural transitions⁴ because a generation represents an age group's collective attitudes about social issues and ideologies.⁵ In other words, a nation's social, cultural, and economic environments continuously influence an age group's worldview and, simultaneously, the affected generation endlessly forms a new world as a response to the former generation's culture. Thus, Strauss and Howe affirm in *Millennials Rising* that offspring's rebellion to "redirect society according to their own inclination" has existed at any time.⁶ From the same perspective, Inglehart contends that postmodernism is a

³The Confucian influence on Korean culture is difficult to define due to its extensiveness. However, this thesis suggests five characteristics that are associated with the goal of this thesis. For more information with respect to Korean Confucianism, see Chang-t'ae Kūm, *Confucianism and Korean Thoughts*, Korean Studies Series, no. 10 (Seoul: Jimoondang Publishing Co., 2000), 33–34; and Michael Breen, *The Koreans: Who They Are, What They Want, Where Their Future Lies* (New York: St. Martin's Press, 1999), 22–40.

⁴Karl Mannheim, *Essays on the Sociology of Knowledge*, The International Library of Sociology and Social Reconstruction (London: Routledge & K. Paul, 1952), 292–302. Mannheim maintains that the emergence of the new generation and the withdrawal of the previous generation is unavoidable. The social-culture transition requires new age groups that can absorb it better than can old people. He writes that "the continuous shift in objective conditions has its counterpart in a continuous shift in the oncoming new generations which are first to incorporate the changes in their behaviour system" (302). In addition, Ronald Inglehart holds that alteration of generation is a general procedure for culture transition because an older generation's pre-existing culture is generally resistant to change. He states, "In the face of enduring shifts in socioeconomic conditions, even central parts of culture may be transformed, but they are more likely to change through intergenerational population replacement than by the conversion of already socialized adults." Ronald Inglehart, *Modernization and Postmodernization: Cultural, Economic, and Political Change in 43 Societies* (Princeton, NJ: Princeton University Press, 1997), 15.

⁵William Strauss and Neil Howe, *Generations: The History of America's Future, 1584 to 2069* (New York: Morrow, 1991), 63–68.

⁶Neil Howe and William Strauss, *Millennials Rising: The Next Great Generation* (New York:

universal phenomenon as a reaction of young people to modernism.⁷ In short, the inevitable change with the generations has resulted in postmodernism.

Especially in the twenty-first century, Korea has experienced intergenerational transition into postmodernism.⁸ Sogang University's Korean sociology professors, Eunyoung Na and Yuri Cha, have verified the sociocultural shift in the country to postmodernism in 2010 through their journal, titled "Trends of Value Changes in Korea." They surveyed eight hundred Koreans from 20s to 50s and compared the results with two previous studies, which were conducted in 1979 and 1998. Na and Cha then conclude that two social factors, "individualism emphasizing self and close family" and "egalitarian perspective toward woman," have greatly increased for twenty-four years in Korea.⁹ Young Koreans possess postmodern values, compared with Confucian—traditional—Koreans. Hence, studying the division of generations will provide the basis for analyzing young Koreans' culture.

Division of generations. Numerous opinions exist for distinguishing each generation. Dividing generations considers various influences in a society, like economic crises, radical technological developments, or major social events. Nevertheless, this

Vintage Books, 2000), 61–70.

⁷Inglehart, *Modernization and Postmodernization*, 74–86. Ronald Inglehart analyzes that the main nature of postmodernization is "allowing much wider range for individual autonomy in the pursuit of individual subjective well-being" (75). Through his empirical research in forty-three societies, he discovers that secular-rational authority has replaced traditional authority, and the desire for well-being in life has replaced survival needs with post-materialistic values with the advance of economy and technology (81–86).

⁸Han Jun, 한준, "세대 간 격차의 수준," in *한국의 사회 동향 2015*, [The level of the gap between generations] in [Korean Social Trends 2015], by Jaeyul Lee (Seoul: Statistical Research Institute, 2015), 303. My translation. This report informs that the ecogeneration—people born between 1979 and 1992—considers interest and aptitude, rather than money and stability, when choosing a job. The research also reports that the new generation accepts individual happiness and well-being in life, even if it opposes traditional social notions.

⁹Eunyoung Na and Yuri Cha, 나은영, 차유리, "한국인의 가치관 변화 추이: 1979년, 1998년, 및 2010년의 조사 결과 비교" [Trends of value changes in Korea: Based on 1979, 1998, and 2010 survey data] *한국 심리학회지: 사회 및 성격* [Korean Journal of Social and Personality Psychology: Society and Personality] 24, no. 4 (2010): 84. My translation.

paper will study some literature concerning generations to suggest a classification of Korean generations for evaluating the megatrend of Korea.¹⁰

Karl Mannheim defines a generation as “a social location,” instead of a cohort or an age group, because he believes homogeneous experiences have shaped the uniqueness of a generation.¹¹ In addition, Korean sociologist Sangjin Jeon stipulates that a generation is “an alumni association that shares a time’s reminiscences.”¹² A society’s specific period in history—which social events have shaped—furnishes the background for each generation’s characteristics. Therefore, a society’s historical inflection points are useful criteria for generation classification.

From that perspective, some works have categorized American generations. Neil Howe and William Strauss divide “Living American Generations” into eight groups in 1991¹³ and upgrade the division to five groups in 2000.¹⁴ Ten years later, in 2010, Tim Elmore proposes a new classification¹⁵ and, in 2011, Thom S. Rainer and Jess W. Rainer

¹⁰According to Nando Kim, who is an influential sociologist professor at Seoul National University in Seoul, Korea, a trend comprises five varieties: micro-trend, fad, trend, mega-trend, and culture. Among these, Kim emphasizes mega-trend as a key criterion to read a society’s transition. He calls mega-trend the trend of trends. For more information, see Nando Kim et al., *김난도 외, 트렌드 코리아 2018: 황금 개의 해, 꼬리가 몸통을 흔든다* [Trend Korea 2018: Wag the Dogs] (Seoul: Miraebook, 2017), 23–25. My translation.

¹¹Mannheim, *Essays on the Sociology of Knowledge*, 291. Karl Mannheim is the founder of generation sociology. He focuses on actual generation and the generation unit because a generational location has a social power when it develops the feeling of solidarity among members. From that perspective, Mannheim emphasizes the primary stratum of experience as the foundation of a generation’s solidarity.

¹²Sangjin Jeon, *전상진, 세대 게임: '세대 프레임'을 넘어서* [Generation game: Overcoming the 'generation frame'] (Seoul: Literature and Intelligence, 2018), 183. My translation. As a Korean sociologist and professor, he encourages Koreans to overcome the generation frame of today that attacks Korean unity. He blames political demagoguery, not the generation divisions.

¹³Strauss and Howe, *Generations*, 32.

¹⁴Howe and Strauss, *Millennials Rising*, 41.

¹⁵Tim Elmore, *Generation iY: Our Last Chance to Save Their Future* (Atlanta: Poet Gardener Publishing, 2010), 24. Although Elmore does not divide Generation Y and iY in Table 1 below, he practically divides it into two groups. He describes, “After the first thirty-five million Generation Y kids approached adulthood and their younger brothers and sisters were born, the shift began. The younger members of Generation Y (born in 1990 and beyond) look different from the older ones” (31).

modernize the division of generations by Howe and Strauss.¹⁶ Subsequently, in 2017, James Emery White suggests a new opinion reflecting the march of time.¹⁷ Table 1 illustrates their works.

Table 1. Classifications of generations

Name	Howe and Strauss		Elmore	Rainer and Rainer	White
Book	<i>Generations</i>	<i>Millennials Rising</i>	<i>Generation iY</i>	<i>The Millennials</i>	<i>Meet Generation Z</i>
Year	1991	2000	2010	2011	2017
Divisions	Progressive (1843-1859)	—	—	—	—
	Missionary (1860-1882)	—	—	—	—
	Lost (1883-1900)	Lost (1883-1900)	—	—	—
	G.I. (1901-1924)	G.I. (1901-1924)	Seniors (1900-1928)	G.I. (1904-1924)	—
	Silent (1925-1942)	Silent (1925-1942)	Builders (1929-1945)	Silent (1925-1945)	—
	Boom (1943-1960)	Boom (1943-1960)	Boomers (1946-1964)	Boomer (1946-1964)	Boomers (1946-1963)
	Thirteenth (1961-1981)	X (1961-1981)	Busters (1965-1983)	Gen X (1965-1979)	X (1964-1979)
	Millennial (1982-?)	Millennial (1982-2002)	Y (1984-1990)	Millennial (1980-2000)	Millennials (1980-1994)
	—	—	iY (1991-2002)	—	Generation Z (1995-2010)

¹⁶Thom S. Rainer and Jess W. Rainer, *The Millennials: Connecting to America's Largest Generation* (Nashville: B&H Publishing Group, 2011), 8.

¹⁷James Emery White, *Meet Generation Z: Understanding and Reaching the New Post-Christian World* (Grand Rapids: Baker, 2017), 38.

In 2018, because Lost and G.I. (Seniors) divisions constitute almost inactive people, five groups—Silent (1929-1945), Boomers (1946-1964), Gen X (1965-1979), Millennials (1980-1994), and Generation Z (1995-2010)—can be classified as living American generations. This work will contextualize these five groups in terms of a Korean context to suggest a division of Korean generations.

Living Korean generations. Korean sociologists have voiced a variety of opinions to classify Korean generations.¹⁸ Yet in 2015, Statistics Korea, a Korean governmental institution for statistics, specifically divides Korean generations into four groups: Pre-baby boom (before 1955), Baby boom (1955-1963), Middle (1964-1978), and Echo (1979-1994). The criteria for dividing the years of the four cohort groups are important because they reflect Korea's historical background. This work, though, prefers the names Gen X and Millennials, which have been utilized in Korea as the United States, rather than the names of Middle and Echo.¹⁹ Consequently, this work will mix the names of living American generations with the age distributions of Statistics Korea, and add Generation Z as a new age group, to recommend a table for living Korean generations. Table 2 shows that the Internet generations, Millennials and Generation Z, whom Internet technologies have influenced from at least their young-adult period, comprise about 38.1 percent of the Korean population. If this statistic includes under 10 in 2018, the rate of the Internet generation in South Korea will increase to 47.6 percent.²⁰

¹⁸This study suggests the emergence of new generations. Consequently, this work declines to compare Korean theories regarding the division of generations. For more information, see Kim et al., *Trend Korea 2018*, 305. Nando Kim separates Generation X and Millennials into four groups. On the one hand, his classification illustrates real characteristics of Korean cohorts but, on the other hand, it divides a generation too shortly for identifying a generation's mega-trend.

¹⁹Jun, "The Level of the Gap between Generations," 303-4. Gen X and Millennials are familiar in Korea, even if Statistics Korea used the names Middle and Echo. This study employs Gen X and Millennials because it utilizes United States literature with Korean books.

²⁰In 2018, the number of people under the age of 10 is 4,918,367. If they are added on the number of Millennials and Generation Z, the total population of the Internet generation is 24,64,9978 (47.6 percent of the total Korean population). The Internet became popular in South Korea from early twenty-first century, when the first Millennials, who were born in 1979, were around their twenties.

Table 2. Living Korean generations

Name	Silent	Boomers	Gen X	Millennials	Generation Z
Birth years	Before 1955	1955-1963	1964-1978	1979-1994	1995-2010
Ages by 2018	Over 63	62-54	53-39	38-25	24-9
Number of populations by 2018 ²¹	8,535,095	6,801,939	12,944,603	10,036,762	9,694,849
Ratio (%)	16.5	13.1	25.0	19.4	18.7

This distribution shows that, in Korea today, due to the fact that these new people are already a social force with whom to be reckoned, as in the United States,²² studying their distinct characteristics is essential for analyzing the context of Korean ministry.

The Features of Korean Society and Its Influence on Young Koreans

Postmodernism and the rapid advance of the Fourth Industrial Revolution (4IR) are global trends. To be specific, South Korea has rapidly been transformed into a postmodern society because postmodern values are rapidly spreading and creating social movements through Korea's developed Internet infrastructure. As a result, Hyunpyo Yang, a professor of practical ministry at the Chongshin Theological Seminary in Yangji, Korea, analyzes that postmodernism with the 4IR is the spirit of recent Korea.²³ On the ideological side, such postmodern values as individualism, antiauthoritarianism, and pursuing well-being in life already prevail in Korean society. At the same time, on the

²¹Ministry of the Interior and Safety, "Population by Age," a governmental webpage, Resident registration demographics, accessed February 1, 2018, <http://www.mois.go.kr/frt/sub/a05/ageStat/screen.do>. This website shows the actual number of the Korean population by age.

²²Rainer and Rainer, *The Millennials*, 2-3.

²³Hyunpyo Yang, interview by author, Yangji, Korea, February 22, 2018.

social side, new technologies of the 4IR, like the Internet of Things (IoT), artificial intelligence (AI), and big data analytics, are truly affecting the real living of postmodern Koreans. These two sides, postmodernism and the 4IR, have laid the foundation for the characteristics of Korean Millennials and Generation Z.

Sociocultural Background of Korean Society

Postmodernism with the 4IR is the cause of the sociocultural transitions of Korean society in the past decade, according to Nando Kim and co-authors of the book *Trend Korea 2018: Wag the Dogs*.²⁴ In the Korea of today, postmodern values are rapidly spreading via Internet technologies and making a social impact. Young people especially express their opinions in a quite easy but enormously effective way, clicking and sharing, to take part in social issues, according to a Korean big data-analyst firm, Tapacross.²⁵ Specifically, their voices frequently oppose Korea's existing modern values because three negative sides of Korean society (instability, inequality, and immorality) have influenced young Korean minds. In other words, Korean Millennials and Generation Z express their opinions with actions to survive happily in Korea's current tough circumstances.

Instability. Young Koreans are fighting against an unstable future. Main issues of contemporary Korean society—such as the economic-growth slowdown, the increasing job instability, and the declining birth rate and aging population—are leading Korean Millennials and Generation Z to a greater degree of protection, instead of challenge. For this reason, Koreans have transformed themselves from blazoners to value-laden individuals because of Korea's harsh economic condition in the twenty-first

²⁴Kim et al., *Trend Korea 2018*, 31–62.

²⁵Tapacross, 타파크로스, 빅데이터로 보는 밀레니얼 세대: 대한민국의 기업과 조직 사회가 가장 주목해야 할 대상! [Millennial generation of big data: The most important targets that corporates and organizations of Korea should concern!] (Seoul: Book Today, 2017), 238–46. My translation.

century.²⁶ Furthermore, the rapid advance of 4IR has increased young Koreans' fear for survival because the 4IR will banish numerous jobs in the future. The current instability of Korean society compels young Koreans to enjoy every single moment of their life, rather than preparing for an uncertain future.

Korea's economic difficulty is the key cause of this phenomenon. Nando Kim argues that "the era of mass expansions is over, and Korea now is going to the age of oversupply. The premise that tomorrow will be better than today has collapsed, and today's consumers are finding happiness at this moment."²⁷ In practice, the high unemployment rate of youth, which was 9.2 percent in 2017,²⁸ and the shortening of the average length of working years in a company, which was 6.4 years in 2017,²⁹ are already significant Korean social issues.³⁰ Under these harsh economic conditions, some young people have even abandoned their next developmental events, like marriage and childbirth, and are becoming renouncers.³¹ Kiho Han explains that this phenomenon of

²⁶Kim et al., *Trend Korea 2018*, 42–43.

²⁷Kim et al., *Trend Korea 2018*, 31. Originally written as "대팽창의 시대는 끝나고 공급 과잉의 시대에 접어든 지금 '내일은 오늘보다 나아질 것'이라는 전제가 무너지고 지금 바로 행복을 찾을 수 있는 소비가 특세한다."

²⁸Ministry of Employment and Labor, "Number of Employed/Unemployment Rate," a governmental webpage, Index Korea, accessed March 15, 2018, http://www.index.go.kr/potal/main/EachDtlPageDetail.do?idx_cd=1063.

²⁹Ministry of Employment and Labor, "Average Years of Service, Average Age, Wage by Educational Background of Labors," a governmental webpage, Index Korea, accessed March 15, 2018, http://www.index.go.kr/potal/main/EachDtlPageDetail.do?idx_cd=1486.

³⁰Many countries worldwide have worse youth unemployment and a job security problem than does Korea. However, Korean young people now express their rebellious attitude toward their parents' generation because they believe that the reason for their difficulties in life is the social environment created by their parents' generation. Apart from authenticity, young people's negative perception of this society is acting as a factor to deepen social conflicts. The younger generation in Korea experiences instability, despite various attempts by the Korean government to combat or overcome it.

³¹Although numerous young people have a high academic background and diverse social experiences, they cannot find stable jobs in many cases. Therefore, the new words of "Hell Korea" and "give up generation" were introduced in recent years. For more information about this topic, see Seungjin Choi, 최승진, "실업률에도 안잡히는 취업포기자 53만명" [530,000 abandoned job seekers who are not even in the unemployment rate] *MK News*, September 18, 2015, assessed March 3, 2018, <http://news.mk.co.kr/newsRead.php?year=2015&no=900758>; Jinwook Jeon, 전진욱, "취업준비생에서 취업포기자로 전락한 청년들" [Young people who turned from being a job seeker to a job abandoner] *Asiantimes*, February 16, 2017, assessed March 3, 2018, <http://www.asiatime.co.kr/news/articleView.html?idxno=145230>; Boyeon Hwang, 황보연, "한창 일할 나이인데 . . . 35~55살 구직포기자 비중 9년새 급증" [It's the age to work . . . proportion of abandoned

young Koreans is the natural reaction to a futureless society that their parents' generation created.³² Regarding this situation, in *The IKEA Generation Began Their Counterattack*, Youngsoo Jun maintains that fear for Korean young people's unstable future is making them unable to dream of the future.³³ Korea is losing its future due to the social environment that arises from young people's fear for an unstable life.

Inequality. The fear of instability among younger Korean cohorts is amplified in combination with inequality. Tapacross evaluates that anger, or even repugnance, has become a social phenomenon in Korea due to the unequal structure of Korean society.³⁴ Nando Kim diagnoses that Koreans currently live in a society that is responsible for its own survival because of the inequality among people, as well.³⁵ On that account, a Korean economic analyst, Wonjae Lee, provides Korea's per-capita income and suicide rate during the past twenty years as indicators of inequality in Korean society.³⁶ Inequality is the reality of Korean society that cannot be ignored, and Korea now faces a great deal of social conflict due to the inequality.³⁷

workers aged 35-55 surged for 9 years] *Hankyoreh*, October 15, 2015, accessed March 3, 2018, http://www.hani.co.kr/arti/society/society_general/712978.html. My translation.

³² Kiho Han, 한기호, "하류사회: 임계점이 낳은 청년들의 좌절," in *사회를 말하는 사회: 한국사회를 읽는 30개 키워드* [Downstream society: Frustration of young people born with critical point] in [Society Speaking Society: 30 keywords reading Korean society] (Seoul: Bookbybook, 2014), 44-46. My translation.

³³ Youngsoo Jun, 전영수, *이케아 세대 그들의 역습이 시작됐다: 결혼과 출산을 포기한 30대는 어떻게 한국을 바꾸는가?* [The IKEA generation began their counterattack: How do the 30s who gave up marriage and childbirth change Korea?] (Seoul: Joongang Books, 2013). My translation. In this book, the IKEA generation members prefer IKEA furniture, which does not last well, but has a good design and low price, because they often move in two years due to their unstable jobs. The author claims that instability is the dominant threat to Korean society because it has forced Korean young people to abandon planning for their future.

³⁴ Tapacross, *Millennial Generation of Big Data*, 100-108. Tapacross mentions that new Korean words (gold spoon, silver spoon, and soil spoon) show the new Korean class socialization, which gives young Koreans antiauthoritarianism and hostile attitudes toward adult generations.

³⁵ Kim et al., *Trend Korea 2018*, 50-52.

³⁶ Wonjae Lee, 이원재, "격차사회: 두 개의 숫자가 말하는 한국 사회," in *사회를 말하는 사회: 한국 사회를 읽는 30개 키워드* [Gap society: Two numbers that say Korean society] in [Society Speaking Society: 30 keywords reading Korean society] (Seoul: Bookbybook, 2014), 134. My translation.

³⁷ Wonho Park, 박원호, "한국인의 정치참여와 사회갈등 인식" in *한국의 사회동향 2017*

Young Koreans especially have experienced despair because of social inequality. Not only is employment difficult but, even if individuals have a job, employment quality is often quite low because of the Korean labor-environment problem. A researcher from the Korea Labor Institute, Yubin Kim, describes,

The reason for the deepening of the employment problem of the youth in Korea is quite complex, but the factor that is usually pointed out is the dual structural fixation of the labor market in Korea. This is because the labor market in Korea is divided into the primary labor market, which is considered to guarantee employment stability under high wages and favorable working conditions, and the secondary market, which is classified as poor in the above conditions. Market mobility is constrained, and the gap is fixed, meaning that wage mismatch is structurally characteristic.³⁸

Korea's inequality is a social problem—not an individual fault. Tapacross contends that “the millennial generation cannot solve the current economic problems by alone. . . . The social and institutional changes that can support these efforts must precede the Millennials' efforts as a basis for hope rather than vain suffering.”³⁹ Yet the efforts of the Korean vested groups to resolve the inequality in Korea are still lacking.⁴⁰ Unlike in the past, Koreans share this information through the Internet and mass media. As a result,

[Political participation of Koreans and recognition of social conflict] in [Korean Social Trends 2017], by Jaeyul Lee (Seoul: Statistical Research Institute, 2017), 303–4. My translation. According to Park, ideological conflicts; conflicts between rich and poor; and industrial conflicts are the three major points of contention in Korean society. However, two issues—rich-and-poor conflicts and industrial conflicts—can be attributed to the inequality of Korean society because they arise when there is no reward for effort or when the weak feel that their lives cannot be improved.

³⁸Yubin Kim, “청년고용의 현실, 그 해결의 실마리” [The Reality of Youth Employment, Clues to its Solution], *노동리뷰* [Labor Review] 3, no. 144 (March 2017): 17. Originally written as “우리나라의 청년고용 문제가 심화된 원인은 다분히 복합적이거나 통상 우선적으로 지적되는 요인은 우리나라 노동시장의 이중구조 고착화라 할 수 있다. 이는 우리나라의 노동시장이 고임금과 양호한 근로조건 아래 고용안정성이 보장된다고 볼 수 있는 1차 노동시장 과 상대적으로 위의 조건들에 있어 열악하다고 분류되는 2차 시장으로 구분되어 있고, 1, 2차 노동시장 간 이동성이 제약되어 있으며, 그 격차가 고착화되어 임금 미스매치가 구조적 성격을 띠고 있음을 의미한다.”

³⁹Tapacross, *Millennial Generation of Big Data*, 93. Originally written as “지금의 경제 상황은 밀레니얼 세대, 개인의 노력만으로는 결코 해결될 수 없다. . . . 이들의 노력을 지지해줄 수 있는 사회적, 제도적 차원의 변화가 선행되어야 밀레니얼 세대의 노력이 헛된 고생이 아닌 희망의 밑거름으로 자리 잡을 수 있다.”

⁴⁰Tapacross, *Millennial Generation of Big Data*, 93. This book delineates that “19대 국회에서 발의된 법안 17,000여 건 중 법안 명에 '청년'을 포함해 발의된 법안은 30건에 그쳤고, 그 중 처리된 법안은 단 1건에 불과했다.” “Of the 17,000 laws introduced by the 19th National Assembly of Korea, only 30 laws handled ‘youth’ in the name of the bill, and just one bill was processed.”

young Koreans feel anger toward adults due to the unequal structure of Korean society and begin to voice their rebellion via their communication methods. According to Tapacross,

Young people began to criticize the nation as saying that if their personal efforts are not a problem, they are living a hard life due to the problems of the Korean society. In this life in Korea, they call Korea as “Hell Chosun” that means “a country like hell.” . . . The injustice benefits of vested people have revealed that the equality structure had already disappeared and began to realize that the psychological comfort of “healing,” which was popular in the resume, is meaningless to them.⁴¹

New voices of young people are emerging in postmodern Korea because they believe that Korean society has an unequal social structure that they themselves cannot overcome.

Immorality. Unfortunately, immorality is another keyword for explaining the Korea of today. The reason is that young Koreans’ tough living conditions, which stem from the instability and inequality of Korean society, have shaped young generations to be immoral individuals for surviving in this competitive world. Myungsoo Yang, a professor of Christian ethics at Ehwa Womans University in Seoul, asserts that Korean society, which encourages young children to participate in competitions, has made Koreans possess the character of distrust. In addition, the younger generations of Koreans—who have entered unequal competition, starting with private tutoring that requires high educational costs—have also pursued immoral lives, rather than justice for survival.⁴² Korean Millennials and Generation Z have grown up to learn how to win others for survival from very young ages.

⁴¹Tapacross, *Millenial Generation of Big Data*, 108. Originally written as “청년들은 개인의 노력이 문제가 아니라면 한국 사회의 문제로 인해 힘든 삶을 살고 있는 것이라며 국가를 비난하기 시작했고, 이러한 한국에서의 삶을 '헬조선'이라고 부르며 '지옥과 같은 나라'로 명명하기에 이르렀다. . . . 사회 기득권이나 공인들을 통해 드러난 부정 혜택들은 평등 구조가 이미 사라졌다는 것을 알려주었고, 단순히 자기계발서에서 유행한 '힐링'이라는 심리적 위로만으로는 해결할 수 없는 문제임을 자각하기 시작했다.”

⁴²Myungsoo Yang, 양명수, "사랑과 정의: 정의로운 한국사회를 위해서," in 한국사회의 정의 바로세우기 [Love and justice: For a justice of Korean society] in [Justice in Korean Society] (Seoul: Sechang Publish, 2016). My translation.

The result of a competitive-growth environment is immorality, and Internet technologies are revealing the ugly face of Korean society, in recent years, as a result of competitive culture. Tapacross states that the verbal abusiveness, corruptions, and sex scandals of Korea's leading people are torturing contemporary Koreans because of the power of Social Network Services (SNS).⁴³ The Internet now shares truths that were previously hidden. Yet immorality is not just a problem of the leaders because young Koreans are sharing the immorality of ordinary Korean adults via their communication channels, as well.⁴⁴ The restoration of morality is now a huge challenge for Korean society.

However, of course, not all Korean adults are immoral. According to a report by Jun Park, a researcher of the Korea Institute of Public Administration, Koreans have a big gap between experience and recognition of corruption, compared with other countries, due to media coverage of Korea's corruption index.⁴⁵ Tapacross reviews this phenomenon, from Korean college students' sense of justice, because they actively communicate their negative perceptions about Korean society to the individuals around them and form a digital empathy group to take action.⁴⁶ Therefore, Koreans, particularly young people, often criticize Korean society more than reality due to their negative

⁴³Tapacross, *Millennial Generation of Big Data*, 99–100.

⁴⁴A number of articles exist pertaining to unfair treatment in Korean society, but among them, two articles about the power-wielding of the strong are worthy of reference. The first article notes that 73 percent of the students who work part-time have experienced employers' power-wielding. The second article additionally reports that 90 percent of the workers have experienced superior officers' work-place abusiveness. Such news typically shows the immorality of Korean society. See Juhee Back, 백주희, "직장인 90% 이상이 '갑질' 당해 . . . 부당한 대우 1위는?" [90% of workers are suffered by work-place abusiveness . . . What is the first place of a bum deal?] *Donga Ilbo*, January 7, 2015, accessed March 10, 2018, <http://news.donga.com/3/01/20150107/68958777/2?>; Jaekyung Huh, 허재경, "알바 부당대우 1위, 초과근무 및 초과수당 미지급" [The first place in part-time workers' bum deal is overtime work without payment] *Hankook Ilbo*, April 25, 2017, accessed March 10, 2018, <http://www.hankookilbo.com/v/462fd7215651474a9fef5fc62781b8f7>. My translation.

⁴⁵Jun Park, 박준, "부패에 대한 인식과 경험," in *한국의 사회동향 2017* [Awareness and experience of corruption in Korea] in [Korean Social Trends 2017], by Jaeyul Lee (Seoul: Statistical Research Institute, 2017), 310–11. My translation.

⁴⁶Tapacross, *Millennial Generation of Big Data*, 119–22, 236–51.

feelings, even if Korean society has a number of positive dimensions.

Regardless of the facts, young people's negative perception has a social influence because younger generations have grown up around the immorality of adult generations. On the one hand, young Koreans learn the problem of immorality but, on the other hand, they imitate their immoral life as a guideline. In *Elbow Society*, a Korean professor and author Sudol Kang terms this phenomenon as the "Internalization Process of Competition." He holds that Korea's competitive culture has trained immoral posterities.⁴⁷ In practice, harassment in public schools is already an old issue in Korean society, and especially people who have grown up in this environment are using their power in the wrong way for the weak. For instance, some articles announce immoral actions of apartment residents toward apartment guards who are the same age as that of their parents.⁴⁸ Immorality is becoming an epidemic eating Korean society today.

Defining the Characteristics of Korean Millennials and Generation Z

A society's sociocultural environment during a particular time affects the formation of a generation's characteristics.⁴⁹ Instability, inequality, and immorality due to the hardship of survival in Korea recently have influenced Korean Millennials and

⁴⁷Sudol Kang, 강수돌, *팔꿈치 사회: 경쟁은 어떻게 내면화 되는가* [Elbow Society: How competition is internalized] (Seoul: Galapagos, 2013). My translation.

⁴⁸In Korea, apartment guards are commonly older, retired men. By Confucian norms, they are elders of Korean society, so younger people should respect them. Some Koreans overuse their power over old people, though, because of their employer status. In recent years, some National Assembly of Korea members have proposed a bill to protect them, but the ultimate problem with this issue is contemporary Koreans' immorality. For more information, see Kyungho Ahn, 안경호, "인생 마지막 직장' 아파트 경비원 . . . '입주민 갑질 가슴에 묻고 산다' [Last working place of life, apartment security guard . . . 'Cannot announce the power-wielding of residents'] *Hankook Ilbo*, January 11, 2017, accessed March 11, 2018, <http://www.hankookilbo.com/v/6bc65a7d59084ec3af46b3be7d758e97>; Shin Jin, 신진, "'묘지에 개나리 심어라' . . . 경비원 올리는 '갑질 또 갑질'" [Plant forsythia on a cemetery' . . . Apartment guards are crying because of 'verbal abusiveness and rudiness' of residents] *JTBC News*, August 7, 2017, accessed March 11, 2018, http://news.jtbc.joins.com/article/article.aspx?news_id=NB11504752; also, "경비원을 황당한 이유로 폭행한 입주민들 사례 3" [Three cases about residents battered apartment guards for absurd reasons] *Huffingtonpost Korea*, July 3, 2016, accessed March 11, 2018, http://www.huffingtonpost.kr/2016/07/03/story_n_10790338.html. My translation.

⁴⁹Howe and Strauss, *Millennials Rising*, 40–50.

Generation Z to become egocentric, value-laden, relational, and expressional people. These four characteristics may look different, but they result in a family-oriented attitude. Familism is the demand of new Korean generations, along with the keyword of current and future Korean ministry.

Egocentric. Korean Millennials and Generation Z focus on self, rather than on others, because postmodernism inspires individuals to make a choice by their own standards, not by an external criterion. In other words, young Koreans identify themselves by self-awareness, instead of by job position, responsibility, or another person's valuation. On that account, Timothy Keller proposed four postmodern slogans: "You have to be true to yourself," "you have to do what makes you really happy," "you have to be able to live what you want unless you hurt others," and "no one has the right to tell someone else how to live" during the Center Church Conference held in Korea in May 2018.⁵⁰ These four catch phrases, which have been daily exposed by the mass media and the Internet, express the features of postmodern young people not only in America, but additionally in Korea.

Accordingly, James Emery White describes the egocentrism of postmodern people through the word *Truthiness*:

The idea behind *truthiness* is that actual facts don't matter. What matters is how we feel, for we as individuals are the final arbiters of truth. *Truthiness* is the bald assertion that we not only discern truth for ourselves *from* the facts at hand, but also create truth for ourselves *despite* the fact at hand.⁵¹

In postmodern society, in which each individual is the basis of value judgment, rationality based on personal worldview is more important than the fact. Christian Smith

⁵⁰ Narae Kim, 김나래, "탐켄러가 말하는 '포스트모던 시대, 7가지 설교 원칙'" ["Tim Keller's 'Seven Sermon Principles in Postmodern Era' at the Center Church Conference in 2018, Seoul,"] *Kookmin Ilbo*, March 6, 2018, accessed March 12, 2018, <http://news.kmib.co.kr/article/view.asp?arcid=0012177121>. My translation.

⁵¹ James Emery White, *Christ among the Dragons: Finding Our Way through Cultural Challenges* (Downers Grove, IL: IVP Books, 2010), 24.

thus remarks in *Soul Searching* that postmodernism has instigated Millennial Christians to consider Christianity as the Moralistic Therapeutic Deism (MTD), instead of the Truth.⁵² Postmodernism urges young people to follow self-evaluations, rather than the teaching of the Absolute One.

From this perspective, White warns church leaders concerning the *spiritual narcissism* of postmodern people, which emphasizes individual satisfaction over the duty and role of a disciple of Christ. He writes that “[the culture of narcissism] has invaded our thinking and is at war with the church.”⁵³ Yunsik Choi, a Korean futurologist and pastor, also claims that the open thinking, freedom of expression, and individualism of new generations are unavoidable trends for future Korean churches, so he comments that “as before, the demands of absolute devotion, sacrifice, and loyalty do not work for the church. . . . There are a growing number of people who enjoy quiet life in their own way.”⁵⁴ Moreover, Nando Kim asserts that “now in Korea, respect for individual tastes has become the basic principle of moving Korean society, not sympathizing with norms.”⁵⁵ In short, absolute authority is no longer acceptable because young people, even Christians, try to expose their self-imposed identity without hypocrisy, even if it opposes traditional common thoughts.

Ironically, parent generations’ overprotection has caused young Koreans’

⁵²Christian Smith and Melina Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* (2005; repr., Oxford: Oxford University Press, 2009), 175. Although Christian Smith does not use the word Millennials, the young people who were his research subjects are the millennial generation.

⁵³White, *Christ among the Dragons*, 160–61.

⁵⁴Choi, *2020 2040 Future Guidance for Korean Churches: The First Futurological Report for Sustainable Korean Church*, 227–35. Originally written as “예전처럼 교회를 위해 절대적 헌신, 희생, 충성의 요구가 멎혀들지 않는다. . . . 그냥 자신의 방식대로 조용하게 신앙생활을 즐기려는 이들이 늘어가고 있다” (233–34). He claims that 76 percent of Korean Christians have experienced moving churches. This statistic shows the new trend of Korean Christianity because, traditionally, Korean believers have regarded moving churches because of personal conflicts or dissatisfaction as a sin.

⁵⁵Kim et al., *Trend Korea 2018*, 59. Originally written as “이제 [한국은] 규범에 대한 동조가 아니라 개인의 취향에 대한 존중이 사회를 움직이는 기본적인 원리로 자리잡았다.”

egocentrism. According to Elmore, the parent generations' damaging parenting styles and lies are the main reasons because overprotection has prevented children from surviving by themselves in the harsh reality of Korean society.⁵⁶ The artificial, homogeneous, guaranteed, superficial, programmed, and narcissistic world their parents have provided is deceiving children to see an illusion, instead of the reality.⁵⁷ Especially, Koreans' high fervor for education based on competitive culture has intensified young Koreans' selfishness because they have learned ways to win friends, rather than how to love others from very early ages, to survive in lifelong competitions.⁵⁸ In reality, Korean Boomers and Gen X have managed their children's schedule to become parents at a first-class university. Under their parents' fervent scheduling, Korean Millennials and Generation Z have spent nearly all their time at public schools and private educational institutes.⁵⁹

⁵⁶Elmore, *Generation iY*, 93–124. The author suggests eight damaging parenting styles: Helicopter parents, Karaoke parents, Dry-Cleaner parents, Volcano parents, Dropout parents, Bullied parents, Groupie parents, and Commando parents (96-106). In addition, the writer provides seven lies: “You can be anything you want to be; It’s your choice; You are special; Every kid ought to go to college; You can have it now; You’re a winner just because you participated; and You can get whatever you want” (113-20). He delineates that these parenting attitudes and lies prevent children from healthy identity development, so he writes that “our young people must return to the pack to learn some timeless values and relationship skills. . . . Generation iY needs a healthy dose of *actual* reality. If we truly love them, we’ll make sure they hear the truth” (124).

⁵⁷Elmore, *Generation iY*, 48.

⁵⁸EBS Production Team, EBS <시험> 제작팀, EBS 교육대기획 시험: 최상위 1% 엘리트들의 충격적이고 생생한 민낯! [EBS Educational Planning Examination: The shocking and vivid people of the top 1% elites!] (Seoul: Book House, 2016), 1. My translation. According to this book, “현재 한국 교육의 핵심은 ‘시험’이다. 대한민국 사회는 세계의 그 어느 곳보다 ‘시험’에 대한 맹신이 지배적이다. 유치원 입학부터 초등학교, 중학교, 고등학교, 대학교는 물론 회사에 입사할 때까지 우리는 수많은 시험을 본다. 그 시험에서 좋은 성적을 받은 사람은 낮은 점수를 받은 사람보다 무언가를 ‘더 많이 누릴 권리’를 갖게 된다.” “At present, the core of Korean education is ‘test’. Korean society dominates the ‘test’ more than any other nation in the world. From entrance to kindergarten to elementary school, junior high school, high school, university, as well as company, we take many tests. Those who receive good grades on the exam have a ‘right to do more’ than others who have a low score.”

⁵⁹In 2017, based on a report by Statistics Korea, 70.5 percent of Korean students participated in private education. Considering not formally counted figures, most students are participating in private tutoring after school. Moreover, the average monthly private tutoring fee per student in Korea is about \$250, and some high-income parents spend more than \$400 per month for a child. Because of this circumstance, some municipalities even operate laws prohibiting the operation of private institutes from 10 p.m. to 5 a.m. For more information, see Department of Social Statistics Planning, 사회통계기획과, “2017년 초중고 사교육비조사 결과,” 정부 통계, 초중고 사교육비 조사 (대전, 대한민국: 통계청, 3.15, 2018) [Results of the survey of private education expenses for elementary, junior, and high school students in 2017] a Governmental Statistic (Daejeon, Korea: Statistics Korea, March 15, 2018), http://kostat.go.kr/portal/korea/kor_nw/2/1/index.board?bmode=read&bSeq=&aSeq=366658&pageNo=1&rowNum=10&navCount=10&currPg=&sTarget=title&sTxt=. My translation.

In exchange for such a competitive life, Korean parents provide for their children with enormous economic and emotional supports. Minseop Kim, a Korean social commentator, attests that Korea is a society in which the entire family sacrifices to contribute to a working young man. Korean Boomers and Gen X continue to nurture their offspring, even after their children become adults, because Korean society compels them to take care of their children's children.⁶⁰ Even as adults, Korean Millennials are accustomed to the sacrifices offered by parents, rather than their sacrifice for parents and children. For this reason, Na and Cha suggest as the result of their 2010 survey that 64.25 percent of young Koreans regard the best filial piety as achieving individual success, instead of physically serving their parents.⁶¹ This result shows the egocentrism of young Koreans. Parents' teaching to win the competition has raised self-centered Koreans, who take for granted parents' sacrificial love.

Not all millennial generation parents, of course, overly protect their children. In a way, according to James Emery White, Millennial parents offer underprotective parenting to Generation Z, children of Millennials. This reactive parenting style allows Generation Z members to freely choose their actions because Millennials know the problem of overparenting.⁶² In reality, Korean parents implement underprotective parenting to develop self-reliance, but the result is the same as with overprotection: selfish children. White notes that "the self-directed nature of Generation Z is not simply a byproduct of the change in parenting from 'helicopter' to 'free range.' It is about the changing nature of childhood itself."⁶³ In short, egocentrism is the foundational feature of

⁶⁰Minseop Kim, 김민섭, "노동하는 청년을 만들기 위한 온 집안의 희생," in 한국의 논점 2018: 키워드로 읽는 한국의 쟁점 41, ed. 강양구, 장은수, 한기호 [Sacrifice of the whole family to make a working youth] in [Korean Issues 2018: 41 key issues in Korea], ed. Yanggu Kang, Eunsoo Jang, and Kiho Han (Seoul: Bookbybook, 2017), 238–45. My translation.

⁶¹Na and Cha, "Trends of Value Changes in Korea," 71.

⁶²White, *Meet Generation Z*, 52–53.

⁶³White, *Meet Generation Z*, 54.

Korean Millennials and Generation Z, who live in this unstable, unequal, and doubtful society.

Value-laden. The key point of young Koreans' egocentrism is that they reevaluate all things by their own criterion to take their own advantages. The distrust of the existing social structure appears in the form of reevaluation. This value-laden aspect of young people stems from postmodernism. In the book, *Modernization and Postmodernization*, Inglehart contends that the key feature of postmodernism is pursuing quality of living, rather than life for modern values, such as coping with duties, gathering more money, or working for the public good.⁶⁴ Postmodern Koreans emphasize self-satisfaction more than they concentrate on social norms, so Timothy Keller claims that "in the postmodern world, the most important thing in life is to be free, not to be good. Postmodern people fill their desires according to their standards, instead of following rules that are suggested by authoritative institutions."⁶⁵ The I-centered worldview now affects postmodern people.

This value-laden feature influences young people's identity formation. Korean Millennials have transformed their identity from pliable children to individuals who reevaluate existing norms because they recognize that the reality of living in Korea differs from parental instruction.⁶⁶ Postmodernism encourages young Koreans to possess an independent identity rather than having a given-by-parents identity. Hence, postmodern Koreans now oppose such traditional Korean norms that stem from Confucianism as hierarchical authority; gender discrimination; patriarchal family ties; vertical collectivism in conformity; and weight on politeness in both individual and public spheres of life.⁶⁷

⁶⁴Inglehart, *Modernization and Postmodernization*, 106.

⁶⁵Kim, "Tim Keller's 'Seven Sermon Principles in Postmodern Era.'"

⁶⁶Tapacross, *Millennial Generation of Big Data*, 208–11.

⁶⁷Even though the influence of Confucianism on Korean culture is difficult to define because of its extensiveness, these five aspects are associated with the goal of this thesis. For additional information

According to 2015 Statistics Korea research, young Koreans, in particular, tend to have antiauthoritarianism and twice as much political progressivism as do baby boomers.⁶⁸ Egocentric Korean Millennials and Generation Z have created a new socioculture that exposes their new values.

Paul Barnett calls these value-laden aspects of postmodern people valueism.⁶⁹ This principle means that postmodern individuals decide to act because of the value of the action, rather than due to the monetary value. A paradigm shift in people's behavior has occurred. The vital point is that valueism does not amount to unconditional opposition to existing values. Instead, valueism inspires people to act according to the profit and loss calculation by individual criterion.

This explains young Koreans' tendency to rely on their parents, even if they rebuff many of the adult generations' norms. In contemporary Korea, due to the ever-increasing cost of independent living, numerous Millennials opt to live in their parents' home, despite the fact that they are old enough to be independent, or even married. They prefer financial advantages to a life of freedom. In other words, they value financial benefit over emotional convenience.⁷⁰ Tapacross commends their rationality:

with regard to Korean Confucianism, see Chang-t'ae Kūm, *Confucianism and Korean Thoughts*, 33–34; and Breen, *The Koreans: Who They Are, What They Want, Where Their Future Lies*, 22–40.

⁶⁸Han Jun, "The Level of the Gap between Generations," Governmental Statistic, Korean Social Trends 2015 (Seoul: Statistics Korea, 2015), 1–2, http://kostat.go.kr/edu/sri_kor_new/5/6/index.board?bmode=read&aSeq=350385.

⁶⁹Valueism attempts to evaluate something by the value created by it—not a monetary unit. For instance, if a person creates a wallet, financial capitalism calculates its value according to the price. However, according to valueism, or in value capitalism, an individual evaluates the wallet by its effectiveness, a buyer's satisfaction, and added values. In postmodernism, according to Paul Barnett, a person's reason for a choice is based on valueism, rather than financial capitalism. "May /June 2016 Special Report: The Next Evolution of Capitalism," *business-hard-talk*, May 24, 2016, accessed March 29, 2018, <http://www.businesshardtalk.com/single-post/2016/05/24/May-June-2016-Special-Report-The-Next-Evolution-of-Capitalism>; and Paul Barnett, "Introducing Valueism," May 16, 2016, accessed March 29, 2018, <https://www.linkedin.com/pulse/introducing-valueism-paul-barnett>.

⁷⁰These dependent adults are named Kangaroo people in Korea. They differ from Not currently engaged in Education, Employment or Training (NEET) people because they are still finding a job. The reason for their dependence on parents is efficiency, instead of incapacity. According to an article, the share of households in Korea with unmarried children aged twenty-five years or older has jumped from 9.1 percent in 1985 to 26.4 percent in 2010. Furthermore, the number of households living with married children increased 4.2 times between 1985 and 2010. For additional information, see Boyeon Hwang and

Millennials find inexpensive meals but enjoy expensive coffee. It may seem irrational, but their principle is simple: Whatever you choose, the standard is yours. It may be more reasonable for Millennials to know what is really important to them, rather than lose important thing to them because of other's eyes.⁷¹

Korean Millennials and Generation Z are smart to select more valuable things for their happiness, even if they occasionally oppose traditional thoughts. The values regarding how each individual feels are the best measures of choice for postmodern Koreans.

The changing role of the father is an example of valueism. Gayle Kaufman's book *Superdads: How Fathers Balance Work and Family in the 21st Century* exposes the emergence of the new fatherhood trend. She analyzes that the normal role of a father has changed from that of old dads, or a family's financial supporter, to that of new dads, or a participant in childbearing, even if it requires a small, but significant, adjustment at work.⁷² In addition, she introduces the appearance of "Superdads," who "take action to change their careers, jobs, positions, and schedules, so that they can be better dads."⁷³ New dads and superdads choose to experience social or financial disadvantages in order to become better fathers because they value the concept. This movement already prevails in Korea by means of broadcast programs that have proposed new Korean fatherhood.

Woori Choi, 황보연, 최우리, "'캥거루족' 이어 '신캥거루족'도 늘었다" ['Kangaroo people' and 'New kangaroo people' are increased] *Hankyoreh*, February 16, 2016, accessed March 13, 2018, http://www.hani.co.kr/arti/society/society_general/730721.html; and Hosun Jung, 정호선, "독립 못하고 안하고 . . . '자립심' 상실한 캥거루족 사회" [Cannot or do not be independent . . . Kangaroo people's society lost 'independendance'] *SBS NEWS*, October 27, 2016, accessed March 14, 2018, http://news.sbs.co.kr/news/endPage.do?news_id=N1003857453. My translation.

⁷¹Tapacross, *Millennial Generation of Big Data*, 208. Originally written as "밥값은 아끼면서도 비싼 커피는 즐기는 밀레니얼 세대가 비합리적으로 보일 수 있지만 그들의 원칙은 간단하다. 무엇을 선택하든 그 기준이 오롯이 자기 자신에게 있다는 것이다. 남의 눈치에 휩쓸려 정작 내게 중요한 것들을 잃기 보다는 자신에게 진짜 소중한 것이 무엇인지 분명히 아는 밀레니얼 세대가 여찌 보면 더 합리적일지도 모른다."

⁷²Gayle Kaufman, *Superdads: How Fathers Balance Work and Family in the 21st Century* (New York: New York University Press, 2013), 80–93, 133–40. Kaufman argues that new dads are the biggest group in present-day America. The widespread recognition of fatherhood is already changed in accordance with postmodern values. She comments, "While our society still holds on to aspects of traditional fathers, the simple fact is that their numbers have declined dramatically, and in their place new dads have increased" (106). This phenomenon happens in Korea, too.

⁷³Kaufman, *Superdads*, 170–71.

“Father, Where We Go,” “Superman is Back,” and “Oh, My Baby” are instances.⁷⁴ As American dads do, Korean fathers begin to change their priority from work to meaningful life with family in accordance with their new values.

In recent years, egocentrism and valueism have made everything to be quantified and evaluated. Postmodernism encourages Koreans to replace traditional duties with personal selections. Specifically, the marriage and childbearing images that are considered to be a person’s social responsibilities in traditional Korea are transforming.⁷⁵ All aspects are selectable by private criteria for postmodern Koreans. Furthermore, Korean Millennials and Generation Z are learning to express their opinions by means of the Internet and gathering people to create social impacts.

Relational. Postmodernism values individualism; it does not mean isolated living because interpersonal relationship is the core of well-being. Postmodern people seek others with the same or similar values—not only to establish a better environment for well-being—but to feel love or acceptance from other individuals, too. For this reason, based on Smith and Denton, young people even seek religion to satisfy their need

⁷⁴Parenting-entertainment programs are popular in Korea recently. Program characteristics focus on fathers who were excluded from child care in traditional Korean culture. These fathers show their personal side and highlight the new role of a father.

⁷⁵Based on Confucian tradition, Koreans could not choose whom to marry because marriage was a duty the father determined. At that time, as well, a woman who failed to give birth to a child suffered divorce. In postmodern Korea, though, people decide whether or not to marry, and even homosexuality and heterosexuality are given more options. A growing number of couples are opting not to have children due to parenting difficulties. As a result, the marriage rate is declining, and a growing social voice is legalizing homosexual marriage. For more information, see Sungphil Jeon, 전상필, “작년 혼인율 통계 작성 이래 ‘최저치’ . . . ‘인구 감소·경제적 부담 영향’” [Last year’s marriage rate statistic is lowest after creating statistics . . . ‘Impact of population reduction and economic burden’] *Chosun Biz*, March 22, 2017, accessed March 13, 2018, http://biz.chosun.com/site/data/html_dir/2017/03/22/2017032201274.html; Kihoon Lee, 이기훈, “결혼하고 아이 안낳는 ‘무자녀 부부’ 33만쌍” [33,400 pairs of ‘Married Couples’ who have no children] *Chosun Ilbo*, February 13, 2018, accessed March 13, 2018, http://news.chosun.com/site/data/html_dir/2018/02/13/2018021300304.html; Sehee Park, 박세희, “동성 결혼에 찬성하는 한국인이 16년 사이 두 배로 늘었다는 여론 조사 결과가 나왔다” [Polls suggest that Koreans who agree with same-sex marriage have doubled in 16 years] *Huffpost*, June 9, 2017, accessed March 13, 2018, https://www.huffingtonpost.kr/2017/06/09/story_n_17008252.html. In addition, the following article shows Koreans thinking about not having any children; see Sezin Koehler, “내가 아이를 갖지 않는 8가지 이유,” [8 reasons why I have no children] *Huffpost*, December 16, 2014, accessed March 13, 2018, https://www.huffingtonpost.kr/2014/09/16/story_n_5827600.html. My translation.

for relationship.⁷⁶ Humans continue to yearn for others because relationship is human nature, even if the world changes.

Postmodern people assemble parties to achieve a common goal in public spheres. According to Inglehart, postmodernism enhances the solidarity of individuals for a social change because postmodern people express their opinions through the political form of democracy.⁷⁷ In Korea, according to Tapacross, emotional infection through SNS has created a “digital empathy group” that moves Korean society.⁷⁸ In other words, young Koreans connect SNS not just for gathering information, but for making a group or force through empathy. They especially expose angers and desires for justice via SNS because of Korea’s recent unstable, unequal, and untruthful circumstances. Postmodern Koreans now voice their thoughts on the basis of their purpose-oriented relationships.

Yet for private relationships, young generations seek people through off-line relationship as well as SNS. As all humankind, young generations are hungry for relationships with love, although they have been nurtured by overprotective parents or grandparents and hold numerous friends on SNS. Hence, Rainer and Rainer maintain that “the Millennial Generation is the relational generation.”⁷⁹ In addition, Elmore defines generation iY as “the most social generation in history” but, correspondingly, he describes this generation’s dilemma of isolation that results from Internet technologies.⁸⁰ They love relationship; they additionally enjoy isolation. As Nando Kim delineates, postmodern Koreans attempt to solve loneliness while minimizing the burden of human relations.⁸¹ According to White, though, Generation Z has a different attitude because 85

⁷⁶Smith and Denton, *Soul Searching*, 54–61.

⁷⁷Inglehart, *Modernization and Postmodernization*, 240–66.

⁷⁸Tapacross, *Millennial Generation of Big Data*, 237–42.

⁷⁹Rainer and Rainer, *The Millennials*, 20.

⁸⁰Elmore, *Generation iY*, 38.

⁸¹Kim et al., *Trend Korea 2018*, 444. He named trends in perception of the relationship of

percent of Generation Z prefers to interact with friends via face-to-face interaction, rather than with nonface conversations.⁸² White's survey illustrates the fact that a certain aspect cannot be filled by virtual relationships to humanity.

These public and private needs for young people's relationships, especially, appear as religions. As Smith and Denton explain, young Americans do not consider the teaching of a religion as the first rule for life; they believe a religion due to relationships with people of that religion.⁸³ The authors write, "The overwhelming number of U.S. teens engage and value religion . . . for the instrumental good it does them." Their research exposes the fact that young people require just a relational presence to support them. Moreover, young Koreans are looking for a presence to comfort their hard life in unstable, unequal, untruthful Korean society.⁸⁴ Consequently, they find religion for self-reliance, instead of a way for life.⁸⁵ Pursuing relationships already outdoes religious duties to young Koreans.

Expressional. Furthermore, individual freedom and self-expression are postmodern values. For this reason, according to Inglehart, as postmodernism progresses, democracy accelerates, which is accompanied by recognizing freedom of expression.⁸⁶ For him, education is the basis for expressions and will be enhanced in the future, so he

Koreans as projectized relationship, nonhumanized relationship, networked relationship, and individualized relationship (427-40). These four trends demonstrate that today, Koreans stress the cost-effectiveness of relationship more than the culture of affection in traditional Korean society.

⁸²White, *Meet Generation Z*, 44-45.

⁸³Smith and Denton, *Soul Searching*, 133-43.

⁸⁴Tapacross, *Millennial Generation of Big Data*, 198-99.

⁸⁵Yang, interview by author. Hyunpyo Yang observes that "지금 젊은 세대들은 종교적인 사람들입니다. 그들은 종교를 반대하는 것처럼 보이지만, 실상 그들은 그들의 문제를 해결해주고 그들을 보호해줄 수 있는 초자연적인 존재를 갈망합니다." "young generations are religious people. They seem to oppose religions, but they are eager for a supernatural being who can resolve their problem and take care of them."

⁸⁶Inglehart, *Modernization and Postmodernization*, 209-15.

mentions, “As younger, more highly educated cohorts gradually replace the older, less educated ones in the adult population, we should witness a gradual rise in conventional political participation rates.”⁸⁷ Young people’s expressions are a considerable force in this world.

On that account, Elmore claims that expression is a characteristic of generation iY. He affirms, “They are accustomed to finding ways to express themselves. We have encouraged this by the technology and environments we have created for them.”⁸⁸ Postmodern teachings that deny the absolute standard encourage young people’s expression with the IoT. Young generations have freely expressed their opinions and led a society’s changes in both private and public sectors. Thom S. Rainer and Jess W. Rainer thus point out in *The Millennials* the public power of American Millennials through the 2008 presidential election that Barack Obama won.⁸⁹ Young generations are now witnessing the power of their voices by their worldwide network.

In recent Korean society, young people’s voice via the Internet is prominent, as well. Moreover, their voices frequently possess a negative attitude toward existing generations due to the harsh conditions of Korean society. This may lead to conflict of values beyond ideological conflicts.⁹⁰ In practice, Korean Millennials elected Jae-in Moon, who proposed a pledge for liquidating the accumulated evils in Korea as the first promise in the twentieth Korean presidential election in 2017.⁹¹ Tapacross assesses this election result as “the social network based on the political solidarity of the Millennials

⁸⁷Inglehart, *Modernization and Postmodernization*, 307.

⁸⁸Elmore, *Generation iY*, 149.

⁸⁹Rainer and Rainer, *The Millennials*, 201–2.

⁹⁰Park, “Political Participation of Koreans and Recognition of Social Conflict,” 303–4.

⁹¹Mihyun Cho, 조미현, “적폐청산’ 1호 공약 내건 문재인 당선팬 MB정부 비리까지 조사할 듯” [If Jae-in Moon who proposes to liquidate accumulated evils in Korea as the first pledge will be elected, he will probe corruptions of the government of MB] *Korea Economy*, May 2, 2017, accessed March 13, 2018, <http://www.hankyung.com/news/app/newsview.php?aid=2017050112211>.

played a role as a powerhouse of the public sphere.”⁹² Nando Kim also analyzes that SNS has helped those who never met one another before the candlelight vigils for the presidential impeachment to make the same voice.⁹³ The Internet-based communication technologies—such as Messages, YouTube, Facebook, Twitter, Instagram, KakaoTalk,⁹⁴ and newly created applications—have disseminated young Koreans’ voices quite quickly and powerfully. Tapacross terms this phenomenon Korea’s new democracy:

The issues created by Millennials are rapidly expanding by a network of web links through digital devices. They create and reinforce issues by actively participating and sharing issues that are intentionally or unintentionally ignored by mainstream media. . . . The “digital empathy group” of Millennials, which is based on “empathy,” is trying to make a better society by maintaining the values that each of them believes is right in their own way. Now, “online opinions” in social media that they are creating will pose a pivotal role in leading the change of the world by urging self-examination of various dimensions of societies such as politics, economy, and culture.⁹⁵

Young Koreans express their opinions in easy, but influential, ways. For Nando Kim, they are “active consumers” who not only request their demands, but additionally

⁹²Tapacross, *Millennial Generation of Big Data*, 40. Originally written as “밀레니얼 세대의 정치적 연대에 바탕이 된 SNS가 공론장의 역할을 충분히 해내며 오프라인 광장으로 나오는 동력으로 작용했다.”

⁹³Kim et al., *Trend Korea 2018*, 416. He asserts that “촛불시위는 과거와 달리 단체 위주의 참여를 넘어 가족이나 연인, 혹은 개인이 혼자 참여하는 경우가 대부분이었다. 특정 단체에 소속돼 조직적으로 참가하는 것이 아니라 자신의 의지에 따라 홀로 촛불을 드는 이른바 ‘혼불족’과 혼자 촛불집회에 참여한 사람이란 뜻의 ‘혼참러’들의 참여가 두드러졌다. 혼불족이나 혼참러는 서로 일면식이 없지만 SNS를 매개로 현장에서 만나 단합된 목소리를 내기도 했다.” “Unlike the past, candlelight vigils are often joined by family members, lovers, or individuals alone, rather than through group-based participation. The emergence of “Self-involved participations,” who held a candle alone according to their will, and the “Single participations,” who participated without companions, were prominent. They meet in the field through the SNS and have a unified voice, even if they have not met before.” The candlelight vigils for presidential impeachment were the start of the election of Jae-in Moon as the twentieth president of Korea. From that event forward, in Korea, young Koreans began to expose their claims and made a social movement for regime change.

⁹⁴KakaoTalk is a highly used instant-messaging application for mobile devices and computers in Korea.

⁹⁵Tapacross, *Millennial Generation of Big Data*, 250–51. Originally written as “밀레니얼 세대들이 만드는 이슈들은 디지털 기기를 통해 거미줄처럼 연결된 네트워크를 형성하며 빠른 속도로 확대되어 간다. 이들은 주류 미디어가 의도적 혹은 비의도적으로 무시하는 이슈에도 적극 참여하고 공유함으로써 이슈를 생성하고 강화한다. . . . ‘공감’을 바탕으로 디지털 네트워크를 통해 결집되는 밀레니얼 세대의 ‘디지털 공감 집단’은 그들 각자의 방식으로 그들 각자가 옳다고 믿는 가치를 지켜나가며 더 나은 사회를 만들기 위해 노력한다. 이제 이들이 만들어가는 소셜미디어 속 ‘온라인 여론’은 현실 정치, 경제, 문화 등 다양한 사회 영역의 자성을 촉구하며 세상의 변화를 주도해가는 중추적인 역할로 자리 잡을 것이다.”

participate in a company's production activities,⁹⁶ and “meaning out people” who display their political stances via Social Network Services (SNS) and slogans.⁹⁷ The opinion of an individual who could not have power in the modern world has become the driving force for changing Korea by Information and Communications technology (ICT). Korean Millennials and Generation Z are learning how to navigate Korean society toward a world they want for survival. The voice of virtual space is now affecting the real world.

Familism in postmodern Korea. Familism represents these four characteristics of young Koreans. First of all, egocentric young Koreans opt to make a family for their happiness. Thus, due to the hard-to-marry environment of Korea, some young people tend to select cohabitation to fulfill their desires for communication, recognition, and affection without the burden of marital contracts.⁹⁸ Although more young Koreans still decide to marry for eternal love, compared with those who pick cohabitation, the reason for marriage in postmodern Korea is changed from social responsibility to that of personal satisfaction. As a result, young people have an independent right to family, instead of previous generations' sense of duty.

Second, their determinations are based on valueism. In other words, when young Koreans feel the need for marriage, they calculate what is more beneficial to them from among marriage, cohabitation, the single life, and postponement. In this situation, the vital aspect is that they must assume responsibility for whatever choices they make. Therefore, Tapacross calls the decision of living alone as “voluntary refusal”⁹⁹ and, by

⁹⁶Kim et al., *Trend Korea 2018*, 48–50.

⁹⁷Kim et al., *Trend Korea 2018*, 403–24.

⁹⁸Joeeun Cho, 조주은, “새로운 가족: 시대 변화에 따른 가족의 재정의,” in 한국의 논점 2018: 키워드로 읽는 한국의 쟁점 41, ed. 강양구, 장은수, 한기호 [Redefinition of family as time passes] in [Korean Issues 2018: 41 key issues in Korea], ed. Yanggu Kang, Eunsoo Jang, and Kiho Han (Seoul: Bookbybook, 2017), 204. My translation.

⁹⁹Tapacross, *Millennial Generation of Big Data*, 232–35.

contrast, the opposite decision is known as “voluntary determination.” For postmodern Koreans, having a family is the result of choice that takes values into consideration.¹⁰⁰ Hence, young people put a great deal of effort into making a happy family as a response to their decisions.

Third, establishing family ties has high value for young people around the globe. As Howe and Strauss point out, in the epoch of Millennials, the relationships among family members are unchanged even if the outward form of family is changed in the United States.¹⁰¹ Despite diverse cultural changes, the family still holds its meaning. Consequently, Inglehart comments that 83 percent of people worldwide in 1990 chose family as the most important aspect of their lives.¹⁰² On that account, specifically, Millennials tend to be more family-oriented than do previous generations. As Kaufman asserts in *Superdads*, Millennials frequently take an action for their child unless it causes disadvantages.¹⁰³ In addition, Rainer and Rainer demonstrate that Millennials consider their families to be the first life priority.¹⁰⁴ This family-centered culture is spreading in Korea, as well. Tapacross suggests that Millennial parents emphasize experience more than they do teaching by rote, and focus on family relationships—rather than on test scores—to communicate the significance of relationships.¹⁰⁵ This educational attitude is

¹⁰⁰Kyunghye Han, 한경혜, “가족과 가구영역의 주요 동향,” in 한국의 사회동향 2017 [Key trends in the family and household area] in [Korean Social Trends 2017], by Jaeyul Lee (Seoul: Statistical Research Institute, 2017), 59–60. My translation. Han is a professor of the child-and-family science division at the Seoul Nation University in Seoul, Korea. In the study, Han acknowledges the social pressure on people who are of marriageable age, which is especially more on females than it is on males (59). Such social pressure is merely one factor that individuals consider to decide about marriage, though. Particularly in Korean society, which demands huge sacrifices for marriage and parenting, a person possesses the right to make an independent decision with respect to marriage. Hence, she attests, “In Korea, which was a universal marriage society, the point of view of marriage has been rapidly diminishing” (59).

¹⁰¹Howe and Strauss, *Millennials Rising*, 134–42.

¹⁰²Inglehart, *Modernization and Postmodernization*, 209.

¹⁰³Kaufman, *Superdads*.

¹⁰⁴Rainer and Rainer, *The Millennials*, 74–76.

¹⁰⁵Tapacross, *Millennial Generation of Big Data*, 156–59.

completely different from previous generations' competitive-education attitude. Accordingly, 57.5 percent of women and 51.0 percent of men spent their spare time with family members in 2015, according to a report by Wooseok Seo.¹⁰⁶ It is noteworthy that the divorce rate among Millennial cohorts, who were under thirty-five in 2017, continues to decline.¹⁰⁷ This statistic illustrates the fact that Millennials have maintained their families better than previous generations have done, even in recent Korea's harsh economic conditions.¹⁰⁸ A reason for this phenomenon might be that Millennials values their family as the most important thing in their life.¹⁰⁹ In other words, Millennials consider that the relationship with family members has enough value for their investment because they decide to make a family for their happiness,¹¹⁰ rather than a social duty.¹¹¹ Young Koreans are intelligent to protect their own families.

Last, however, Millennial parents' devotion to family differs from that of Boomers and Gen X because they express themselves through family. It seems that particularly for Korean Millennials, self-satisfaction—rather than the happiness of their spouses or children—is the ultimate reason for investment, even sacrifice. Tapacross analyzes that “for the millennial generation, children are the honorable results that can be gleaned through many tough societal gateways. . . . Thus, naturally, they have an ardent attachment to their children.”¹¹² In other words, Millennials are prone to consider their

¹⁰⁶Wooseok Seo, 서우석, “문화와 여가 영역의 주요 동향,” in 한국의 사회동향 2015 [Major trends in culture and leisure] in [Korean Social Trends 2015], by Jaeyul Lee (Seoul: Statistical Research Institute, 2015), 195–96. My translation.

¹⁰⁷Department of Population Trends, “Marriage and Divorce Statistics in 2017,” a governmental webpage, Statistics Korea, March 21, 2018, accessed March 21, 2018, http://www.kostat.go.kr/portal/korea/kor_nw/2/1/index.board?bmode=read&aSeq=366737.

¹⁰⁸Tapacross, *Millennial Generation of Big Data*, 237-42.

¹⁰⁹Rainer and Rainer, *The Millennials*, 74–76; Inglehart, *Modernization and Postmodernization*, 209.

¹¹⁰Tapacross, *Millennial Generation of Big Data*, 211.

¹¹¹Han, “Key Trends in the Family and Household Area,” 59.

¹¹²Tapacross, *Millennial Generation of Big Data*, 142–43. Originally written as “밀레니얼 세대에게 자녀란 사회적으로 여러 관문을 뚫고 얻을 수 있는 존귀한 결과이다. . . . 그러니 자연히

children as a method to gain a comparative advantage within the reference group because they are fruits of survival.¹¹³ They attempt to prove the value of their choices, marriage and childbirth, through those actions. That is why the Korean infant market doubled between 2009 and 2015.¹¹⁴ Just as some Koreans assume that a luxury bag or car would represent itself,¹¹⁵ young parents think of children as the ones who show their identity. In short, Millennials express themselves through their family.

Familism and Korean Ministry

Historically, Koreans have valued family and, in Confucian tradition, each family fulfilled a role as the basis of human life and growth.¹¹⁶ Parents' roles have been transformed, though, under the influence of modernization. Parental authority and teaching have disappeared, so such functional family roles as bearing offspring and managing their growth have replaced the original responsibilities, like nurturing children with love and perpetuating the family traditions. Hence, Shinwook Kang argues that Koreans have transformed families into a functional organization, instead of a relational community.¹¹⁷ As a result, the perception of family is now distorted, and familism

자녀에 대한 애착도 남다르다.”

¹¹³Tapacross, *Millennial Generation of Big Data*, 146–48.

¹¹⁴Hayoung Kang, 강하영, "유아용품 시장에서의 소비자문제 및 시사점," in 소비자정책동향 (서울: 한국 소비자 연구원) [Consumer problems and implications in the baby products market] in [Consumer Policy Trends] (Seoul: Korea Consumer Agency), 2, https://www.kca.go.kr/brd/m_51/down.do?brd_id=G009&seq=495&data_tp=A&file_seq=2. For additional information, see Tapacross, *Millennial Generation of Big Data*, 145–47. Furthermore, these articles are helpful for comprehending this trend: Hyungwon Kim, 김형원, "2018 유아용품 시장도 프리미엄·에코 바람" [Main trend of 2018 baby products market is premium and eco] *IT Chosun*, January 15, 2018, accessed March 22, 2018, <http://it.chosun.com/news/article.html?no=2845301>; Also, Yongsun Choi, 최영선, "출산시대 육아용품 시장규모는 오히려 커졌다" [The market for childcare goods in the age of low fertility was rather larger] *Energy Economy*, July 8, 2017, accessed March 22, 2018, <http://www.ekn.kr/news/article.html?no=300716>. My translation.

¹¹⁵Kim et al., *Trend Korea 2018*, 455–57.

¹¹⁶Kūm, *Confucianism and Korean Thoughts*, 33.

¹¹⁷Shinwook Kang, interview by author, Anyang, Korea, March 22, 2018. Shinwook Kang is the senior pastor of the Nam Seoul Pyeongchon Church (NSPC) in Anyang, Korea. He has ministered to this church as the senior pastor since 2004. He also teaches about the Bible-recitation ministry and the importance of family at the Hap-dong Theological Seminary in Suwon, Korea. He claims that the recovery of family members' biblical roles is the method for church-and-family restoration, so he highlights biblical

became synonymous with family egoism in Korea.

Family egoism is a social problem in postmodern Korea and churches. Hakjoon Lee asserts that Korean churches should pay attention to family egoism that has an indifferent or competitive attitude toward others for the happiness of one's own family.¹¹⁸ However, Lee's familism concept is neither biblical nor even Confucian. Korean Confucian scholar Chang-t'ae Kūm declares that, in Confucianism, a sense of familial unity enhances a society's solidarity, instead of impeding it.¹¹⁹ Moreover, the Lord created Adam with his spouse, not alone, and commanded parents to teach their own children during all the moments of life in Deuteronomy 6:4-9. Family is the core institution for inheriting faith—not an evil to churches. Therefore, Korean ministers should replace family egoism with biblical familism, or a community of faith and love that exists for God's kingdom.

On that account, ministers should employ young Koreans' familism for the requirements of present and future generations. The reason is that recognizing the change of ministry context is an essential qualification for all ministers because “the seismic shifts in culture will change the world's attitude toward Christ and decisively challenge those who follow him,” as James Emery White writes.¹²⁰ Nancy Pearcey also encourages ministers to study the culture of today because losing culture means losing our own children.¹²¹ Accordingly, contemporary ministers should understand and utilize four

fatherhood and motherhood, the head of the family and the supporter of husband by caring for children at home.

¹¹⁸Hakjoon Lee, 이학준, 한국 교회, 패러다임을 바꿔야 한다: 변화와 갱신을 위한 로드맵 [Korean Churches Change Paradigm for Survival: A Roadmap for Change and Renewal] (Seoul: Holy Wave Plus, 2011), 132–40. My translation.

¹¹⁹Kūm, *Confucianism and Korean Thoughts*, 50.

¹²⁰James Emery White, *The Church in an Age of Crisis: 25 New Realities Facing Christianity* (Grand Rapids: Baker, 2012), 12.

¹²¹Nancy Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity*, Study Guide ed. (Wheaton, IL: Crossway Books, 2008), 19.

characteristics of Korean Millennials and Generation Z to effectively train disciples in this postmodern world.

Conclusion

Familism is the keyword of postmodern ministry because young Koreans value family for their happiness. Thus, under God’s sovereignty, Korean ministers should establish new cultures for familism.¹²² The crucial question of this ministry is how to make egocentric parents and children worthy of faith in Jesus. This means encouraging young people to be characterized by motivation, rather than by obligation. Meanwhile, the response is creating cultures that enhance family relationships for honest expressions and respect toward one another. Family ministry, a “fundamentally different way of doing church,”¹²³ is the strategy for making disciples of Christ in the postmodern era.

¹²²Andy Crouch, *Culture Making: Recovering Our Creative Calling* (Downers Grove, IL: IVP, 2008), 200; Timothy Keller, *Serving a Movement: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids: Zondervan, 2016), 162.

¹²³Timothy Paul Jones et al., *Perspectives on Family Ministry: 3 Views*, ed. Timothy Paul Jones (Nashville: B & H Academic, 2009), 41.

CHAPTER 3
BIBLICAL AND THEORETICAL FOUNDATIONS
FOR FAMILY-EQUIPPING MINISTRY

Timothy’s faith is based on witnessing Paul’s ministry and the Bible, with which he was acquainted from childhood, according to 2 Timothy 3:14-15. Making Timothy the leader of the early church is not only the work of the Apostle Paul, but also the result of Lois and Eunice’s home discipline. Responsible teachers, ministers, and parents should cooperate for discipleship because “Christian faith requires both a theological core that continually deepens and a lifestyle of faithfulness that develops and grows.”¹ The church and family are partners for making disciples.

2 Timothy 3:14-15

God bestowed on all parents the responsibility to discipline their own children by themselves. Deuteronomy 6:4-9 and Ephesians 6:4 are representative passages. However, all ministers additionally have the duty to discipline parents and the next generations. In the book, *ApParent Privilege*, Steve Wright and Chris Graves emphasize the relationship between the church and the family:

In Genesis, God created the first institution—the family. He creates the second institution in the New Testament—the church. So how are we to view these two institutions? Are they rivals? Is one no longer needed? . . . [T]he church and the family are to be united to accomplish discipleship. Families should no more drop their kids off at the church door to be disciplined any more than they should avoid the church and try to go it alone. Family and church need each other to function like each is designed to function for the glory of God.²

¹Timothy Paul Jones and Michael S. Wilder, “Faith Development and Christian Formation,” in *Christian Formation: Integrating Theology and Human Development*, ed. James R. Estep and Jonathan H. Kim (Nashville: B&H Academic, 2010), 197.

²Steve Wright and Chris Graves, *ApParent Privilege* (Wake Forest, NC: InQuest Ministries,

Second Timothy 3:14-15 illustrates the result of the partnership between ministers and parents. Timothy, a leader of early Christianity, was the fruit of both the work of Paul and Lois with Eunice. Timothy had witnessed Paul’s pastoral works for a long time and learned the sacred writings from childhood with Lois and Eunice,³ so Paul could exhort Timothy to “continue in what [he] ha[s] learned and ha[s] firmly believed” (2 Tim 3:14).⁴ The cooperative influences of ministers and parents were the foundation of Timothy’s faith that had led Christians in the time of strife, oppression, and paganism.

Background of 2 Timothy

The apostle Paul—or with Luke as Paul’s amanuensis—wrote 2 Timothy between AD 64 and AD 67 before he was martyred.⁵ At that time, Timothy seems to have remained at Ephesus (1 Tim 1:3) as the church minister, even though Paul called him to Rome before winter (2 Tim 4:9, 21).⁶ Under these conditions, this passage has three types of historical background: the false teachings in the early church, Nero’s persecution, and the influences of Hellenistic-Roman cultures. This section will briefly describe them to help understand who Timothy is.

2008), 57–58.

³William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Nashville: Thomas Nelson, 2000), xlviii–xlix. Although Mounce argues that “Paul’s comment that Timothy was acquainted with the Scriptures since childhood (2 Tim 3:15) does not mean that he knew them as a Christian but only that he was raised by a Jewish mother who maintained her ties to Judaism despite her marriage to a Gentile,” Paul knew that Jewish education for the sacred writings is beneficial in understanding the gospel as Paul did.

⁴Unless otherwise noted, all citations from Scripture in this paper are taken from the English Standard Version.

⁵Although controversy exists among scholars concerning the authorship of 1 and 2 Timothy, this paper accepts the apostle Paul’s authorship of both. In addition, this work estimates that Paul was involved in writing 2 Timothy between AD 64 and AD 67. For more information, see D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament*, 2nd ed. (Grand Rapids: Zondervan, 2005), 555–63; Mounce, *Pastoral Epistles*, 46:lxxxiii–cxxxix; Craig A. Smith, *2 Timothy*, Readings: A New Biblical Commentary (Sheffield, England: Sheffield Phoenix Press, 2016), 1–12; Calvin J. Roetzel, *The Letters of Paul: Conversations in Context*, 6th ed. (Louisville, KY: Westminster John Knox Press, 2015), 183–91.

⁶Aída Besancon Spencer, *2 Timothy and Titus* (Eugene, OR: Cascade Books, 2014), 76.

The false teachings in the early church. The Gentiles' salvation was a major issue in primitive Christianity. Although Acts 10 describes God's salvation to the uncircumcised people, especially Cornelius and his household, Jewish Christians still experienced "misuse or misinterpretation of the Law."⁷ Robert W. Wall argues that false teachers in Ephesus requested certain "[ascetic] Jewish practices as a condition of their membership and even of their life with God."⁸ Yet, according to Mounce, the teaching of the false teachers did not just concern Jewish customs. Not only Gnosticism and Hellenism, but also syncretic heathen thoughts and cultures, attempted to deceive the early Christians.⁹ The early church, which has explosively grown through the apostles' works, faced a situation whereby it needed to keep the faith pure from similar religions.

The influence of false teachings was prevalent in Paul and Timothy's time. Spencer delineates, "Similar problems continue to occur at Ephesus as had been occurring earlier in Ephesus and Crete."¹⁰ In addition, Mounce writes,

There is a sense of urgency . . . because the opponents had achieved a considerable level of success. The mere presence of Timothy in Ephesus shows Paul's concern for the situation The opponents have upset entire house churches (Titus 1:11), deceiving many women (2 Tim 3:6; cf. 1 Tim 2:9-15) and, it may be assumed, also men (cf. Titus 1:11). The faith of many has been upset (1 Tim 1:19; 2 Tim 2:18), and people are straying after Satan (1 Tim 4:1; 5:15). It is a battle Timothy must fight (1 Tim 1:18).¹¹

For this reason, in 2 Timothy 2:16, Paul exhorted Timothy to "avoid irreverent babble, for it will lead people into more and more ungodliness." Instead, he asked Timothy to live a godly life in the gospel, rather than the rule of the Law, to overcome the threat of

⁷C. Smith, *2 Timothy*, 15.

⁸Robert W. Wall, *The Bible Knowledge Background Commentary: Acts-Philemon*, ed. Craig A. Evans (Colorado Springs, CO: David C. Cook, 2004), 642.

⁹Mounce, *Pastoral Epistles*, lxix–lxxx.

¹⁰Spencer, *2 Timothy and Titus*, 75.

¹¹Mounce, *Pastoral Epistles*, lxxiv–lxxv.

false teachings.¹² Timothy's first and foremost goal in this circumstance was training himself to have sincere love, with obedience to God and neighbors, to do ministry.

The persecution of Nero. Nero's persecution was in progress when Paul wrote this epistle. According to Gary Poulton, Nero became a Roman emperor in AD 54, at the age of seventeen, and "selected the Christians as his scapegoats" for the Great Fire in Rome.¹³ As a result, Christianity, which was identified with Judaism and guaranteed religious freedom, became a persecution target of the Roman Empire.¹⁴ Sadly, the persecution was quite merciless, as Tacitus states.

Mockery of every sort was added to their [Christians'] death. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired.¹⁵

Eusebius also writes,

Nero publicly announcing himself as the chief enemy of God, was led on in his fury to slaughter the apostles. Paul is therefore said to have been beheaded at Rome and Peter to have been crucified under him.¹⁶

Paul was rearrested at the time of Nero's persecution, and he wrote 2 Timothy in a Roman prison.¹⁷ Hence, suffering for the gospel was reality for Paul.

Historically, early Christians experienced daily sufferings for the life of the

¹²Ben Witherington III, *Letters and Homilies for Hellenized Christians* (Downers Grove, IL: IVP Academic, 2006), 334.

¹³Gary Poulton, "Nero," in *Holman Illustrated Bible Dictionary*, ed. Chad Brand et al. (Nashville: Holman Bible Publishers, 2003), 1186–87.

¹⁴Everett Ferguson, *Backgrounds of Early Christianity*, 3rd ed. (Grand Rapids: Eerdmans, 2003), 601–2.

¹⁵Tacitus, *The Annals and the Histories*, trans. Alfred John Church and William Jackson Brodribb, 2nd ed., Great Books of the Western World 14 (Chicago: Encyclopædia Britannica, 1990), 168.

¹⁶Eusebius, *Eusebius' Ecclesiastical History*, trans. C. F. Cruse, new updated ed. (Peabody, MA: Hendrickson Publishers, 1998), 63.

¹⁷Carson and Moo, *An Introduction to the New Testament*, 369–70; Eusebius, *Eusebius' Ecclesiastical History*, 58.

faith. Although persecution was not a constant experience during that period, Christians' low social status functioned as a hindrance to evangelism.¹⁸ However, endurance for the gospel identified Christians and provided a platform for witness. Paul knew that truth (2 Tim 3:12), so he encouraged Timothy to join in the suffering that necessarily accompanies the faith life.

According to 2 Timothy 4:6-8, Paul seemed to know his destiny for martyrdom; but, for him, martyrdom was the way to the crown of righteousness. Hence, he urged Timothy, his spiritual son, to join glorious sufferings for the gospel (2 Tim 1:8; 2:3; 4:5). Accordingly, Hebrews 13:23 alludes to his life of suffering: "our brother Timothy has been released." Timothy was a leader who had joined into hardship for the Lord during the time of persecutions.

The influences of Hellenistic-Roman cultures. Early Christianity suffered not only from internal conflicts and external persecution, but from various political, religious, and philosophical influences, too. Paul and Timothy faced numerous religious and philosophical rivals. Ferguson suggests that "Judaism"; "pagan religion and philosophy"; "Gnosticism and other rival versions of Christianity"; and "Jewish Christianity" had opposed the early Christians' faithful life.¹⁹ In the name of culture, they tried to dilute the pure faith with secular thoughts, customs, and habits.

Specifically, Ephesus, the metropolis in which Timothy had ministered for a long time, featured the temple of Artemis—the Greek goddess—from 560 BC.²⁰ Yet Ephesians had syncretism, so they reconstructed the Artemision, which collapsed by disaster in 356 BC, to adulate the ancient many-breasted mother goddess of the Anatolian

¹⁸Ferguson, *Backgrounds of Early Christianity*, 606–9.

¹⁹Ferguson, *Backgrounds of Early Christianity*, 609–16.

²⁰Mitchell G. Reddish, "Ephesus," in *Holman Illustrated Bible Dictionary*, ed. Chad Brand et al. (Nashville: Holman Bible Publishers, 2003), 494.

region.²¹ On that account, according to Witherington, Paul warned Timothy to protect the purity of the church in Ephesus from “the religious syncretism or blending tendencies” in the city.²² As a result, Revelation 2:2-4 commends the Ephesian church, due to its endurance and discernment for the Lord’s sake, even though the church was scolded because it lost its first love. Timothy, the first bishop of Ephesus,²³ was a leader who had attempted to safeguard the purity of Christianity from the effects of cultural pluralism and syncretism.

Timothy, the leader of the early church in crisis. The early church—especially the Ephesian church—faced various internal and external threats when Paul wrote 2 Timothy. False teachers had created conflicts in the church. The Roman Empire had officially persecuted believers; pagan cultures, religions, and philosophies in that city had ridiculed Christians who pursued a godly life in Christ. Paul exhorted Timothy during these harsh situations not to “be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the Gospel by the power of God” (2 Tim 1:8), even if Timothy was still a young person (1 Tim 4:12).²⁴

Church leaders would bear heavy burdens in that time of crisis, but Paul bestowed the leadership position on Timothy (1 Tim 4:11). The reason for Paul’s delegation is initially that Timothy is a man whom the Apostle Paul himself trained. Second, Timothy was educated with respect to the sacred writings from the early age of approximately five years old.²⁵ These two roots of Timothy’s faithfulness convinced Paul

²¹Reddish, "Ephesus," 498.

²²Witherington, *Letters and Homilies for Hellenized Christians*, 187.

²³Eusebius, *Eusebius' Ecclesiastical History*, 69.

²⁴Theodor Zahn, *Introduction to the New Testament*, vol. 2, Limited Classical Reprint Library (Edinburgh, England: T. & T. Clark, 1909), 38. Zahn estimates that Timothy’s age was not more than thirty-five or forty in AD 64.

²⁵According to Jewish culture, a boy’s home discipleship begins when he is five years old. C. Smith, *2 Timothy*, 132–33; Witherington, *Letters and Homilies for Hellenized Christians*, 359; Mounce,

that Timothy could assume and hold the leadership position in tough environments.

The Meaning of 2 Timothy 3:14-15

Timothy's mature faith stems from both pastoral discipleship and family training. Although Paul mainly trained Timothy, Lois and Eunice's home teaching served as the foundation for Timothy's spiritual growth, as well. In other words, Timothy's sanctification was not a result of either one of them. Rather, God trained Timothy by utilizing the church and the family together. The main agent of sanctification is, of course, the triune God, who harmoniously employed both parents and ministers to train Timothy to be a disciple who willingly takes his own cross for Christ (Matt 10:38; 16:24; Mark 8:34; Luke 9:23; 14:27).²⁶ From this perspective, this section will study three phrases of 2 Timothy 3:14-15: "But as for you"; "continue in what you have learned and have firmly believed"; and, "knowing from whom you learned it, and how from childhood you have been acquainted with the sacred writings."

But as for You (σὺ δὲ)

The two Greek words, σὺ δὲ, emphasize Timothy's distinct identity to "evil people and imposers" in the previous verse (2 Tim 3:13). This contrastive expression manifests the responsibility of Timothy as a Christian leader, who must live a different life even in a worsening world.

But. This word, δὲ, presupposes the corruption of the coming time. In 2 Timothy 3:1-5, Paul explains the features of the last times and commands, "Avoid such

Pastoral Epistles, 563.

²⁶David Peterson, *Possessed by God: A New Testament Theology of Sanctification and Holiness*, New Studies in Biblical Theology 1 (Leicester, England: Apollos, 1995). The relationship between God's work and human responsibility regarding a person's sanctification is a huge topic in Christian history. This work accepts Peterson's statement in *Possessed by God*: "Sanctification is a vital aspect of God's total plan for renewing us and the whole creation. The call of Scripture is to live out the practical implications of our sanctification by pursuing holiness as a lifestyle" (136-37).

people” (2 Tim 3:5). In the next section, or 2 Timothy 3:6-9, he additionally delineates the existence of corrupt men. Furthermore, Paul clearly describes the sinfulness of the future milieu in 2 Timothy 3:12, “Indeed, all who desire to live a godly life in Christ Jesus will be persecuted.” These clear declarations of future persecutions to pious Christians would have come at a cost to Timothy, entrusted with early-church leadership. However, Paul calls Timothy for a life that opposes the general notions of the time through the word, δὲ.

Timothy is the person to lead the church in crisis. Consequently, Paul again emphasizes Timothy’s duty on distinct life in 2 Timothy 4:1-5. For Paul, Timothy is the person who will “preach the word; be ready in season and out of season; reprove, rebuke and exhort, with complete patience and teaching” (2 Tim 4:2) in the coming world. Although Paul recognized future people’s corruptness (2 Tim 4:3-4), he stresses Timothy’s life as a disciple in 2 Timothy 4:5: “As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.” The word, δὲ, contains Paul’s eagerness for Timothy to overcome the constraints of tough environments and live a godly life as Christ’s ambassador.

As for you. In 2 Timothy, Paul repeats the Greek word, σὺ (you), to directly enlighten Timothy for acknowledging his identity in the harsh condition of milieu, according to Spencer.²⁷ Paul believed that Timothy was a man of faith, who could overcome future suffering, because he had observed Timothy’s obedience to his teachings on two missionary journeys. During these periods, while Timothy witnessed Paul’s ministry and life, Paul observed Timothy’s faithfulness, too. As a result, they developed a special relationship: the spiritual father and son.

This spiritual relationship between Paul and Timothy is due to the maturity of

²⁷Spencer, *2 Timothy and Titus*, 127.

Timothy's personality, which had been formed since childhood. Timothy, who “was well spoken of by the brothers at Lystra and Iconium” before he met Paul (Acts 16:2), possessed a sincere faith that was manifested first in his mother and grandmother (2 Tim 1:5). According to Theodor Zahn, Timothy had an “exceptional character” and suffered “a martyr’s death during a heathen festival.”²⁸ From the same perspective, Witherington mentions that Timothy’s Greek name, *Timotheos*, means “one who honors God.”²⁹ In other words, Paul recognized Timothy’s faith and personality, so he directly encouraged him to live against the world. “But as for you” illustrates Timothy’s faithfulness in the Lord, which stems from Lois’ and Eunice’s home education and Paul’s spiritual parenting.

Continue in What You Have Learned . . . **(μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης)**

This imperative sentence includes three weighty Greek verbs: μένω, μανθάνω, and πιστόω. The first word, μένω, demonstrates what Timothy has to do; the next two aorist verbs, μανθάνω and πιστόω, display the contents and methodology of Timothy’s learning. This work will study the meaning of each word in relation to the 2 Timothy background.

In particular, the meaning and relationship of these words are vital for comprehending Paul’s exhortation. The English Standard Version (ESV) of the Bible translates μένω into “continue,” μανθάνω into “you have learned,” and πιστόω into “[you] have firmly believed,” so they appear to be separated.³⁰ However, Spencer

²⁸Zahn, *Introduction to the New Testament*, 2:41. Zahn writes, “According to the worthless *Acta Timothei* (ed. Usener, 1877; cf. *GGA*, 1878, S. 97-114; Lipsius, *Apokr. Apostelgesch.* li. 2. 373 ff.; *Ergänzungsheft*, 86), which was written probably about 400-500 AD under the name of the very venerable bishop Polycrates of Ephesus, Paul had consecrated Timothy as bishop during Nero’s reign on the occasion of a visit to Ephesus which they made in company. Then, under Nerva, Timothy suffers a martyr’s death during a heathen festival, and while John is an exile on the island of Patmos; and it is not until after this that John suffers the bishops of Asia to transfer the See of Ephesus to him.”

²⁹Witherington, *Letters and Homilies for Hellenized Christians*, 181.

³⁰English Standard Version (ESV), New American Standard Bible (NASB), New International

understands two aorist verbs, *μανθάνω* and *πιστόω*, as “a two part process,” and thus comments, “Paul has observed that Timothy has moved from learning to commitment, confirming the truth of what he was taught by word and action.”³¹ Mounce, who assumes a similar stance, also remarks that “both objective learning and experiential validation are necessary parts of Timothy’s growth as a believer.”³² Craig A. Smith notes the relationship between two words:

Learning entails more than accumulating information. First, it must be applied. In the former letter Paul rebukes the children of a widow for not putting their knowledge in practice by caring for their own household (1 Tim 5:4). This type of applied knowledge is acceptable before God. Second, this knowledge of faith must be tried, tested and approved. For this reason, Paul juxtaposes “learning” with “believing.” But the verb he includes in 2 Tim 3:14 is not the commonly used verb *pisteuō*, which means “to believe”; rather it is the hapax legomenon *pistoō*, which means “to believe firmly.” Paul is reminding Timothy that these things he learned are not things to which he has given “mental ascent” but rather these are things which he has seen, experienced and held firmly so that they have become a solid basis for the way he thinks, lives and ministers.³³

Paul emphasizes the sequence of experiences and changes in life through these two words. As James 2:20 delineates that “faith apart from works is useless,” the lessons of experience require familiarization.

Paul’s exhortation for reconciling knowledge and practice is familiar in Jewish tradition. According to Elie Holzer, the ancient Jewish-education philosophy—*Havruta text study*—aims on learners’ real changes in life.³⁴ Even though Havruta education was

Version (NIV), and King James Version (KJV) utilize two sentences to render this sentence in English, but New Living Translation (NLT) integrates these two words into one sentence: “the things you have been taught.”

³¹Spencer, *2 Timothy and Titus*, 128.

³²Mounce, *Pastoral Epistles*, 561.

³³C. Smith, *2 Timothy*, 131–32.

³⁴Elie Holzer and Orit Kent, *A Philosophy of Havruta: Understanding and Teaching the Art of Text Study in Pairs* (Boston: Academic Studies Press, 2014), 186–93. In this book, Holzer and Kent describe the culture of Jewish education: “the symbiotic interaction between a text and two havruta learning partners” (1). The goal of this interactive learning is leading “each learner toward a more reflective and critical viewpoint and a deeper self-consciousness,” which make a person’s ethical and religious maturity. Also Elie Holzer, *Attuned Learning: Rabbinic Texts on Habits of the Heart in Learning Interactions*

attributed to first-century Judaism,³⁵ the Jewish educational philosophy that shapes the Havruta study culture would have exerted a direct impact on Timothy.³⁶ As Jews consider argumentative learning—or interactive education—as the best methodology to turn past documents or knowledge into current *experiences* for developing one’s maturity,³⁷ home education and ministry works are experiences that matured Timothy.

Continue. The first Greek verb, μένω, refers to Paul’s command that directly exhorts Timothy to have a kind of attitude. In the Pauline Epistles, this word appears seventeen times. The ESV translates it nine times to “remain” (1 Cor 7:8, 7:11, 7:20, 7:24, 7:40; 2 Cor 3:14; Phil 2:15; 2 Tim 2:13, and 4:20); three times to “continue” (Rom 9:11; 1 Tim 2:15, and 2 Tim 3:14); and once to “abide” (1 Cor 13:13), “endures” (2 Cor 9:9), “are still alive” (1 Cor 15:6), “survives” (1 Cor 3:14), and “permanent” (2 Cor 3:11). John Calvin interprets the word as “*a tireless constancy*.”³⁸ John Gill construes this word as “*not be moved away from them, either through the malice of persecutions, or the cunning sleight of men that lie in wait to deceive*.”³⁹ In addition, William D. Mounce

(Brighton, MA: Academic Studies Press, 2017), 12–21. Holzer highlights the “*experimental* aspects of teaching and learning” in Jewish education (21). He writes, “The integration of the pedagogical with the ethical, and imaginative and critical thinking with human interactions, forges a philosophy that fosters habits of the mind, the hand, and the heart, and assumes that learning through inner as well as outer dialogue is a worthy way of living. All of this has led to the conceptualization and design of a model of *chavruta* learning (the study of texts by a pair of learners) comprised of three categories of practices that can be taught and learned: intrapersonal (an individual’s perceptions, feelings, and ethical sensibility), interpersonal (interactions with others such as a teacher, student, and/or co-learner), and textual-interpretive (engagement with the subject matter), as well as the discussion of the formative ethical aspects of these practices” (12-13).

³⁵Holzer and Kent, *A Philosophy of Havruta*, 4–5.

³⁶Witherington, *Letters and Homilies for Hellenized Christians*, 359. Witherington notes that Timothy “apparently had been instructed in the Torah, perhaps particularly the Pentateuch, from his Jewish mother.”

³⁷Holzer, *Attuned Learning*, 58–60.

³⁸John Calvin, *Calvin: Commentaries*, ed. Haroutunian Joseph and Louise Smith (Philadelphia: Westminster Press, 1958), 234.

³⁹John Gill, *Galatians through Revelation*, vol. 9 of *Exposition of the Old and New Testaments* (Paris, AR: Baptist Standard Bearer, 2005), 336. Emphasis added.

translates this sentence into “calls for daily steadfastness.”⁴⁰

In these translations, this word commands Timothy’s faithful stance to life. For a godly life, Paul employs μένω to encourage Timothy to keep his truthfulness in the harshness of the coming world. On that account, next two words, μανθάνω and πιστώω, display on what Timothy should stand.

What you have learned. Child education was a duty of the family and church community in the context of the early church.⁴¹ In other words, Timothy learned through home and ministry. Hence, the first resource of the word, μανθάνω, “you have learned,” is Lois and Eunice’s teaching at home. As Paul says in 2 Timothy 3:15, Timothy’s Jewish mother and grandmother educated him from an early age, instead of his Greek father (Acts 16:1).⁴² According to James S. Jeffers, Lois and Eunice’s home discipleship was a challenging task. He asserts,

Despite the division of responsibility implied in some of the literature, the Jewish or Christian mother in Rome probably shared many of the duties usually given to the father, such as providing financial support, educating, and disciplining. When the marriage dissolved, she probably kept the children. If she did not remarry, she would assume full responsibility for the children. In the case of mixed-religion marriages, . . . if the wife was the Christian, her faith would have caused real problems in her marriage. 1 Peter makes clear that the Christian congregations had contact with such women.⁴³

In the first century, Jewish Christian mothers were historically responsible for educating

⁴⁰Mounce, *Pastoral Epistles*, 562.

⁴¹Carolyn Osiek, Margaret Y. MacDonald, and Janet H. Tulloch, *A Woman’s Place: House Churches in Earliest Christianity* (Minneapolis: Fortress Press, 2006), 84. Although the early church’s form was a house-church, in 2 Timothy, Paul ordered Timothy to teach church members as the pastor (2 Tim 2:2, 14; 4:2, 5). Moreover, for Timothy, Paul reinforced faith education after his home learning.

⁴²Linda Belleville and Jon C. Laansma, *The Pastoral Epistles: 1 Timothy, 2 Timothy, and Titus*, in vol. 17 of *Cornerstone Biblical Commentary*, ed. Phillip W. Comfort (Carol Stream, IL: Tyndale House Publishers, 2009), 196–97; C. Smith, *2 Timothy*, 132–33.

⁴³James S. Jeffers, “Jewish and Christian Families in First-Century Rome,” in *Judaism and Christianity in First-Century Rome*, ed. Karl P. Donfried and Peter Richardson (Grand Rapids: Eerdmans, 1998), 150.

and discipling their own children at home, despite their poor social status.⁴⁴ Especially for this time, because intermarriage between Jews and Gentiles was uncommon, the Jews disagreed about whether to consider a child born to a Jewish woman and a Gentile man as Jewish or Gentile.⁴⁵ Nevertheless, Lois and Eunice instructed Timothy to be acquainted with Old Testament teaching. For this reason, Acts 16:2 attests that Timothy grew to be “well-spoken of by the brothers at Lystra and Iconium.” Furthermore, in 2 Timothy 1:5, Paul even writes that “I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well.”

This transfer of faith was the result of Lois and Eunice’s home discipline according to the Jewish tradition.⁴⁶ Timothy procured knowledge from such Jewish materials as the Torah, the Pentateuch, or other Jewish traditions.⁴⁷ In 2 Timothy 3:15, though, Paul declares that these Jewish writings possess the wisdom for salvation, even if the truth of the gospel is hidden in them. The reason is that Paul first had an experience of reinterpreting Jewish teachings into the truth of the gospel (Eph 3:1-13). As traditional Jewish education aims, he empirically encountered the old Scriptures he had learned and recognized the true meaning of them.⁴⁸ Hence, Paul encouraged Timothy to have *his*

⁴⁴Ferguson, *Backgrounds of Early Christianity*, 77–80; Osiek, MacDonald, and Tulloch, *A Woman’s Place*, 84. Osiek, MacDonald, and Tulloch even state that wives had a greater obligation to socialize their children than did men in Polycarp’s time.

⁴⁵Wall, *The Bible Knowledge Background Commentary*, 104.

⁴⁶Witherington, *Letters and Homilies for Hellenized Christians*, 359; H. A. Ironside, *1 and 2 Timothy, Titus, and Philemon, An Ironside Expository Commentary* (Grand Rapids: Kregel Academic & Professional, 2008), 103; C. Smith, *2 Timothy*, 27–28.

⁴⁷C. Smith, *2 Timothy*, 133. This work interprets “the sacred writings” as “the Jewish materials,” even if Smith claims that “when the two words ‘holy’ (*hiera*) and ‘letters’ (*grammata*) are placed together, they refer to OT Scriptures.” The reason is, as Smith himself says, “*Grammata* has a wide variety of meanings.” It is significant that Timothy had learned Jewish knowledge with hidden gospel truths.

⁴⁸Holzer and Kent, *A Philosophy of Havruta*, 189. The authors write that “the task of textual interpretation is to have the world of the text—its meaning—emerge through the work of the text. This corresponds with our first phase of havruta text study, whose purpose is to ‘make the text speak’ by generating sound textual interpretations” (43). For them, a text is a partner for havruta—not a subject for study (46–48). Listening to the voice of a text is the first and foremost task for each learner (106, 168) because of the prerequisite of reader influences on the interpretation (108). The text meaning is changeable due to the modification of the reader’s worldview, so Paul encouraged Timothy to acknowledge wisdom

experimental interpretations from the sacred writings in accordance with the Jewish educational culture—not merely to store the information of the old texts.

Next, the second resource of *μανθάνω* was Timothy’s role in Paul’s second and third missionary journeys. During these periods, Timothy gained a new consciousness of the Jewish-document teachings that he had acquired from Lois and Eunice. For instance, from the beginning of the accompanied travel, Timothy experienced the mysterious work of the Holy Spirit, which prohibited them from spreading the gospel in Asia. According to Acts 16:10, Paul and his fellow travelers concluded God’s calling. After that time, Timothy experienced Lydia’s conversion (Acts 16:11-15) and the earthquake that opened the prison gate (Acts 16:25-26), along with the guard’s baptism (Acts 16:27-34). Ironside shows Timothy’s discipleship process on mission trips:

In those early days, . . . [t]he custom was for an experienced servant of Christ to take one or more young men with him and instruct them in Scripture and train them in the work of the Lord. This was Timothy’s case. He had gone forth with Paul, had heard him preach the truth of the gospel, and had learned from him that which he had gotten direct from God Himself through divine revelation.⁴⁹

For Timothy, Yahweh was no longer restricted to the old documents because he had participated directly in God’s work.

Traveling with Paul meant more than simply watching his ministry from the sidelines, though. Rather, Timothy could naturally hold a conversation with him, as the disciples had conversed with Jesus. Especially, Paul—who was educated by Gamaliel, a Pharisee law teacher (Acts 5:34; 22:3)—had plenty of ability to explain the Lord’s work through Jewish writings.⁵⁰ Therefore, Smith defines the relationship between Paul and

for salvation through traditional Jewish learning methods.

⁴⁹*Ironside, 1 and 2 Timothy, Titus, and Philemon*, 140.

⁵⁰In Acts 22:3, Paul’s introduction is that “I am a Jew, born in Tarsus in Cilicia, but brought up in this city, educated at the feet of Gamaliel according to the strict manner of the law of our fathers, being zealous for God as all of you are this day.” This verse shows that Paul received a high level of Torah education as a Jew. This fact suggests that Paul had a sufficient ability to explain to Timothy the relationship between the Old Testament and the gospel. For more information about Pharisees and

Timothy as “the *paradigmatic apostle* and the *collegial student*” because of how Paul terms Timothy as his spiritual son (2 Tim 1:5; 2:1).⁵¹ Like the child-parent relationship in the Jewish tradition, Paul held the authority to instruct Timothy and by contrast, Timothy felt a strong obligation to obey Paul.⁵² In a word, as a Jewish father, Paul considered himself as the responsible party for enlightening Timothy to realize the meaning of God’s work.⁵³

Paul offered Timothy not just ministry involvement, but additionally the meaning of those experiences. In this sense, Paul did not exist solely as a paradigmatic apostle. Rather—for Timothy—the apostle Paul served as a living teacher-father, who discussed topics related to his ministry, lifestyle, and invisible worldview. Accordingly, Spencer introduces the meaning of *μανθάνω* as “the acquisition of knowledge or skill gained by instruction and, as well, to the thoughtful pondering for further understanding of the significance of something or someone.”⁵⁴ Learning means modifying an individual’s entire transformation, based on sincere contemplation about the meaning of experiences in life, instead of gaining information. In short, what Timothy learned references *his own interpretation of experiences* that he encountered and discussed with teachers both at home and in church.

Have firmly believed. The next word, *πιστόω*, refers to *performing constant practices* based on *μανθάνω*. For Paul, Timothy’s *interpreted experiences* from his home

Gamaliel, see Wall, *The Bible Knowledge Background Commentary*, 48–49.

⁵¹C. Smith, *2 Timothy*, 20.

⁵²Peter Balla, *The Child-Parent Relationship in the New Testament and Its Environment* (Peabody, MA: Hendrickson Publishers, 2005), 82–111. When he explains the reason that Paul called Timothy his “beloved child” in 2 Tim 1:2, Balla writes, “Paul teaches [Timothy] as a father to become good leaders of their congregations He can expect that his ‘children’ will follow his advice” (196). In short, Balla holds that Paul employed the Jewish-fatherhood image to exhort Timothy to obey and follow his teachings.

⁵³Mounce, *Pastoral Epistles*, 563.

⁵⁴Spencer, *2 Timothy and Titus*, 128.

education and missionary works are seeds for conviction about God’s sovereignty because turning experiences into a firm belief necessitates experimental validations that the experience is true. Based on Jewish traditional-education theory, this process is an educational success indicator. According to Holzer and Kent,

[Havruta text study’s] educational success is marked by the cultivation of beneficial habits and dispositions of mind and heart. The idea of havruta text study constitutes, then, an educational, epistemological, and even economic challenge to prevailing cultural norms and approaches, creating further need to reflect on its potential educational purposes, benefits, and value.⁵⁵

This Jewish traditional educational spirit—concentrating on one’s practical transformation, rather than stuffing a person’s head with knowledge—is considerable for understanding Paul’s exhortation. The reason is that Paul challenged environmental difficulties and lived for the gospel, in which he firmly believed.

A strong conviction meant action, especially to Paul. After Saul’s Damascus conversion (Acts 9:1-9), his Jewish beliefs became changed into conviction for the gospel, and he started a new life as Paul (Acts 9:19-31).⁵⁶ He responded to the new enlightenment with lifelong actions and confessed that “I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus” (Acts 20:24). In this sense, Mounce recognizes that “just as Paul believed in God and has become convinced of his character (2 Tim 1:12), so also Timothy has learned the gospel (2 Tim 1:5) and has become convinced that it is true (2 Tim 3:14).”⁵⁷ Through the word, πιστόω, Paul exposed his expectation to Timothy, his spiritual son, to follow in his spiritual footsteps.

Craig A. Smith delineates, however, that Paul picked the special word, πιστόω,

⁵⁵Holzer and Kent, *A Philosophy of Havruta*, 186–87.

⁵⁶Paul himself summarizes his conversion and transformation in Acts 22: 2-21.

⁵⁷Mounce, *Pastoral Epistles*, 563.

to urge Timothy again to participate in the lifelong process of reformation on his way of thinking, life, and ministry.⁵⁸ The reason is that an individual's familiarization with interpreted experiences requires practical fields for cultivating a person's viewpoint and lifestyle repeatedly. Timothy's experiences with Paul would have been nothing for him if he had not converted them into his own faith, even though he directly witnessed the Lord's magnificent work. Although Paul realized how Timothy followed his teachings through his special relationship with Timothy, he again exhorts his spiritual son to take part in *daily practices* to turn his interpreted experiences into firm beliefs in his own life.

From this standpoint, both homes and churches are critical fields for verifying God's trustworthiness in Timothy's life through *daily practices*. First of all, under God's kingship, Jewish homes have played a role as the main places for familiarization. According to Robert R. Plummer, Jewish parents' major responsibility was that of "primary faith-trainers" in early Christianity.⁵⁹ For the Jews, the parents' role was not merely communicating knowledge, but direct involvement in their children's lives. This is the same reason Holzer and Kent emphasize the "*formative aspect*" of the havruta text study, which cultivates people's characteristics and attitudes toward God and others.⁶⁰ Mounce supports Holzer and Kent by explaining the Greek οἶδας—interpreted as "have been acquainted with" in the ESV—because it is an indication that Jewish education was accomplished at Timothy's house.⁶¹ In other words, Paul's statement, "[Timothy has] been acquainted with the sacred writings" from childhood (2 Tim 3:15), means that Lois and Eunice trained him at home to practically apply the teachings of the sacred writings

⁵⁸C. Smith, *2 Timothy*, 132. The author maintains that this word, πιστώω, is commonly used in the form of πιστεύω, but Paul selected this form only with this verse in all of his epistles.

⁵⁹Robert L. Plummer, "Bring Them Up in the Discipline and Instruction of the Lord," in *Trained in the Fear of God: Family Ministry in Theological, Historical, and Practical Perspective*, ed. Randy Stinson and Timothy P. Jones (Grand Rapids: Kregel Publications, 2011), 56.

⁶⁰Holzer and Kent, *A Philosophy of Havruta*, 193–94.

⁶¹Mounce, *Pastoral Epistles*, 563.

to his real life. Timothy's repeated practices in life, which parents managed, formed his faithfulness and personality in the Lord.

Yet, to obey God's commandment, Jewish parents not only teach their children by words, but demonstrate their spiritual life to offspring, as well. James M. Hamilton Jr. states that Jewish parents must show their lives, which manifest the lordship of God, to fulfill the Lord's command.⁶² The reason is that the goal of Jewish education is training children to *imitate* their fathers and forefathers, according to Balla.⁶³ Jews are educated to serve God in accordance with their parents' lives, so parents consider transparent living as duty. Children have watched their parents' transparent lives and witnessed ways in which the Lord led their parents' life pathway. This experience strengthens children's faith as a spiritual heritage. These two aspects illustrate that Jewish home education aims at actual practices beyond knowledge transfer.

Next, the church is another field whereby theories turn into trust in God through practical ministries. Timothy learned about faith in ministry by *imitating* not merely Paul's ministry, but his lifestyle, too. According to Balla, Paul's exhortation in 2 Timothy 3:14-17 alludes to the *imitated life* of Timothy as a spiritual son.⁶⁴ As Paul was convinced of the rescuing of the Lord through his ministry, Timothy transformed his previous experiences with God's work into his firm faith through actual ministries, as well. Both the internal and external difficulties of the early church encouraged Timothy to join in not just Paul's "sufferings and persecutions," but also his "conduct, aim in life, faith, patience, love, and steadfastness" (2 Tim 3:10-11). Accordingly, Witherington

⁶²James M. Hamilton Jr., "That the Coming Generation Might Praise the Lord," in Stinson and Jones, *Trained in the Fear of God*, 43.

⁶³Balla, *The Child-Parent Relationship*, 82-84.

⁶⁴Balla, *The Child-Parent Relationship*, 196-98. According to Balla, "These verses [2 Tim 3:14-17] address a concrete family situation in which a child is praised for learning from his mother, and they also imply the same praise for Timothy's obedient relationship to his spiritual father, the apostle Paul" (198).

contends that the word in 2 Timothy 3:10, *παρηκολούθησάς*, which the ESV interprets as “have followed,” shows Timothy’s active attitude:

The verb *parakolouthēō* is an important one, meaning more than just “follow” or “take note of.” It has the normal sense of “accompany” or even “study at close range,” as in Luke 1:3. In Stoic circles it referred to the close relationship of the disciple and master wherein the disciple not only learns from, but also imitates the example of, the master . . . Timothy has observed and followed Paul’s teaching, but also his way of life, his resolve, his aim, his manifestation of various Christian virtues for some time, including his perseverance through severe trials and suffering in various places, including in Timothy’s own hometown.⁶⁵

Timothy pursued the imitation of Paul. Consequently, he joined not only in hardships, but additionally Paul’s lifestyle of ministry. For him, the church was a place for actual training to resemble his spiritual father, Paul.

To make Timothy follow him, Paul encouraged Timothy in particular to “reprove, rebuke, and exhort [church members]” (2 Tim 4:2) as a leader and teacher of the early church. Paul’s part in Timothy’s spiritual growth is not limited to modeling. Instead, as an instructor, he actually trained Timothy by teaching God’s Word. Hence, in 2 Timothy 3:16, Paul maintains, “All Scripture is . . . profitable for teaching, for reproof, for correction, and for training in righteousness.” Then, in 2 Timothy 3:17, he presents the end result of scriptural education: “The man of God may be complete, equipped for every good work.” These two verses demonstrate Paul’s assurance of the effectiveness of Bible teaching that Paul empirically proved to Timothy, according to Spencer.⁶⁶ In addition, Mounce describes Paul’s assurance about the results of biblical teaching:

The perfective form of this verb [*ἐξηρτισμένος*], the fact that it is in the perfect tense, and its connection to *πᾶν*, “every,” all emphasize the completeness of Scripture’s preparation. Timothy and all Christians can find in Scripture everything necessary to do good works.⁶⁷

⁶⁵Witherington, *Letters and Homilies for Hellenized Christians*, 356.

⁶⁶Spencer, *2 Timothy and Titus*, 131.

⁶⁷Mounce, *Pastoral Epistles*, 571.

Paul's ministry experiences formed his conviction concerning the power of scriptural teaching. Subsequently, he commanded Timothy to instruct church members for living based on the Word. For this reason, Timothy, like Paul, will be assured of the power of the Word through his teaching ministry.

In conclusion, homes and churches are not simply places for learning, but places for cultivating a person's words and actions. They are partners that need each other and complement each other's deficiencies. Because Paul commanded Timothy to "continue in what you have learned and have firmly believed" (2 Tim 3:14), both homes and churches play a role as two fields for learning and growth.

Knowing from Whom You Learned It . . .
(εἰδὼς παρὰ τίνων ἔμαθες καὶ ὅτι ἀπὸ βρέφους ἱερὰ γράμματα οἶδας)

In this section, Paul furnishes the basis for his command in 2 Timothy 3:14, "But as for you, continue in what you have learned and have firmly believed," through the next two statements: "knowing from whom you learned it" and "how from childhood you have been acquainted with the sacred writings." The Old Testament lessons had an effect on Timothy's life, not solely by their own authority but, through the life of teachers who lived by faith.⁶⁸ In other words, Timothy has to keep his faith in the lives of teachers who have proved the authenticity of the gospel in difficult environments.

Knowing from whom you learned it. This sentence reminds Timothy to remember his teachers. However, Paul demonstrates the work of the Lord in Timothy's life before suggesting teachers' works. The reason is that the plural pronoun, τίνων,⁶⁹

⁶⁸Mounce, *Pastoral Epistles*, 563; Donald Guthrie, *The Pastoral Epistles: An Introduction and Commentary*, Tyndale New Testament Commentaries, vol. 14 (repr., Downers Grove, IL: InterVarsity Press, 1990), 180; William B. Barclay, *A Study Commentary on 1 and 2 Timothy*, Evangelical Press Study Commentary (Darlington, England: Evangelical Press, 2005), 279.

⁶⁹C. Smith, *2 Timothy*, 132. Smith introduces three possible interpretations of this word: "neuter, 'from what [source(s)];' singular, 'from whom;' and plural, 'from whom.'" Yet, he accepts a third option because "the strongest and earliest manuscript readings support the plural reading (Codex Sinaiticus, fourth century A. D.; and Alexandrinus, fifth century)" (132); Mounce and Robert Jamieson as coauthors

alludes to numerous teachers—not just Paul, but also Lois, Eunice, and many people who influenced Timothy’s spiritual growth one or more times.⁷⁰ In fact, an individual’s life is not controlled by the influence of one person or two people. Instead, the triune God employs various individuals to refine a creature’s life under the Lord’s providence. Evan B. Howard calls these influencers “agents of Christian spiritual formation”:

Obviously, other people also play a role in our Christian spiritual formation. Parents influence children over years of intimate contact . . . Others shape our formation in subtle, informal ways as we sense their approval or disapproval. Teachers, pastors, and other leaders also play more formal roles as agents of our formation as Christians.⁷¹

This point of view is significant to understand why Paul selected the plural word, *τινων*, because Timothy’s spiritual growth was not the result of Paul’s individual efforts. Rather, Timothy is one given growth by the Lord (1 Cor 3:6-9).⁷²

Under God’s sovereignty, teachers’ authentic lives are manifestations of the validity of Scriptures. Moreover, the difficult social environment of the early church made its faith more visible. Matthew Henry explains that these teachers are “good men, who had themselves experienced the power of the truths they taught thee, and been ready to suffer for them, and thereby would give the fullest evidence of their belief of these truths.”⁷³ Hence, Paul mentions Timothy’s teachers, who maintained his faith in the evil

agree that this word is plural. See Mounce, *Pastoral Epistles*, 563; and Robert Jamieson, A. R. Fausset, and David Brown, *Commentary Critical and Explanatory on the Whole Bible* (Oak Harbor, WA: Logos Research Systems, 1997), 427.

⁷⁰Thomas G. Long, *1 & 2 Timothy and Titus*, *Belief: A Theological Commentary on the Bible* (Louisville: Westminster John Knox Press, 2016), 231–32. Long notes, “Timothy learned the gospel from Paul, but not just from Paul. The text implies a constellation of faithful people gathered around Timothy from his childhood on, forming and preserving in him the Christian faith.”

⁷¹Evan B. Howard, *A Guide to Christian Formation: How Scripture, Spirit, Community, and Mission Shape Our Souls* (Grand Rapids: Baker Academic, 2018), 76–77.

⁷²1 Cor 3:6-9 illustrates Paul’s concept of a person’s spiritual growth. Paul contends that God is the only giver of an individual’s growth, and others are “fellow workers.”

⁷³Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume*, Logos ed. (Peabody, MA: Hendrickson, 1994), 2364.

world to encourage Timothy to follow their devotional lives.

Most of all, the Apostle Paul is the representative minister-teacher who manifested the glory of the Christian life to Timothy. He observed Timothy's growth from a very early age,⁷⁴ and "wanted Timothy to accompany him" (Acts 16:3) on the second missionary journey. From that time, Paul had trained Timothy through his life for the gospel. As a minister, he became a foundational person for Timothy's steadfastness in tribulations.

Timothy's grandmother, Lois, and his mother, Eunice, form the second tier of his faithfulness. They are parents-teachers, who had transparently proven gospel authenticity. According to Paul, in 2 Timothy 1:5, they had a "sincere faith." Mounce delineates that ἀνυποκρίτου is interpreted as "genuine, without hypocrisy," and πίστεως means "religious feeling," so sincere faith requires their actual "perseverance in the face of suffering," instead of "the inner relationship of a person to God."⁷⁵ In addition, Witherington holds that someone with sincere faith "must carry on the tradition and bravely live out his faith."⁷⁶ Specifically, Lois and Eunice afforded examples of Christian life to Timothy in the family despite their low social status. As relatives, they inherited a worthy legacy of Christian faith through their lives.

These two types of influencers, parents and ministers, have trained Timothy to be a leader of the early church in crisis. In other words, the triune God utilized both parents and ministers to disciple Timothy for participating in the Lord's work. This calling of God teaches the importance of collaborative deeds in the home and the church. Timothy was a fruit of the partnership between home and church.

⁷⁴Witherington, *Letters and Homilies for Hellenized Christians*, 182.

⁷⁵Mounce, *Pastoral Epistles*, 471.

⁷⁶Witherington, *Letters and Homilies for Hellenized Christians*, 311.

How from childhood you have been acquainted with the sacred writings.

The lessons and practices of the sacred writings, about which Lois and Eunice had educated Timothy from quite a young age, are the second foundation of his confidence. Therefore, in 2 Timothy 3:15-17, Paul emphasizes the power of the Scripture. Even though Timothy was educated in Jewish literature⁷⁷ by ordinary—uneducated in theology or hermeneutics—home-teachers: grandmother and mother,⁷⁸ Paul contends that Timothy's learning about the Jewish writings from childhood had the wisdom for salvation in Christ Jesus. Craig A. Smith explains the process about how the Jewish writings led Paul and Timothy to the gospel:

Paul proclaims that the OT Scripture can bring about saving wisdom in matters of faith and life provided they are read through the Christological lens of *faith in Christ Jesus*. This was certainly Paul's experience (Rom 1:2-4; Gal 1:13-17). Jesus assumed himself to be the one of whom the OT Scriptures spoke (John 5:39, 46) and this was the position from which the evangelist wrote (Matt 26:56; Luke 24:44-47). Yet just studying Scriptures will not bring about salvation; they must be mixed with faith in order to be effective (Heb 4:2). When Scripture is read in this way and as it is saturated with a deep-seated faith in Christ, it will lead the reader to Scripture's appointed goal of salvation.⁷⁹

What kind of lens one has—ways he or she understands the world—makes a difference.

⁷⁷Mounce, *Pastoral Epistles*, 563. Mounce comments, "Most writers are convinced that the sacred writings are the Hebrew Scripture. There is sufficient evidence in early Jewish literature that the anarthrous plural was a technical expression for the Hebrew Scripture Since the time frame is Timothy's childhood, it supposedly would have been the Hebrew Scripture that played a vital role in Timothy's upbringing, even in the nontraditional household of a Jewish mother and a Greek father." For more information, see C. Smith, *2 Timothy*, 133; Ironside, *1 and 2 Timothy, Titus, and Philemon*, 140; and Spencer, *2 Timothy and Titus*, 128–29.

⁷⁸Lois and Eunice would have had the same knowledge with common woman in that age to the sacred writings. Thus, Baugh asserts on this point that "Timothy would probably have learned the Scriptures through public readings of the LXX in a synagogue in Lystra," in Steven M. Baugh, *1 Timothy and 2 Timothy* in vol. 3 of *Zondervan Illustrated Bible Backgrounds Commentary*, ed. Clinton E. Arnold (Grand Rapids: Zondervan, 2002), 491. He even states, "There is a possibility that Timothy attended a private Torah school, though the student would normally have had to travel to a school in Jerusalem or Judea for this instruction (cf. Acts 22:3)." As Baugh attests, though, even if Timothy would have learned the Scriptures in a synagogue or a professional institution, Lois and Eunice's influence on Timothy's spiritual formation cannot be denied. In 2 Tim 1:5, Paul clearly remarked that Lois and Eunice's faith legacy was passed down to Timothy. Therefore, even if professional Bible teachers had educated Timothy in a synagogue or an institution, his sincere faith should have been formed under Lois and Eunice's guidance.

⁷⁹C. Smith, *2 Timothy*, 134–35.

Timothy had taken his lens from both home teachers, Lois and Eunice; church teachers; and Paul and other coworkers, under the guidance of the author of the Scripture: the Holy Spirit (2 Tim 3:16). The Lord formed Timothy’s criteria for understanding the world through home and church teachers from childhood.

This interpretation of the world is affected by habituation through practice—not knowledge acquisition. To explain this nature of humankind, James K. A. Smith introduces a word, “social imaginary.”

The “social imaginary” is an affective, noncognitive understanding of the world. It is described as an *imaginary* (rather than *theory*) because it is fueled by the stuff of the imagination rather than the intellect: it is made up of, and embedded in, stories, narratives, myths, and icons . . . [I]nstead of thinking about worldview as a distinctly Christian “knowledge,” we should talk about a Christian “social imaginary” that constitutes a distinctly Christian understanding of the world that is implicit in the practices of Christian worship. Discipleship and formation are less about erecting an edifice of Christian knowledge than they are a matter of developing a Christian know-how that intuitively “understands” the world in the light of the fullness of the gospel.⁸⁰

For him, humankind is a “*homo liturgicus*,” a creature fundamentally oriented by *love/desire*, instead of rational, belief, economy, or even religion.⁸¹ He thus argues, “Being human takes practice—and implicit in those practices is a social imaginary that orients, guides, and shapes our desire and action.”⁸² From a Jewish perspective, Kent remarks, “Attuned learning demands the cultivation of habits of the heart and actions.”⁸³ In short, Timothy’s learning about the sacred writings from an early age means he customized scriptural content as his own way of life.

Hence, Lois and Eunice’s educational purpose was shaping a manner of

⁸⁰James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation*, Cultural Liturgies, vol. 1 (Grand Rapids: Baker Academic, 2009), 68. His second book reifies the word, “the social imaginary.” James K. A. Smith, *Imaging the Kingdom: How Worship Works*, Cultural Liturgies, vol. 2 (Grand Rapids: Baker Academic, 2013), 1–27.

⁸¹J. Smith, *Desiring the Kingdom*, 39–47.

⁸²J. Smith, *Desiring the Kingdom*, 133.

⁸³Holzer, *Attuned Learning*, 21.

comprehending the world by daily practices, rather than teaching biblical knowledge. This is how Lois and Eunice, who were not professional Scripture educators, handed down their faith to a child. Of course, they could share with Timothy gospel information they had heard from Paul. Furthermore, they would let Timothy procure Bible knowledge from synagogues or experts. It is significant, however, that Timothy's learning about the sacred writings does not mean intellectual teaching alone. Parents are the first and foremost teachers for organizing children's worldview through the Scriptures.⁸⁴

The Lessons from 2 Timothy 3:14-15 and a Process of Christian Formation

The cooperation of the home and the church for Timothy's maturity, which 2 Timothy 3:14-15 describe, offers an insight into Christian education. The reason is that studying ways Timothy learned and transformed learning into his own convictions suggests the church-and-family-discipleship role. Moreover, the educational philosophy in this passage—which concentrates on the change of life, rather than transmitting knowledge—will present a new challenge to the culture of Korean church education.⁸⁵ For such goal, this section will briefly study the connection between the educational focus in 2 Timothy 3:14-15 and Christian education, and propose a Christian formation process.

2 Timothy 3:14-15 and Christian Education

Paul's command in 2 Timothy 3:14-15 refers to Timothy's *interpreted experiences* and *repeated practices in life*, which reinforce his faithfulness, because this

⁸⁴Nancy Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity*, study-guide ed. (Wheaton, IL: Crossway Books, 2008), 124–32. Pearcey highlights the parental role in training for children's worldview.

⁸⁵Both Korean traditional thought—especially Confucianism—and the competitive culture of modern Korean society tend to emphasize knowledge transfer, rather than fruit of life in church education, although Korean church educators seek real changes in students' lives, as well.

passage stems from the Jewish education culture. The home and church have played a role as fields for learning and practices. Both parents and ministers harmoniously trained Timothy under God’s providence to proclaim the gospel message to the sinful world.

Yet, becoming familiar with the interpreted experiences is the objective of Christian education, as well. James K. A. Smith maintains that Christian education requires “sustained attention to the practices that effect [a person’s entire personal] transformation.”⁸⁶ George R. Knight additionally stresses the learner’s real and repetitive actions, and thus writes that “a crucial function of Christian teaching is to help students not only internalize God’s love but also to externalize it.”⁸⁷ Mark A. Maddix also emphasizes that “the repetition of an action is a critical component to learning.”⁸⁸ Similarly, in *Creative Bible Teaching*, Lawrence O. Richards and Gary J. Bredfeldt suggest that the ultimate purpose of Bible teaching is “*applied* Bible knowledge in the student’s everyday life,” not scriptural knowledge.⁸⁹ From the same point of view, Gary A. Parrett and S. Steve Kang indicate “the Truth, the Life, and the Way” as three gospel *implications* because these three faith facets require Christians to devote themselves to follow Jesus in real life.⁹⁰ In a word, learning is a daily repetition for godliness—not an inner decision or a single action.

For this reason, the cooperation between the home and the church is a critical strategy for discipleship because, as Kenda Creasy Dean argues, “What awakens faith is desire, not information, and what awakens desire is a person—and specifically, a person

⁸⁶J. Smith, *Desiring the Kingdom*, 18.

⁸⁷George R. Knight, *Philosophy & Education: An Introduction in Christian Perspective*, 4th ed. (Berrien Springs, MI: Andrews University Press, 2006), 217.

⁸⁸Mark A. Maddix, “Spiritual Formation and Christian Formation,” in Estep and Kim, *Christian Formation*, 261.

⁸⁹Larry Richards and Gary J. Bredfeldt, *Creative Bible Teaching*, rev. and expanded ed. (Chicago: Moody Press, 1998), 94.

⁹⁰Gary A Parrett and S. Steve Kang, *Teaching the Faith, Forming the Faithful: A Biblical Vision for Education in the Church* (Downers Grove, IL: IVP Academic, 2009), 109–21.

who accepts us unconditionally, as God accepts us.”⁹¹ Deep and constant relationship as a person is the first discipleship precondition. In addition, Ron Hunter Jr. delineates that the church has only one hour a week to disciple children, so church alone cannot awaken an individual’s faith.⁹² In particular, people of today, especially Koreans, are accustomed to educating their child through professional institutions, such as schools, academies, or churches, rather than implementing home education. Unfortunately, numerous parents teach knowledge, but not life, in postmodern societies.

On that account, Knight notes that “the best way . . . in restoring the image of God in students is first to undermine and downplay the role of parents, and then to make teaching a second-class professional activity.”⁹³ Moreover, Jack O. Balswick and Judith K. Balswick highlight the importance of parenting because the home is the best field for building one’s character in light of the Bible.⁹⁴ The Lord calls parents to disseminate the faith to their own children as society becomes more and more efficient and individualized.

Family ministry is an effective model for discipling the next generations, in current sociocultural contexts, by taking both Lois and Eunice’s part and Paul’s role in 2 Timothy 3:14-15. Timothy Paul Jones defines family ministry as

the process of intentionally and persistently *coordinating a ministry’s proclamation and practices* so that parents are acknowledged, trained, and held accountable as primary disciple-makers in their children’s lives.⁹⁵

⁹¹Kenda Creasy Dean, *Almost Christian: What the Faith of Our Teenagers Is Telling the American Church* (New York: Oxford University Press, 2010), 119.

⁹²Ron Hunter Jr., *The DNA of D6: Building Blocks of Generational Discipleship* (Nashville: Randall House, 2015), 332–57, Kindle. Hunter explains, “[The one hour represents] the average number of hours a student spends in discipleship each week. This figure comes from thirty minutes of teaching received in a life group, small group, or class and another thirty minutes of listening to the senior pastor or youth pastor” (331-33).

⁹³Knight, *Philosophy & Education*, 2006, 219.

⁹⁴Jack O. Balswick and Judith K. Balswick, *The Family: A Christian Perspective on the Contemporary Home*, 4th ed. (Grand Rapids: Baker Academic, 2014), 139–45.

⁹⁵Timothy Paul Jones, *Family Ministry Field Guide: How Your Church Can Equip Parents to*

Family ministry aims to harmonize a person’s knowledge and life through partnership among parents and ministers. Just as Timothy internalized what he learned from his parents and pastors, and transformed it into firm belief through life and ministry practices, the church and the family should collaborate to create disciples.

A Process for Christian Formation

From this study, the present section recommends five Christian-formation steps: discovering, interpreting, internalizing, familiarizing, and convicting. This process shows ways that Timothy transformed biblical knowledge and life events into personal faith.⁹⁶ For implication, this work proposes table 3 as a process of Christian formation.

Table 3. A process of Christian formation

	What you have learned			What you have firmly believed	
Steps	Discovering	Interpreting	Internalizing	Familiarizing	Convicting
Fields	Home and church	Home and church	Individual inner side	Home and church	Life and ministry
Ways	Bible reading, hearing, recitation, or talking	Textual and interpersonal practices	Intrapersonal practices	Daily life and ministry practices	Devotional life and ministry that represent the gospel
Goals	Finding insights from Bible teachings or own life	Experiencing what the discovered knowledge means to oneself	Motivating oneself to join in daily practices by self-awareness	Building a person’s maturity in ethical and spiritual dimensions	Christlikeness

Make Disciples (Indianapolis: Wesleyan Publishing House, 2011), 33. Emphasis added.

⁹⁶The traditional Jewish educational culture and Timothy’s passion for godliness were invisible sources of impetus, while teachers and church members’ expectations of Timothy’s exemplary life and the responsibility as a leading minister were visible impetuses.

When one recognizes a biblical idea or an insight from life, the initial step is observing it to determine its personal meaning. Every learner is required to participate actively in this discovery step because the dynamic of interwoven communications is at the core of interactive learning.⁹⁷ Each learner then discusses his or her personal feelings and thoughts pertaining to the observation with one or more partners. In havruta text study, this stage focuses on experiencing the text voice or another partner's situation.⁹⁸ By the third step, the person contemplates the experience to meaningfully enlighten himself or herself with the individual's foreknowledge, which makes a difference in interpretation.⁹⁹ This diversity of enlightenment is valuable, but the point is placing enlightenment under the light of the Bible. Consequently, self-awareness in front of the Scripture is critical at this phase because it motivates one's spiritual development. In *Spiritual Disciplines for the Christian Life*, Donald S. Whitney introduces the journaling habits of Jonathan Edwards, George Whitefield, and Jim Elliot to emphasize the power of self-examination for motivation.¹⁰⁰ These three steps refer to a learning progression that internalizes personal experience or biblical knowledge for familiarization and conviction.

The fourth step requires daily practices in life and ministry. Whitney contends that "the Spiritual Discipline are those practices found in Scripture that promote spiritual growth among believers in the gospel of Jesus Christ."¹⁰¹ In other words, one cannot become Christ's disciple without repetitive training to follow the Bible. Yet, this preparation and custom does not constitute a monastic or an anticultural life. Rather, it

⁹⁷Holzer and Kent, *A Philosophy of Havruta*, 54. In other words, effective teaching begins with the learner's participation—not the teacher's one-sided speaking.

⁹⁸Holzer and Kent, *A Philosophy of Havruta*, 67–80.

⁹⁹Holzer and Kent, *A Philosophy of Havruta*, 43.

¹⁰⁰Donald S. Whitney, *Spiritual Disciplines for the Christian Life*, rev. and updated ed. (Colorado Springs, CO: NavPress, 2014), 252–66.

¹⁰¹Whitney, *Spiritual Disciplines for the Christian Life*, 4.

encompasses scientific theories under biblical authority. James R. Estep writes, “Scripture requires interpretation and *reinterpretation* in light of scientific discovery, including the social sciences.”¹⁰² Lastly, the final step is a person’s Christlikeness. This means making disciples whose personality and habits are transformational in resembling Jesus for the crown of righteousness (2 Tim 4:8) again and again.¹⁰³

Conclusion

God trained Timothy to lead the church in crisis through the cooperation of the family and the church. Timothy’s teachers—not only Paul, but additionally Lois and Eunice—demonstrated their lives, thoughts, and faith to Timothy. Those teachers readied Timothy to be a godly man under scriptural authority both in the home and at church. This approach means life-based transformation, not intellectual teaching. Timothy developed through the process of discovering, interpreting, internalizing, familiarizing, and convicting of teachers. The Lord intervened in Timothy’s life and made him a mature Christian in such a manner.

It is important, however, that God still wants to raise His children in the same way. Especially, Korean churches of today have a similar sociocultural context, compared with that in Timothy’s time. The intrinsic struggles inside the church are constant, and heretical threats are becoming greater and greater. Moreover, Korean culture, which is passing through postmodernism, pours out condemnation on the biblical values and authority that the church has preserved.¹⁰⁴ Korean churches currently face a

¹⁰²James R. Estep Jr., “Developmental Theories: Foe, Friend, or Folly?,” in Estep and Kim, *Christian Formation*, 44.

¹⁰³In the last sentence, “again and again” mean daily repentance in front of the cross. This work supports the Reformed perspective in sanctification, which opposes “entire sanctification.” For more information, see Melvin E. Dieter et al., *Five Views on Sanctification* (Grand Rapids: Zondervan, 1987), 9–102.

¹⁰⁴Numerous Korean Christians share the internal and external crises of Korean churches. In recent decades, though, Korea’s mass media continue to report political strife and corruption within the church. In addition, the influence of the Unification Church, Shin-chon-ji, JMS, and other Korean heretics is increasing. Socioculturally, various issues, such as homosexuality and same-sex marriage, are attacking

time of postmodern persecutions. In this situation, 2 Timothy 3:14-15 reads that parents and ministers' discipleship partnership is the way of the Lord. In conclusion, therefore, postmodern churches—particularly Korean ones—require a strategic plan for family ministry.

the value of the church.

CHAPTER 4

ESTABLISHING A STRATEGIC PLAN FOR FAMILY MINISTRY IN KOREA

Establishing a strategic plan for family ministry in Korean churches requires six steps: recognizing the reason for conducting family ministry in a local church, studying the philosophy and models of family ministry, developing partners, planning to create a new culture, launching family ministry programs, and evaluating for continuation. Through these six steps, Korean churches must reform their program-centered and age-segregated ministry into the gospel-centered family ministry culture, which focuses on an organic discipleship process.

First Step: Recognizing the Reason for Conducting Family Ministry in a Local Church

Family ministry requires a change in pastoral philosophy because it is an organic process for making disciples—not a set of family-friendly church programs. Therefore, modifying a church’s ministry system to family ministry means converting the adult-centered and age-segregated ministry structure, rooted in Korean churches,¹ into the family-centered and intergenerational ministry system.² This transition has biblical and

¹Korean churches have a similar history with the North American church’s emergence of professional Sunday school ministers. Due to the industrialization of Korea, parents had a culture of sending their children to professional organizations and, in the late 1970s, the rapid growth of Korean churches led to the development of the Sunday school ministry. Korean churches have employed part-time ministers to educate their children, and professional parachurch institutions for children and young adult ministry have emerged, as well. Some churches have hired specialist youth workers or full-time ministers for Sunday school because of the needs of parents in recent years. Family-centered programs are additionally conducted in the church. However, they are still considered to be special activities or programs of the church. For more information, see Mark H. Senter, *The Coming Revolution in Youth Ministry: And Its Radical Impact on the Church* (Wheaton, IL: Victor Books, 1992), 140–47; and Sungmin Cho, 조성민, “다음세대를 살리는 목회사역: 믿음의 인천상륙작전” [Ministry to save the next generation: Operation chromite of faith], *Gyogangnews*, August 18, 2015, accessed August 15, 2018, <http://www.churchr.or.kr/news/articleView.html?idxno=4769>. My translation.

²Timothy Paul Jones, “Why Every Church Needs Family Ministry,” in Paul Renfro, Brandon

strategical reasons: obeying the Great Commission and revitalizing the church in crisis.

Family Ministry to Obey the Great Commission

The purpose of family ministry is obeying the Great Commission of Jesus (Matt 28:18-20; Mark 16:15; Luke 24:46-49; John 20:21; and Acts 1:8)—not attracting more people or fulfilling church members’ immediate needs, as Timothy Paul Jones contends.³ This statement shows that the core of family ministry is making disciples, not making healthy families. In *Strategic Disciple Making*, Aubrey Malphurs clarifies the relation of family and ministry:

I am aware of at least one church that believes its mission is to help parents minister to their family. The pastor and the church highly value family. It is the church’s overarching primary value that influences its other values and all its ministries. People go to this church because of the help it provides in growing strong, biblically focused families. While no one would object to this as a core value in the church, we must object to its being the mission of the church. Again, the church’s overall mission is to make disciples, not only to focus on and help its families. I would argue that ministering to families is a part of discipleship, but this involves more than just ministering to adults and their children.⁴

Moreover, Bryan Nelson and Timothy Paul Jones emphasize the centeredness of the gospel in ministry:

Family ministry is *not* the answer; family ministry will *not* fix your church’s problems; and, family ministry will *not* transform people’s lives. The gospel is what changes people—not programs or practices, not models or methods; but solely and only the gospel of Jesus Christ. Every local church should be concerned first about how the gospel is portrayed, presented, and practiced in the congregation. This includes considering how local congregations teach on the subjects of marriage and parenting and how they encourage and minister to families. Healthy families are not, however, the goal. To place anything as the church’s goal besides the glory of God

Shields, and Jay Strother, *Perspectives on Family Ministry: Three Views*, ed. Timothy Paul Jones (Nashville: B&H Academic, 2009), 26–36.

³Timothy Paul Jones, *Family Ministry Field Guide: How Your Church Can Equip Parents to Make Disciples* (Indianapolis: Wesleyan Publishing House, 2011), 53–61.

⁴Aubrey Malphurs, *Strategic Disciple Making: A Practical Tool for Successful Ministry* (Grand Rapids: Baker, 2009), 15–16.

experienced through the gospel is to create an idol, and the idol of family ministry is no less loathsome to God than the orgiastic shrines of Canaan or the pantheon of ancient Rome.⁵

Family ministry is *a* way to obey the Great Commission—not *the* way. This standpoint is critical in starting family ministry because it helps the ministers to focus on the Truth, instead of nonessential family-friendly programs.

However, obviously, family ministry is God’s design to make disciples through an organic process. As James M. Hamilton Jr. maintains, home education is the duty of all parents given by the Creator from the time of Adam’s creation.⁶ As a role model, from the very beginning, parents are responsible for manifesting the Father’s characteristics in daily life. Thus, Michelle Anthony highlights that “spiritual parenting involves creating environments for that blend to happen in your home. *How* it happens is . . . the supernatural work of the Holy Spirit. But we do have a part in it.”⁷ Jones states that “the home provided a primary context for discipleship, and parents were expected to serve as primary disciple-makers” in the context of the early church, as well.⁸ In short, the Lord designed the family as the organic discipleship locus and still employs parents to influence both their children’s physical and spiritual growth.

Simultaneously, the church is responsible for making disciples. Jesus gave the Great Commission, which includes not only evangelism, but also teaching and training, for the community of disciples—not for an individual (Matt 28:16-20; Mark 16:15; Acts 1:8).⁹ Consequently, Rainer and Geiger hold that ministers “must ensure that everything

⁵Bryan Nelson and Timothy Paul Jones, “Introduction: The Problem with Family Ministry,” in *Trained in the Fear of God: Family Ministry in Theological, Historical, and Practical Perspective*, ed. Randy Stinson and Timothy Paul Jones (Grand Rapids: Kregel Publications, 2011), 28.

⁶James M. Hamilton Jr., “That the Coming Generation Might Praise the Lord,” in Stinson and Jones, *Trained in the Fear of God*, 34.

⁷Michelle Anthony, *Spiritual Parenting: An Awakening for Today’s Families* (Colorado Springs: David C. Cook, 2010), 34.

⁸Jones, “Why Every Church Needs Family Ministry,” 19.

⁹In particular, these verses are based on when the disciples are gathered in a community. In Matt 28:16, the author writes that “the eleven disciples went to Galilee, to the mountain to which Jesus had

their church does fits together to produce life change . . . [to move] people toward spiritual maturity.”¹⁰ In addition, Malphurs writes, “Whereas each individual is responsible for making a choice as to whether he or she will be a growing disciple, the church as a body is responsible for helping its people grow as disciples.”¹¹ The church has served as a sacred institution for making disciples from the day of Pentecost.

Churches should change their ministry philosophy, though, from a traditional age-segregated approach to a cooperative and an intergenerational system. According to Jones, the age-focused ministry, without considering the family, is “*not biblical, and the results of this approach have not consistently reflected God’s intentions for His people.*”¹² He criticizes two ministry models in 1990s churches—the “one-eared Mickey Mouse” and the “octopus without a brain” model¹³—and encourages ministers to create a culture that “helps parents rethink their family’s priorities in light of the gospel.”¹⁴ In the same vein, Reggie Joiner delineates the synergy of synchronizing between the home and church:

In many cases, the church and the home are each trying to do the best job they can for their children. Churches are full of programs that inspire families, and countless families participate regularly in their local churches. Both groups are simultaneously hard at work to build faith in children, but the problem is that they are not working in sync. Working on the same thing at the same time is not as effective as working on the same thing at the same time with the same strategy. When you creatively synchronize the two environments, you get more than just red or yellow—you get Orange.¹⁵

directed them.” In addition, both Mark 16:15 and Acts 1:7 read, “He said to them.” These verses illustrate that the church must not only preach the gospel, but make disciples, too.

¹⁰Thom S. Rainer and Eric Geiger, *Simple Church: Returning to God’s Process for Making Disciples*, updated ed. (Nashville, B&H Publishing Group, 2011), 26.

¹¹Malphurs, *Strategic Disciple Making*, 41–45.

¹²Jones, “Why Every Church Needs Family Ministry,” 13–14.

¹³Jones, *Family Ministry Field Guide*, 125–29.

¹⁴Jones, *Family Ministry Field Guide*, 105.

¹⁵Reggie Joiner, *Think Orange: Imagine the Impact When Church and Family Collide*

The church and the family are co-workers for training the next generations; but, ministers must be instigators for equipping parents to train their children as mature disciples at home because the Lord calls ministers “to be shepherds of God’s flock” in 1 Peter 5:2-4.¹⁶ Although today’s paradigm of family is changing in accordance with sociocultural influences,¹⁷ the responsibility of pastors and parents never changes.

A local church’s transition into family ministry means the restoration of biblical and historical discipleship. Teaching their own children in the home is the first obedience of parents to the organic discipleship process. In support of this method, ministers must accept the truth that making a family ministry culture requires a long-term and cooperative strategy, instead of a short-term and an efficiency-centered approach. As Henry Frederick Cope asserted in 1915, “Both churches and homes are agencies of religious education. In a state which separates the ecclesiastical and the civil functions, where freedom of conscience is fully maintained, these two are the only religious agencies engaged in education.”¹⁸ The church and the family should cooperate to obey the Great Commission.

Family Ministry to Revitalize a Local Church in Crisis

From a strategic perspective, Korean churches require family ministry, a recently introduced strategy in South Korea,¹⁹ to start a new “sigmoid-curve” that

(Colorado Springs: David C. Cook, 2009), 26.

¹⁶Brian Croft, *The Pastor’s Ministry: Biblical Priorities for Faithful Shepherds* (Grand Rapids: Zondervan, 2015), 14–17.

¹⁷Michael J. Anthony, “The Morphing of the Family,” in *A Theology for Family Ministries*, ed. Michael J. Anthony and Michelle D. Anthony (Nashville: B&H Academic, 2011), 2–20. Michael J. Anthony describes the changing paradigms of the North American family. Yet, South Korea has a similar phenomenon with four topics in Anthony’s five topics: “A significant increase in premarital cohabitation,” “the increase in Gay/Lesbian Unions,” “the continuing increase in single-parent families,” and “teen attitudes about marriage” (5-16).

¹⁸Henry Frederick Cope, *Religious Education in the Family* (Chicago: University of Chicago Press, 1915), 113, Kindle.

¹⁹Family ministry is a newly introduced concept in South Korea, even if the Orange ministry

represents “a church’s life cycle.” Malphurs explains, “The S-curve depicts how virtually everything in life begins, grows, plateaus, and then ultimately dies. . . . Like people, churches have a life cycle.”²⁰ According to Martin F. Saarinen, even though the theory of the congregation’s life cycle, which stems from Sigmund Freud and Erik Erikson, is made for the “profit-making corporations,” a local church needs the theory, too.²¹ Furthermore, George Barna describes that this model is necessary to ministers because “although [churches’] motive for existence is not financial profit, they live or die by the same basic set of organizational principles as do the McDonald’s restaurants, IBMs and Exxons of the world.”²² Diagnosing the current condition of the church and finding countermeasures is a strategic way for the pastor to make a church healthy.

According to Malphurs, a church that places on a “Plateau” or “Decline” position in practical ministry needs an effective event to renew its life cycle by starting the new sigmoid-curve. He notes, “Discovering [a church’s] core values; developing a mission, a vision, and a strategy; and so forth” are the best ways to start the second curve.²³ Under this strategic objective, church members’ active participation is an

by Reggie Joiner has been introduced by Seung-heon Yang, the founder of Paidion Ministry and Sedaero Church, in the early 2000s. Just in recent years have some family-ministry books—such as *Family Ministry Field Guide*, by Timothy Paul Jones; *Family-Driven Faith*, by Voddie Baucham Jr.; and *DNA of D6*, by Ron Hunter Jr.—been translated and published in Korea. A family-ministry conference by D6 Family was held in Seoul from September 3 through September 5.

²⁰Aubrey Malphurs, *Advanced Strategic Planning: A 21st-Century Model for Church and Ministry Leaders*, 3rd ed. (Grand Rapids, Baker, 2013), 10. For more information concerning the theory of the congregational life cycle, see the following article: Ichak Adizes, “Organizational Passages—Diagnosing and Treating Life Cycle Problems of Organizations,” *Organizational Dynamics*, Summer 1979.

²¹Martin F. Saarinen, *The Life Cycle of a Congregation*, an Alban Institute publication (Washington, D.C.: Alban Institute, 1986), 1–2.

²²George Barna, *Turnaround Churches: How to Overcome Barriers to Growth and Bring New Life to an Established Church* (Ventura, CA: Regal Books, 1993), 20. In Korea, Three professors at Chongshin Theological Seminary in Yangji, Korea—Hyunpyo Yang, Hyunshin Park, and Daehyun Kim hosted a conference titled, “The Life and Death of the Earthly Church according to the Life Cycle of the Church,” at Ahyun Presbyterian Church in Mapo, Seoul, on August 20, 2018. Yang describes that “the purpose of this seminar is not only to diagnose where your church is now, but also to help you choose what steps you should take,” in an article, Choong-Heon Noh, 노충현, “교회의 수명 얼마나 담았나” [How long remains the church life?], *Kidok Ilbo*, August 9, 2018, accessed August 16, 2018, <http://m.kidok.com/news/articleView.html?idxno=110701>. My translation.

²³Malphurs, *Advanced Strategic Planning*, 14.

essential church revitalization element. Barna writes,

Making progress in a competitive world is difficult. But for a church to gain ascendancy these days is especially challenging. . . . While religion remains important to people, they are not clamoring for the Christian faith, nor is there much hard evidence of people willingly defining their lifestyle and values according to Christian principles.

In this milieu, motivating people to stick to the difficult task of revitalizing a dying ministry is tantamount to inviting a miracle. And yet the truth is that, no matter how charismatic and skilled the leader of a turnaround church might be, the turnaround cannot happen until a sufficiently large and committed segment of people becomes involved in renewing the ministry.²⁴

If a goal, even if it is biblical, cannot move the church members' hearts, the new strategy is useless. Contemporary churches demand not only a biblical, but additionally an attractive, ministry system.

Hence, family ministry provides effective principles and programs to Korean churches because egocentric, value-laden, relational, and expressional young Koreans value family.²⁵ Thom S. Rainer and Jess W. Rainer describe the power of familism in Millennials:

We cannot overstate how important relationships are in motivating this generation. We asked the open-ended question, "What is really important in your life?" The respondents could have listed any number of choices. The results are amazing. "Family" was the overwhelming response, noted by 61 percent of the Millennials. "Friends" was a distant second at 25 percent. And, much to our surprise, no other response was greater than 17 percent.²⁶

Family ministry concentrates on the relationship between parents and children, which requires parental involvement in the ministry. From this viewpoint, family ministry meets a condition that leads to an effective event for the S-curve that Malphurs presents:

"Challenging all people to go through a process of discovering their divine design and

²⁴Barna, *Turnaround Churches*, 87–88.

²⁵The second chapter of this thesis pertains to young Koreans' sociocultural trends and characteristics.

²⁶Thom S. Rainer and Jess W. Rainer, *The Millennials: Connecting to America's Largest Generation* (Nashville: B&H Publishing Group, 2011), 104.

then investing their lives in some aspect of church ministry.”²⁷ Family ministry in practice seeks to encourage parents or grandparents to participate in the church’s discipleship process to obey the Great Commission. Family ministry can present a biblical and attractive ministry model for Korean churches in crisis.

To sum up, this finding justification for family ministry is an essential step at the first moment for implementing a family ministry model in a local church. The reason is that it clarifies two purposes of family ministry: making an organic process for making disciples through the cooperation of the church and the family, and serving a local church in crisis as a renewing force. On this sense of purpose, ministers can begin to find a contextualized methodology.

Second Step: Studying the Philosophy and Models of Family Ministry

Before implementing change, ministers should consider the unique context of a church based on their knowledge of ideal ministry. The history, size, and congregation and pastor’s dispositions are important variables in practical ministry, so that studying the philosophy and practical models of a ministry is required to establish a plan. A local church’s minister is responsible for the study and analysis because the pastor must assume responsibility for the actual planning, conducting, and receiving fruit from that change.

Therefore, the theoretical study of family ministry is essential because it helps ministers to identify a proper model in accordance with the unique context of a church.²⁸ This work will introduce three philosophical roots and three contemporary models of family ministry for Korean church contextualization.²⁹

²⁷Malphurs, *Advanced Strategic Planning*, 14.

²⁸Jones, “Why Every Church Needs Family Ministry,” 40.

²⁹Both the Old and New Testaments encourage parents to teach their children the Word of God. Moreover, ministers in the early church period and the Middle Ages, the Reformers, the Puritans, and pastors in the period of industrialization value home education. This work introduces only theoretical

Three Philosophical Roots of Family Ministry

According to Jones, the cultural shift of parental responsibility in religious education stems from the Enlightenment, the Industrial Revolution, fragmentation, the conquest of the American frontier, and the emergence of Sunday schools with the culture of public education.³⁰ In 1915, Cope attested that “the home lost the male adults for from nine to twelve hours of each day, more than two-thirds of the waking period, and thus it lost a large share of disciplinary guidance. In the rise of the factory system, to a large extent the family lost the father.”³¹ Jones and Stinson analyze that modern societal changes brought with them the “pattern of parental abdication” and, as a response to that pattern, “the first modern family ministry models began to emerge.”³² Family ministry was born due to the demands of the times.

Based on this sociocultural transitioning, three models of modern family ministry, “a comprehensive-coordinative model,” “a segmented-programmatic model,” and “an educational-programmatic model,”³³ appeared.

A comprehensive-coordinative approach. The origin of the idea of the

grounds for family ministry, though, because of the purpose of this section. For more information regarding the history of family ministry, see Michael S. Lawson, “Old Testament Teachings on the Family” and Richard Melick Jr., “New Testament Teachings on the Family,” in Anthony and Anthony, *A Theology for Family Ministries*; and Hamilton, “That the Coming Generation Might Praise the Lord”; Robert L. Plummer, “Bring Them Up in the Discipline and Instruction of the Lord: Family Discipleship among the First Christians”; C. Michael Wren Jr., “Among Your Company at Home: Family Discipleship in Late Ancient and Medieval Churches”; and C. Jeffrey Robinson Sr., “The Home Is an Earthly Kingdom: Family Discipleship among Reformers and Puritans,” in Stinson and Jones, *Trained in the Fear of God*.

³⁰Timothy Paul Jones and Randy Stinson, “Family Ministry Models,” in Anthony and Anthony, *A Theology for Family Ministries*, 162; W. Ryan Steenburg and Timothy Paul Jones, “Growing Gaps from Generation to Generation: Family Discipleship in Modern and Postmodern Contexts,” in Stinson and Jones, *Trained in the Fear of God*, 145–47.

³¹Cope, *Religious Education in the Family*, 9.

³²Jones and Stinson, “Family Ministry Models,” 168.

³³Steenburg and Jones, “Growing Gaps from Generation to Generation,” 154–58; Jones and Stinson, “Family Ministry Models,” 167–72. These models currently play a role as the philosophical basis for contemporary family ministry models: “Family-based,” “Family-integrated,” and “Family-equipping” models. Thus, this work calls these “twentieth-century models for family ministry” as “three approaches of family ministry.”

comprehensive-coordinative approach is the “Home Department,” which Samuel W. Dike founded. According to Steenburg and Jones, Dike’s purpose was calling “parents back to their God-ordained role as disciple-makers in their children’s lives” through “align[ing] existing church programs with Christian training homes.”³⁴ Moreover, Dike considered the Home Department as an institution for evangelism: “Were there no other advantage from having a Home Department than this one of enabling the pastor and the church to reach the people who are outside the church and Sunday-school, this one alone would generally repay its cost in time and effort.”³⁵ In short, the heart of this approach is creating a culture for equipping parents to take their responsibility as disciples of Jesus, who organically make other disciples through their godly life—not only in society, but in the home.

A segmented-programmatic approach. From parachurches and youth societies, which pursue work with professional ministers for age-organized ministry, a segmented-programmatic approach was begun.³⁶ Yet, the purpose of this approach is not to separate generations, but to “unify them in other contexts.”³⁷ Mark H. Senter III argues, “Even though the understanding of what constituted youth changed over the past two centuries, at the core of the church’s concern was the desire of parents to pass their values to the next generation.”³⁸ In this approach, however, the age-appropriate programs are the driving forces, so that parents are considered to be participants, even if the church highlights parental responsibility. This methodology differs from traditional Sunday

³⁴Steenburg and Jones, “Growing Gaps from Generation to Generation,” 155.

³⁵Samuel W. Dike, “The Message of the Home Department of the Sunday-School,” in *The Development of the Sunday-School, 1780-1905*, ed. W. N. Hartshorn, George R. Merrill, and Marion Lawrance (Boston: Executive Committee of the International Sunday-School Association, 1905), 261–62.

³⁶Steenburg and Jones, “Growing Gaps from Generation to Generation,” 158–59.

³⁷Jones and Stinson, “Family Ministry Models,” 171.

³⁸Mark H. Senter, *When God Shows Up: A History of Protestant Youth Ministry in America*, Youth, Family, and Culture Series (Grand Rapids: Baker Academic, 2010), 36.

school because it emphasizes home-based faith education, and differs from a comprehensive-coordinative approach in that educational initiatives are in the church that plans and executes programs, rather than parents.

An educational-programmatic approach. “Family Life Education,” which includes both “*ambulance programs* (aiding families in crisis) and *guardrail programs* (preventing future problems)” is the root of an educational-programmatic approach. This is because it supposes to “strengthen and enrich family well-being.”³⁹ This approach focuses on enhancing the health of a family’s relationship that hugely influences a kid’s development.⁴⁰ In this light, Diana R. Garland defines family ministry as “*any activity that directly or indirectly (1) forms families in the congregational community; (2) increases the Christlikeness of the family relationships of Christians; or (3) equips and supports family for the work to which they are called together.*”⁴¹ In addition, Charles M. Sell claims that family ministry should include “therapeutic strategies” to “help family members understand themselves and deal with the reasons why they behave as they do.”⁴² This approach has the disadvantage of concentrating on people’s needs, instead of God’s commandment; but, considering contemporary culture, it is an essential part that must be handled to raise disciples in the home.

Evaluation of three approaches considering the Korean context. In the Korean context, the ideal family ministry philosophy is the comprehensive-coordinative approach. It had disappeared in modernism due to the confusion of purpose and the

³⁹Jones and Stinson, “Family Ministry Models,” 171.

⁴⁰Michelle Anthony, *Spiritual Parenting*, 210–13.

⁴¹Diana S. Richmond Garland, *Family Ministry: A Comprehensive Guide*, 2nd ed. (Downers Grove, IL: IVP Academic, 2012), 120.

⁴²Charles M. Sell, *Family Ministry*, 2nd ed. (Grand Rapids: Zondervan Publishing House, 1995), 140–42.

impact of “efficiency, centralization, and professionalization;”⁴³ yet, in postmodernism that emphasizes expressing individual values, rather than social orders, this approach can appeal to Koreans who are eager to raise their children properly. In the current culture, the obstacle in family ministry is not the parents’ indifference, but the absence of each church’s strategy for readying parents to assume their divine responsibility.⁴⁴

The second and third programmatic approaches, though, are considerable in the Korean ministry context. The initial rationale for the need for programmatic methods is that Korean churches are familiar with church-driven ministries, instead of individual-driven movements. Specifically, traditional Confucianism in Korea has formed a hierarchical leadership in Korean churches, in which church members depend on the senior pastor.⁴⁵ Consequently, Korean Christians are used to following the leader’s direction and guidance, rather than performing self-directed learning.⁴⁶ As a result, suggesting tangible programs is required to create a culture in Korean churches.

Second, restoring the family relationship is a vital subject for Korean churches. Parents need practical lectures, events, and counseling to become life models for their children. In Korean ministry culture, traditionally, parish pastors, who care for church members not only corporately, but also individually, have served these works.⁴⁷ But, in the recent few decades, due to the expectation of professionalism and the complexity of

⁴³Steenburg and Jones, “Growing Gaps from Generation to Generation,” 155–56; Jones and Stinson, “Family Ministry Models,” 169–70.

⁴⁴Jones, *Family Ministry Field Guide*, 109–17. According to his survey, Jones contends that “[parents] were too busy *and* their church had provided no consistent equipping or encouragement” (111). He therefore suggests “four transitions to move ministry toward family-equipping:” “from doing to being,” “from expecting to equipping,” “from assuming to acknowledging,” and “from segmentation to synchronization” (116). These principles support a church’s strategy to re-culturing.

⁴⁵Mark Lau Branson and Juan Francisco Martínez, *Churches, Cultures, and Leadership: A Practical Theology of Congregations and Ethnicities* (Downers Grove, IL: IVP Academic, 2011), 137.

⁴⁶For instance, Disciple Making Ministries International (DMI), which John Oak founded at Sarang Community Church in Seoul, possesses a church-centered structure. Ministers design and teach all lectures, and they even organize all small church groups.

⁴⁷Korean churches commonly employ full-time pastors, whom they give the role of caring for the parish composed of church members.

contemporary society, some churches have held parenting seminars by specialists or conducted a church counseling department.⁴⁸ Pastors must take care of the health of family relationships that affect the growth of their children to make organic disciples at home.

Three Contemporary Models of Family Ministry

On the foundation of three philosophical foundations, Jones suggests three contemporary models of family ministry.⁴⁹

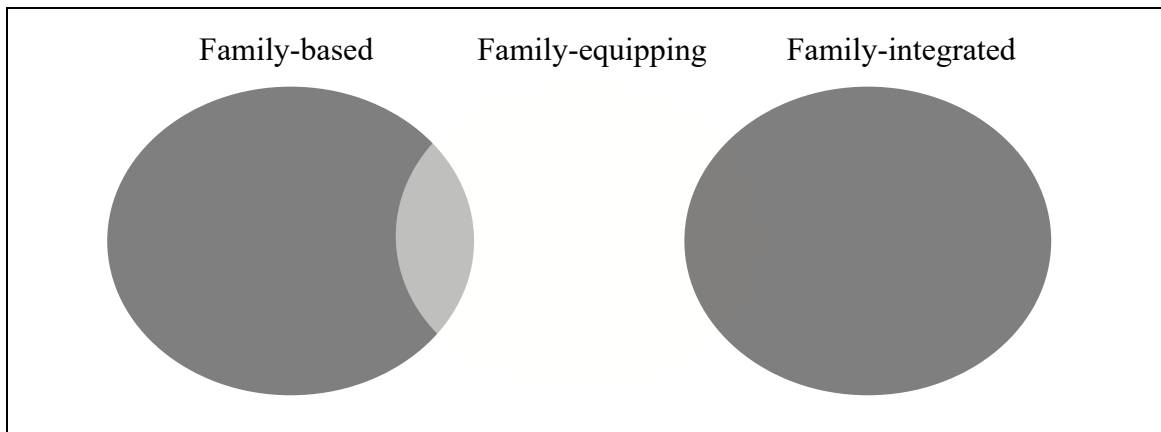


Figure 1. Three contemporary models of family ministry⁵⁰

This section will briefly describe the feature of each model and evaluate them by the

⁴⁸Some megachurches in Korea have conducted counseling centers, such as the Sarang Community Church in Seoul (<http://counseling.sarang.org/>); the Ansan Dongsan Church in Ansan, Gyeonggi (<http://mentor.d21.org/>); and the Sae-Joong-Ang Church in Anyang, Gyeonggi (<http://happyline.sja.or.kr/>), etc.

⁴⁹Steenburg and Jones summarize modern family ministry models and link them to contemporary models in their article, “Growing Gaps from Generation to Generation,” 157. For more information about understanding family ministry models, see Renfro, Shields, and Strother. *Perspectives on Family Ministry*. For Korean literature, see Timothy Paul Jones, 가정사역 패러다임 시프트: 가정 사역을 위한 실제적인 사역 모델 [Family Ministry Field Guide: How your church can equip parents to make disciples], trans. Sunmoon Uhm and Jungmin Park (Seoul: Lifebook, 2013); and Joo, Kyunghoon. 주경훈. 원포인트 통합교육 [One-Point integrated education], Seoul: Duranno, 2017.

⁵⁰Jones, “Why Every Church Needs Family Ministry,” 45.

Korean ministry context.⁵¹

Family-based model. This model prefers to make a church-as-family.

According to the segmented-programmatic approach, the family-based ministry model preserves the traditional church ministry divisions—for instance, infants, preschoolers, children, youth, young adults, and adults—and implicates “some intergenerational curriculum, activities, or events.”⁵² The reason that this model maintains the existing church structure is because of “*flexibility* and *balance*.” Brandon Shields maintains,

Two core values undergirding this philosophy are *flexibility* and *balance*. Proponents of family-based ministry value flexibility because they know that every church culture is different and that ministry models must adapt to be effective. . . . [and they] value balance because they recognize that, even though encouraging the discipleship efforts on intact Christian families is important, most youth and children today do not enjoy the sociological luxury of an intact Christian family. Family-based ministry supports Christian families where they exist while, at the same time, aggressively and intentionally engaging non-Christian families with the transforming message of Jesus Christ.⁵³

This model considers the reality of the current culture, that is, the breaking of family relationships. Hence, Mark DeVries—the pioneer of the family-based ministry model—suggests “the youth-ministry model.” It emphasizes the responsibility of the church as the extended family, as the supplement of “the family-ministry model,” which concentrates on parental responsibility.⁵⁴ For DeVries, because the primary ministry objective is “to equip *young people* to grow toward mature Christian adulthood,” he employs families.⁵⁵

⁵¹Appendix 1 explains nine American churches that are doing family ministry. Those churches will help to understand practical family ministry.

⁵²Jones, “Why Every Church Needs Family Ministry,” 43; Jones and Stinson, “Family Ministry Models,” 173–74.

⁵³Brandon Shields, “Family-Based Ministry: Separated Contexts, Shared Focus,” in Renfro, Shields, and Strother, *Perspectives on Family Ministry*, 98.

⁵⁴Mark DeVries, *Family-Based Youth Ministry*, 2nd ed. (Downers Grove, IL: InterVarsity Press, 2004), 174–75.

⁵⁵DeVries, *Family-Based Youth Ministry*, 116. Emphasis added.

The focus of this model is the growth of the next generations, so parents assist ministers in effectively conducting family-friendly programs.

To assess the family-based model in the Korean ministry context, the strength of this model is that it fits the reality of Korean ministry context. Initially, the family-based ministry model does not require a radical change. As Sukhyoung Hwang and Songjoong Kang delineate, the first way to succeed in family ministry in traditional Korean churches is not to effect radical changes.⁵⁶ To be specific, maintaining the traditional ministry structure helps ministers to introduce this model to church members. Second, this model is accustomed to Korean Christians because church leaders lead the programs. Korean Christians prefer to participate in programs that the church offers, instead of doing new things by themselves. Finally, unfortunately, because Korea has a great many broken families today, family ministry might provide resistance to those who live in broken families. Yet this model emphasizes the role of the extended family—the local church. This model opens the way for the gospel to children with non-Christian parents.⁵⁷

However, the weakness of the family-based ministry model is that it can cause a misconception of family ministry because the family ministry ideal is making disciples in accordance with God’s organic design—not a set of family-friendly programs. As Jones envisions the “relationship between the Models of [Family] Ministry,” the family-based model partially overlaps the programmatic ministry model.⁵⁸ That shows this model is likely to lose its purpose in actual ministry, as if Dike’s Home Department had disappeared due to its ambiguous purpose.⁵⁹ For this reason, Paul Renfro remarks that the

⁵⁶Sukhyoung Hwang, interview by author, Seoul, March 12, 2018; Songjoong Kang, interview by author, Seoul, April 10, 2018.

⁵⁷Shields, “Family-Based Ministry,” 120.

⁵⁸Jones, *Family Ministry Field Guide*, 130–31.

⁵⁹Steenburg and Jones, “Growing Gaps from Generation to Generation,” 155–56.

family-based ministry model requires “clear and consistent training of parents to serve as primary disciple-makers in their children’s lives.”⁶⁰ The ministers adopting this model should remember the scriptural commandment to parents, which emphasizes the Christian parents’ duty in child rearing (Deut 6:7-9; Eph 6:4).

Family-integrated model. This model seeks to make a family-as-church, so it proposes radical ministry changes: “*No* youth group, *no* children’s church, *no* age-segmented Sunday school classes.”⁶¹ The family-integrated ministry model highlights the companionship of family members in all dimensions of life. Jones defines this model as follows.

The family-integrated model takes a very different approach to tackling over-segmented church programs. Instead of adding activities or combining events that are already happening, family-integrated ministries remove every hint of generational segmentation. Finding insufficient biblical foundations for age-organized ministries, proponents of family integration make every activity and event intergenerational.⁶²

In *Family-Driven Faith*, Voddie Baucham Jr. broadens the definition of the family-integrated ministry model into life-engaged ministry. He designates the church as “the family of families,” which lives and breathes together.⁶³ This functional description—not a description of the nature of the church—alludes to the devotional life of families who invite “unbelievers into their homes” and furnish “opportunities for the believing family to share the gospel.”⁶⁴ According to Paul Renfro, this exemplary life of parents,

⁶⁰Paul Renfro, “Response to Brandon Shields: Family-Based Ministry,” in Renfro, Shields, and Strother, *Perspectives on Family Ministry*, 121.

⁶¹Jones and Stinson, “Family Ministry Models,” 174.

⁶²Jones, *Family Ministry Field Guide*, 131.

⁶³Voddie Baucham Jr., *Family-Driven Faith: Doing What It Takes to Raise Sons and Daughters Who Walk with God* (Wheaton, IL: Crossway, 2011) 193.

⁶⁴Jones and Stinson, “Family Ministry Models,” 175.

especially the father, supports the organic process of maturation of children that can solve the current church crisis.⁶⁵ For him, family-integrated ministry is the best way to call “men to the sacred vocation of family discipleship” and to restore the original family, “living, learning, working, ministering, worshipping, and playing together.”⁶⁶ As a family-as-church, the family-integrated ministry church can form mature disciples through both intentional and unintentional discipleship in daily life.

The strength of this model in the Korean ministry context is its effectiveness and simplicity. First, the family-integrated model does not have any option to conduct age-segregated programs because the church does not have a Sunday school.⁶⁷ Therefore, parents must demonstrate to their children an example of Christians—not only in the worship, but during the lunch and fellowship times, as well.⁶⁸ As Proverbs 13:20 reads, according to Renfro, because this age-integration is a natural accelerator of a child’s maturation,⁶⁹ this model is effective in organically influencing the children with their parents’ faith. Next, the simple structure of this model (just one congregation in a church and always age-integrated programs) helps ministers to concentrate on shepherding, rather than other work.⁷⁰ Moreover, as Renfro writes, because “the church calendar [of

⁶⁵Paul Renfro, “Family-Integrated Ministry: Family-Driven Faith,” in Renfro, Shields, and Strother, *Perspectives on Family Ministry*, 63–67.

⁶⁶Renfro, “Family-Integrated Ministry,” 77–78.

⁶⁷Jones, *Family Ministry Field Guide*, 131. Jones writes that “family-integrated ministries remove every hint of generational segmentation” (emphasis added). Consequently, this model concentrates only on intergenerational programs.

⁶⁸Korean churches traditionally serve lunch and share fellowship time following every Sunday worship service. Parents are responsible to prepare and serve congregational meals. Yet, in reality, children in the family-integrated churches willingly join in the responsibility. Furthermore, according to Changsoo Han, who is the senior pastor of a family-integrated church, when children talk with parents and other adults in the church, they naturally learn how to live in this world in faith. Information from Han, interview by author, Daegu, Korea, February 24, 2018.

⁶⁹Renfro, “Family-Integrated Ministry,” 62–63.

⁷⁰Croft, *The Pastor’s Ministry*, 14–15. The author delineates the problem of contemporary ministry and exhorts ministers to be the shepherd for God. He writes, “A pastor is not called to run programs for the masses, nor is he called to do it all and try to please everyone. God is the one who calls pastors to ministry, and the specifics of that calling are clearly outlined in God’s word. The only way a pastor can avoid these pitfalls and remain steadfast throughout his life and ministry is to know *what* God

the family-integrated church] is simple,” it “provides time for families to live life together, so that parents can disciple their children and families can practice hospitality toward those inside and outside the community of faith.”⁷¹ Thus, the family-integrated church can be the “simple church” that emphasizes “partnership with God to move people through the stages of spiritual growth,”⁷² instead of the programmatic church that causes ministers and members to become busy and unfocused.

In Korean culture, though, the family-integrated model has three obstacles: entry barriers, the difficulty of applying to current churches, and limited growth. The initial obstacle, entry barriers, means that it is hard for nontraditional families, single people, divorced individuals, or unmarried families to be members of this church.⁷³ Additionally, parents with a child who does not participate in worship can feel an emotional barrier.⁷⁴ Next, on the extension of the first obstacle, it is difficult to apply this model to existing churches. If a church is going to use this model, the minister must present measures against nontraditional families in the community and children who cannot keep silence during adult worship.⁷⁵ Furthermore, eliminating Sunday school seems impossible for some traditional and unchangeable churches. Lastly, the family-integrated ministry sets its limitation on church size because this model pursues the truthful community of the early church. Changsoo Han, the senior pastor of the Emmaus

has truly called him to do—and to do it! The apostle Peter exhorts elders/pastors to be shepherds—to care for God’s people” (14).

⁷¹Renfro, “Family-Integrated Ministry,” 56.

⁷²Rainer and Geiger, *Simple Church*, 61.

⁷³Of course, it is possible for relationship and acceptance in love to overcome this barrier. The emotional gap of an individual in a type of nontraditional family is obvious, though.

⁷⁴Asking children who are not fully trained to worship with adults is difficult for both the children and parents. Conversely, if the church worship is too focused on children, it limits the adults’ spiritual growth.

⁷⁵To be specific, traditional Korean churches consider the worship to be a silent place. This stereotype is diminishing in recent years, but Korean churches still have many adults who are uncomfortable with the sound of children.

Church in Daegu, explains that “when the size of the church becomes too large, the organizations inside are becoming more powerful. . . . we must think about why Jesus founded only twelve disciples.”⁷⁶ In reality, though, because maintaining a small-size church means financial burdens, the family-integrated church needs a plan to prevent or resolve financial problems.

Family-equipping model. The family-equipping ministry model is in the middle between family-based and family-integrated models. It maintains Sunday schools, but simultaneously encourages parents to assume their divine role in disciple-making. Jones explicates this model:

Family-equipping ministry simply means coordinating every aspect of your present ministry so that parents are acknowledged, equipped, and held accountable as primary disciple-makers in their children’s lives. Family-equipping ministry is all about reorienting activities that are already happening so that parents are equipped to become primary disciple-makers in their children’s lives. The focus of family-equipping is not an increase in family activities but a deepening of gospel identity. Once family-equipping takes root and permeates every aspect of your ministry, you will likely find yourself combining or cutting some activities, doing less so that parents have time to do more.⁷⁷

Even though the family-equipping church conducts a number of programs, the purpose of all programs in this model is equipping parents to be disciple-makers at home. As Jones holds, the family-equipping ministry model embraces both “church-as-family” and “family-as-church” models⁷⁸ because the core of the family-equipping ministry is a change of viewpoints and roles that depict a new philosophy of ministry, not a transition of ministry structure. This model enables new ministries within the same existing church

⁷⁶Han, interview by author. Han also says, “The purpose of the church is not to grow, but to connect the adult generation with the next generation. Ministers must reduce the work of the church, so that church members are less to come to the church. Through this reduced, but focused, ministry, church members will be able to live a quality life with family members.”

⁷⁷Jones, *Family Ministry Field Guide*, 132.

⁷⁸Timothy Paul Jones, “Family Life Curriculum,” in *Mapping Out Curriculum in Your Church: Cartography for Christian Pilgrims*, ed. James Riley Estep Jr., Roger White, and Karen Lynn Estep (Nashville: B&H Academic, 2012), 287.

structure.

In particular, the family-equipping ministry model goes after the missional mandate of the family to restore “God’s original pattern for faith development,”⁷⁹ and the church, “to impact the world through faith-shaping homes.”⁸⁰ Ben Freudenburg and Rick Lawrence recommend a ministry paradigm shift “*from church-centered, home-supported ministry to home-centered, church-supported ministry.*”⁸¹ They observe,

In the new paradigm, the church still glows, but not as a lighthouse. Now it’s a generating station. It’s busy. It’s active. But its purpose has shifted. The homes surrounding the church are bright lighthouses in their neighborhoods. That’s because the generating station—the church—is filling them with God’s energy and love and equipping them to nurture faith in young people through resources, training, and programs. Now, the church is still a mission station in the community, but its primary function is to supply energy to the home-lighthouses that surround it. Homes once again see themselves as partners with the church in developing faith in their young people. And the church supports that role. The church becomes the teacher-training center, and the home becomes the teaching center.⁸²

This paradigm shift calls ministers to make a missional family ministry church. In the same light, Jones and Stinson declare, “Families are not the goal or the center of family ministry. A biblical model for family ministry must mobilize families to be on mission together.”⁸³ This missional work is possible through the cooperation of the church and the family, and the family-equipping ministry model proposes that system. As Jay Strother indicates, the family-equipping ministry is to “*ground* family members in worship, *grow* them in discipleship, and equip them to *go* on mission wherever God leads them.”⁸⁴ This

⁷⁹Ben F. Freudenburg and Rick Lawrence, *The Family-Friendly Church* (Loveland, CO: Vital Ministry, 1998), 104.

⁸⁰Freudenburg and Lawrence, *The Family-Friendly Church*, 110.

⁸¹Freudenburg and Lawrence, *The Family-Friendly Church*, 98.

⁸²Freudenburg and Lawrence, *The Family-Friendly Church*, 100.

⁸³Jones and Stinson, “Family Ministry Models,” 178.

⁸⁴Jay Strother, “Family-Equipping Ministry: Church and Home as Cochampions,” in Renfro, Shields, and Strother, *Perspectives on Family Ministry*, 156.

model harmonizes the organic process of Christian formation with the contemporary Christians' cultural needs for disciple-making.

In Korea, the family-equipping ministry model has three strengths: it requires no radical change in the ministry system; it is in accordance with the familism of young Koreans; and it is adjustable to a church's context. First of all, the family-equipping ministry model suggests a new role, while maintaining a traditional Sunday school. According to Sukhyoung Hwang, this model allows church members to create a new culture without radical change, so it is adaptable to traditional churches.⁸⁵ This model indeed guides teachers to relieve their burdens by parental cooperation. Second, egocentric, but family-valuing, young Koreans prefer this model because the family-equipping ministry model not just offers convenience through age-specific worship, but fills their requirement for children's education through family time. In particular, George Estornell, a children's minister at the Family Church Midtown in West Palm Beach, Florida, says that age-appropriate worship is essential for the family-equipping ministry because parents cannot train their children as disciples without experiencing God through worship.⁸⁶ Lastly, this model belongs in the middle of the family-based and family-integrated ministry. Hence, this model can have a more biased strategy on one side. The family-based model is in danger of making a programmatic church, though, if the church loses its purpose. On the contrary, the family-integrated model does not have a Sunday school, so it cannot return to other ministry forms.

However, this model has three obstacles: ambiguity in ministry, laypeople's expectation for the leading of the church, and evaluation difficulty. First, because this model fits in the middle of the family-based and family-integrated models, it can cause confusion in practical ministry. Paul Renfro points out, "Age-segregated ministry

⁸⁵Hwang, interview by author.

⁸⁶George Estornell, interview by author, West Palm Beach, Florida, May 31, 2018.

naturally works against the equipping of parents by enabling parents to continue abdicating their responsibility because their children are, after all, receiving *some* training from caring adult leaders.”⁸⁷ This point indicates that this ministry can have ambiguous consequences, without effect, and conflicts of values among church members. This model even poses the risk of dividing church members into a group of parents who can passionately teach their children and a group of parents who cannot join this ministry due to varied reasons like working conditions, divorce, or unbelief. Second, this model emphasizes the home, not the church. But, due to the passive and hierarchical culture of Korean churches, church members would expect church guidance. Church members can expect the leading of the church with respect to their children’s education, even if ministers furnish time and methods. Because creating a culture takes time, courage, and God’s grace, applying this ministry model requires faith in the Lord.⁸⁸ Lastly, it is more difficult to evaluate the effect of this ministry model than of family-based ministry because of Koreans’ competitive culture.⁸⁹ In such a culture, to objectively evaluate the status and effectiveness of family discipleship through parents, who lead the training, is hard. As a result, this ministry can turn into a hypocritical one.

Korean Churches with Similar Ministry to Family Ministry Models

Each contemporary family ministry model possesses strengths and weaknesses. None of them is a better strategy than are the others. They are changed according to the modification of the church’s ministry context. In practice, they are influenced by a minister’s leadership style, the church members’ characteristics, and the transition of

⁸⁷Paul Renfro, “Response to Jay Strother: Family-Equipping Ministry,” in Renfro, Shields, and Strother, *Perspectives on Family Ministry*, 171.

⁸⁸Andy Crouch, *Culture Making: Recovering Our Creative Calling* (Downers Grove, IL: InterVarsity Press, 2008), 123–33.

⁸⁹Sudol Kang, 팔꿈치 사회: 경쟁은 어떻게 내면화 되는가 [Elbow Society: How competition is internalized], (Seoul: Galapagos, 2013). My translation.

sociocultural environments. Consequently, discovering the appropriate ministry model for each church is significant and realistic, rather than identifying the best model.

On this presupposition, figure 2 illustrates some Korean churches that have naturally or intentionally formed a family ministry model. South Korea, which Confucianism has influenced, may have more churches that emphasize the role of family in ministry, but the purpose of presenting those nine churches is to assist in understanding each family ministry model in the Korean context.⁹⁰

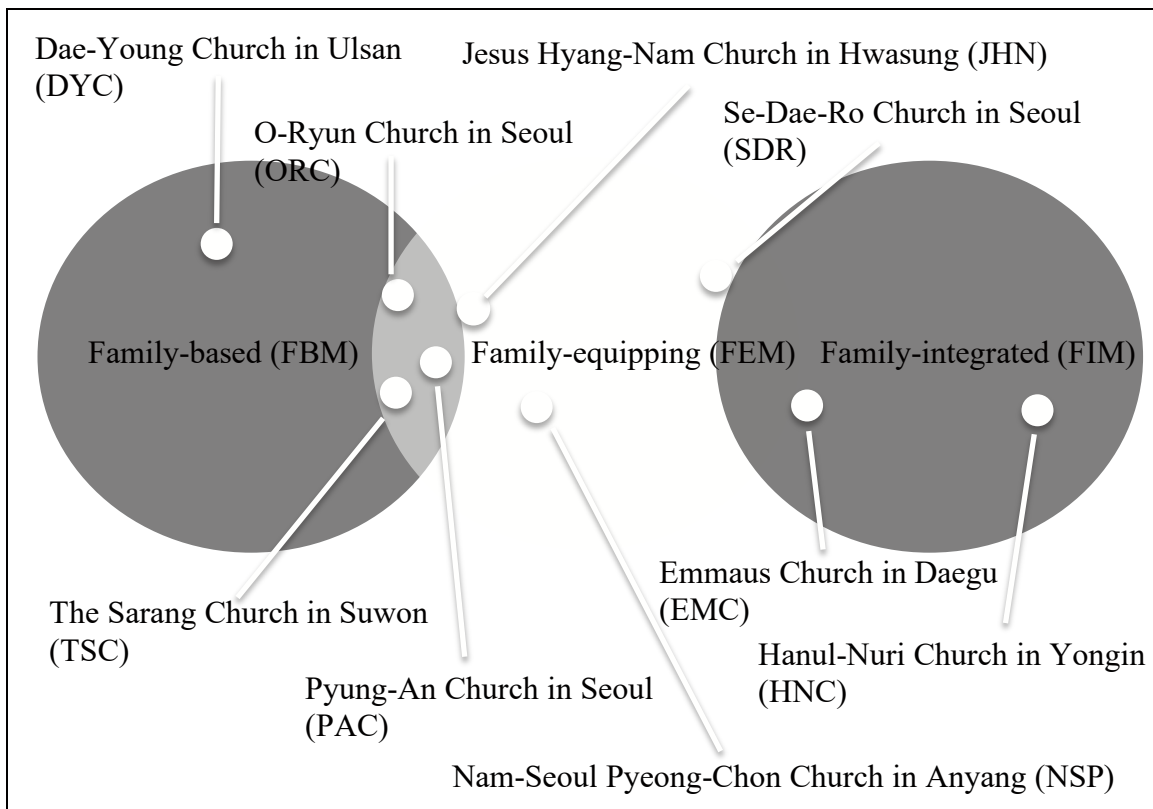


Figure 2. Distribution of Korean churches in family ministry models

⁹⁰Although these churches may seem to be lacking in family ministry assessment, this section suggests them as an example of each family ministry model in Korea for the purpose of this study.

This positioning is based on the philosophy and programs related to family ministry in each church as of February 2018.⁹¹ Appendix 2 describes the philosophy and programs of nine Korean churches with family ministry facets, and Table 4 compares each church's ongoing programs that relate to family ministry.

Table 4. Family ministry programs in Korean example churches

Name	FBM	Mid FBM and FEM			FEM		Mid.	FIM	
	DYC	ORC	TSC	PAC	JHN	NSP	SDR	EMC	HNC
Sunday schools	O	O	O	O	O	O	O	X	X
Matching passages on Sunday	X	X	O	X	X	X	O	O	O
Regular whole-generation worship	O	O	X	O	O	O	O	Every week	Every week
Weekly guide for family worship	O	O	O	O	O	O	O	O	X
Regular parenting classes	O	O	O	O	O	X	O	X	X
Trainings for children led by the church	O	O	O	X	X	X	O	X	X
Milestone system	X	X	X	O	X	X	X	X	X

In table 4, the churches on the left, which assume an aspect of the family-based model,

⁹¹Of course, this distinction can vary, depending on the evaluator, because the ministry of a church has many facets. This study classifies those churches subjectively, though, to demonstrate family ministry models.

have more programs than do the churches on the right side, except for Se-Dae-Ro Church (SDR). A reason for more programs in left-side churches is their size.⁹² Because the first three churches, Dae-Young Church (DYC), O-Ryun Church (ORC), and The Sarang Church (TSC), have more than 6,000, 15,000, and 5,500 people in attendance, they have numerous ministers, volunteers, and budgets to run additional programs effectively. Conducting various programs is a useful way to create a culture for these churches.

Meanwhile, the next three churches, Pyeong-An Church (PAC), Jesus Hyang-Nam Church (JHN), and Nam-Seoul Pyeong-Chon Church (NSP), have approximately 600, 1,500, and 700 individuals in attendance. In particular, because senior pastors of these churches are those who stress parental spiritual responsibility and the next generation of education, they have an educational philosophy appropriate for their ministry context. Moreover, because these churches are able to provide direct training to parents, the family-equipping model is acceptable to them.

Uniquely, Se-Dae-Ro Church (SDR) has many programs, but the senior pastor wants to build a family-integrated church. This church, a middle-sized church in Korea, has Sunday schools for each age group, but the senior pastor attempts to give families the united spiritual experiences. He argues that if parents and children have a unified spiritual experience, integration among family members will occur.⁹³

The final two churches, Emmaus Church (EMC) and Hanul-Nuri Church (HNC), are family-integrated churches with small attendance. The reason that they are family-integrated churches is not that no Sunday school exists, but because it is the ministry philosophy of the senior pastors of these churches. To be specific, EC has extra space, children, and a budget if the church wants to make a Sunday school, but the church

⁹²These churches have a family-based or the middle of a family-based and family-equipping model because of various factors, such as the pastor's leadership style, church location, or church members' characteristics. However, this study presents one analysis that ministry-model differences exist, depending on church size.

⁹³Seunghun Yang, interview by author, Seoul, Korea, March 12, 2018.

is lending that space to other churches in the planting phase. These churches emphasize spiritual formation through unintended relationships, rather than regular programs, and try to impart the faith in a natural way.

The point of classifying family ministry models through Korean churches is that the strategy appropriate for the situation of every church is vital. The best model does not exist. Therefore, following the wisdom that God gives to each church in a unique situation is the best plan for it.

How to Choose a Model of Family Ministry

The philosophy and models of family ministry demonstrate this is not a new philosophy. From the time of creation, the Father has cared for us in love. Both the Old and New Testaments command parents to teach God’s Word to their own children. In the early church, parents nurtured their children in faith. The church fathers, the Reformers, the Puritans, and even the pastors in industrial society have considered family discipleship as a significant topic.⁹⁴ The Lord called the home in many ways a locus of disciple-making in each epoch.

In the same light, the example Korean churches described above manifest God’s work to restore Korean families to make disciples. Countless ministers have felt the need for family ministry and offered various ways to exhort parents to assume their sacred responsibility.⁹⁵ Numerous churches in Korea already have pieces of family

⁹⁴Jay Strother titles a part of his article as “Nothing New under the Sun.” He writes, “This model of ministry is not supposed to be ‘new’ or ‘cutting-edge.’ When God’s people work faithfully to uncover the heart of the challenges facing their church, they discover there really is ‘nothing new under the sun’ (Eccl 1:9)—and we have the wisest man who ever lived to back us up on that!” Strother, “Family-Equipping Ministry,” 157–60. In addition, in 1915, Henry Frederick Cope wrote, “The family is the most important religious institution in the life of today. It ranks in influence before the church. It has always held this place.” Cope, *Religious Education in the Family*, 22.

⁹⁵The history of Korean family ministry is not studied. Koreans have valued their own family, though, because of the influence of Confucianism, so many pastors have traditionally encouraged parents to conduct family worship. For this reason, the cause of today’s disappearance of family worship is a result of the lack of pastoral strategy and the influence of Korea’s sociocultural changes, rather than of pastors’ ignorance of the importance of family worship.

ministry. Now is the time to align those pieces for discipleship.

Thus, the philosophy of family ministry—cooperating with parents as partners in discipleship training—is more important than selecting a perfect model and programs. The pastors’ role in a local church is developing appropriate strategies according to the unique context of each church, based on the learning in this section. The family ministry model can be adjusted according to the ever-changing church context if partners with the same vision are established.

Third Step: Developing Partners

Developing partners who have same purpose with trust is the ignition point of a change. Aubrey Malphurs attests that “it is not enough simply to prepare your boat. You must prepare the people who will be on board that boat.”⁹⁶ In Korean churches—specifically, the Presbyterian church—ministers, elders, and occasionally lay leaders constitute a leadership team.⁹⁷ This section will suggest a way to initiate every group into the vision of family ministry. The reason is that Koreans usually follow the senior pastor’s vision, except when they do not like the senior pastor, or his vision is extremely unacceptable.

Ministers

In Korean churches, a minister means an ordained pastor or Jeon-Do-Sa, who is not ordained, yet works in a church. Ministers are devoted to God’s ministry and have received theological education in an approved seminary. In general, a church’s second-chair ministers are under the senior pastor’s guidance and follow the church purpose and direction.

⁹⁶Malphurs, *Advanced Strategic Planning*, 54.

⁹⁷The rationale for suggesting the Presbyterian church as a model is that Presbyterian denominations are the most prevalent in Korea, and the author’s background is that of a Presbyterian pastor.

The most important aspect for them is an individual's theological conviction pertaining to a ministry philosophy and realistic possibility of a model. They have the capacity to conduct self-directed learning when these two factors are met. Consequently, "collaborative learning" is an effective way to "satisfy their *need to know* as well as appeals to their self-concept as independent learners."⁹⁸ To do this, to treat second-chair pastors as mature people is the foundation of learning because, in contrast to pedagogy, the andragogy—adult learning—begins from six precepts of adults:

Adults need to know why they need to learn something; adults maintain the concept of responsibility for their own decisions, their own lives; adults enter the educational activity with a greater volume and more varied experiences than do children; adults have a readiness to learn those things that they need to know in order to cope effectively with real-life situations; adults are life-centered in their orientation to learning; and adults are more responsive to internal motivators than external motivators.⁹⁹

Ministers are individuals who can find and devote themselves to a vision through theological and pastoral study.

A suggestion to build a partnership with ministers. Reading books with discussion is an effective method for encouraging ministers to take part in the senior pastor's vision. Books clarify and support what the senior pastor pursues, and discussion enriches the study and allows sharing of the senior pastor's personal values. Moreover, conducting a ministers' team, which discusses the church and ministry, can strengthen spiritual apprenticeship between the senior pastor and subministers.

Hence, study together based on these materials¹⁰⁰ suggests an effective way for

⁹⁸Malcolm S. Knowles, Elwood F. Holton III, and Richard A. Swanson, *The Adult Learner: The Definitive Classic in Adult Education and Human Resource Development*, 8th ed. (London: Routledge, 2015), 169.

⁹⁹Knowles, Holton, and Swanson, *The Adult Learner*, 50.

¹⁰⁰Numerous books related to family ministry are already translated into Korean. These are helpful books: Timothy Paul Jones, 가정사역 페리다임 시프트: 가칭 사역을 위한 실제적인 사역 모델 [Family Ministry Field Guide: How your church can equip parents to make disciples], trans. Sunmoon Uhm and Jungmin Park (Seoul: Lifebook, 2013); Kyunghoon Joo, 주경훈. 원 포인트 통합교육 [One-Point integrated education] (Seoul: Duranno, 2017); Reggie Joiner, 썩크 오렌지: 가정과 교회가 협력하는

productive ministry. In addition, this study group can provide a solution for practical obstacles in actual ministry. Ministers are co-workers for God's kingdom.

An empowered ministers' team creates synergy in a practical ministry. As a professional, each minister has an ability to build a church better. This collaboration is essential in family ministry because, as Paul loved Timothy, the senior pastor should be the spiritual father of subordinate ministers as well as the laypeople.

Elders

According to the Law of the General Assembly of Presbyterian Church in Korea (GAPCK), elders organize a local church's conference with the pastor to handle all the church's ministry.¹⁰¹ The vote of church members establishes these elders, who play such an important role, and a presbytery, which is the higher institution, authorizes the elders by ordination. For this reason, elders are leaders representing local church members.

In practical ministry, though, elders play a role as checkers of the senior pastor. They support the pastor, but they are the strongest opponents, as well. Thus, the senior pastor must make them partners before attempting a change. This is difficult work that requires much effort and a long time but, traditionally, Korean churches have considered it as a necessary system to prevent pastoral dogmatism.

새로운 교육 패러다임 [Think Orange: Imagine the impact when church and family collide], trans. Heesu Kim (Seoul: Timothy, 2011); Thom S. Rainer and Eric Geiger, 단순한 교회 [Simple Church: Returning to God's process for making disciples], trans. Sungwook Shin (Seoul: Lifebook, 2009); Ron Hunter Jr., D6 DNA 세대통합: 가정과 교회가 함께하는 세대 간 제자훈련! [The DNA of D6: Building blocks of generational discipleship], trans. Chinam Kim and Geumjoo Park (Suwon, Korea: D6 Korea House, 2017); Garnett Reid, D6 언약도: 부모를 위한 아주 오래된 설계도 [Deuteronomy 6 in 3D: An ancient plan for modern parents], trans. Steven Hwang (Suwon, Korea: D6 Korea House, 2017); Mark DeVries, 청소년사역 이젠 가정이다 [Family-Based Youth Ministry], trans. Hwasun Oh (Seoul: Scripture Union Korea, 2001); Voddie Baucham, 가정아, 믿음의 심장이 되어라 [Family-Driven Faith: Doing what it takes to raise sons and daughters who walk with God], trans. Myungsook Lee (Seoul: Compass Ministry, 2008); and Woonhak Yo, 여운학. 말씀암송 자녀교육: 성경을 가르치기 전에 먹이라 [Bible Recitation and Education of Own Children: Feed the Bible before teach it], (Seoul: Kyu Jang, 2009).

¹⁰¹The General Assembly of the Presbyterian Church in Korea, 헌법 [The Law of the General Assembly of Presbyterian Church in Korea (GAPCK)], rev. ed. (repr. Seoul: The General Assembly of Presbyterian Church in Korea, 2000), 164–65.

Korean Presbyterian church elders are usually middle-aged men.¹⁰² They have their own occupations since they are not full-time ministers, but those who have served the church for a long time. Elders attempt to stabilize, rather than make changes, because they are responsible for decisions with their senior pastor in many cases.

A suggestion to build a partnership with elders.¹⁰³ A partnership with elders, who prefer the status quo, instead of change, starts with appealing to their prior experiences. As Knowles, Holton, and Swanson delineate, an individual's prior experiences help or hinder change. They affirm,

On the one hand, experience can aid in learning new knowledge if the new knowledge is presented in such a way that it can be related to existing knowledge and mental models. On the other hand, those same mental models can become giant barriers to new learning when the new learning challenges them.¹⁰⁴

Therefore, eliminating elders' fear of change through the "experiential approach to learning" is a way to motivate them. In accordance with Kolb's suggestion, the starting point of this learning is "case study, field trip, and real experience."¹⁰⁵ In fact, elders who have long served a church can gain new insight by experiencing a new example. Moreover, discussions about experience will translate experience into new knowledge for supporting a change, and subsequent evaluation of the change in practical ministry will provide a new experience to elders again. The pastor can remove the prejudices of elders through this cycle of experience.

Reading books with discussion offers elders new insight and experience, too.

¹⁰²Some denominations in Korea have allowed woman leadership, but the GAPCK has not.

¹⁰³The relationship with the elders is a very important part of Korean ministry. It manifests itself in various forms, depending on each church's particular circumstances, the pastor's characteristics, and each elder's temperament. Consequently, no methodology is applicable to all churches. Based on the theory of andragogy, though, this study proposes one of various methods.

¹⁰⁴Knowles, Holton, and Swanson, *The Adult Learner*, 178.

¹⁰⁵Knowles, Holton, and Swanson, *The Adult Learner*, 181–83. The "experimental approach to learning" circulates four steps: "Concrete experiences," "Observation and reflection," "Formation of abstract concepts and generalization," and "Testing implications of new concepts in new situations."

Yet, due to the busyness of contemporary Korea, the level and quantity of reading should be less than the study for pastors. Selecting one or two of the books listed above, based on the church ministry direction, is realistic. Education through experience can be more effective than reading books for elders who are characterized by a great deal of life experience.

Elders are people who love the church, so they want a good relationship and biblical vision that is shared with their senior pastor. The problem is that elders do not have diverse experiences with other churches, however, because of their one-church experience. Consequently, they are bound by their prior experiences. Hence, for the senior pastor, making an opportunity for elders to experience new ministries is at the heart of partnership with elders. But the experience includes other churches' ministry, along with personal relationships with elders. The senior pastor and elders are becoming partners for God's kingdom through experiencing, discussing, sharing concerns, and praying together.

Lay Leaders

Many adult volunteers serve passionately in Korean churches. Some of them are in leadership, which has been given by the church or naturally formed by their level of contribution. They are influencers, who cannot be ignored in the decisions of a local church because a local church has a relational web of members. Lay leaders form the impetus to make a culture, so they are significant.

Even if they have magnificent influence within the church, though, the minister must make decisions based on God's Word, not their opinions. As Brian Croft delineates, the role of a "true pastor" is to "shepherd the souls of God's people humbly, willingly, and eagerly, and to do all of this on behalf of the Chief Shepherd, Jesus Christ."¹⁰⁶

¹⁰⁶Croft, *The Pastor's Ministry*, 15.

Shepherding does not involve one-way teaching. Rather, a pastor should be a spiritual father-like-shepherd who loves his spiritual sons in God, as Paul does. In 1 and 2 Timothy, the Apostle Paul calls Timothy his spiritual son (1 Tim 1:2; 2 Tim 1:2, 2:1). This parent-child relationship in Jewish culture is not limited to religious education. As a representative of the heavenly Father, Paul played a role as a life model, instead of an artificial teacher.¹⁰⁷ Hence, life-related teaching as a spiritual father is a way to build a partnership with lay leaders.¹⁰⁸

A suggestion to build a partnership with lay leaders. As the spiritual father of a church-as-family, the senior pastor's first and foremost role is setting "the believers an example in speech, in conduct, in love, in faith, in purity" (1 Tim 4:12). Thus, Jones establishes the initial step of family-equipping transition as "Be." He states,

Family-equipping [ministry] begins in the homes of the leaders in your ministry—in the pastor's den, at the deacon's dining room table, in the youth minister's car. You can't lead a family ministry with any degree of integrity unless you become a family ministry in your own household. *Be* before you *do*.¹⁰⁹

In particular, having a lovely family is the first step in leading lay leaders to family ministry.¹¹⁰ Yet, the word lovely means loving God in a relationship in which parents and children love one another, rather than the degree of children's submission or the children's educational achievement level. Jones continues,

[Family ministers should manage their home first] is not to say that Christian

¹⁰⁷Peter Balla, *The Child-Parent Relationship in the New Testament and Its Environment* (Peabody, MA: Hendrickson Publishers, 2005), 196–98.

¹⁰⁸Of course, handling the relationship with lay leaders is a complex topic in a real ministry. It additionally depends on each church's specific circumstances, the pastor's characteristics, and each lay leader's temperament. No one has the perfect solution for a good relationship with lay leaders. This study, however, proposes a way as a role of a family ministry pastor.

¹⁰⁹Jones, *Family Ministry Field Guide*, 138.

¹¹⁰The word 'lovely' means loving God in a relationship in which parents and children love one another, instead of the degree of children's submission or children's educational achievement level. Although the degree of love in a family is difficult to measure, people who desire a lovely family can catch it intuitively.

leaders should turn their children or spouses into perfectly ordered pawns in their own personal publicity campaigns. . . . And yet, even with these challenges and more, every Christian household can become a context where the gospel is consistently rehearsed and where parents and children alike confess their failures to one another and learn to turn to Jesus. Particularly in a pastor's family, parents must be deeply involved in discipling their children toward godliness.¹¹¹

Making a gospel-centered family, focused on love, forgiveness, and Christ's sacrifice, is all Christian parents' responsibility. Consequently, instead of meeting the needs of lay leaders, suggesting a biblical picture of a family stimulates each lay leader's "need to know," which begins an adult's self-directed learning.¹¹² Lay leaders learn the role of spiritual parents through the life of the senior pastor as parents have learned the parental role through their grandparents.

For this reason, ironically, a way to make lay leaders family ministry partners is the pastor's love toward his own family. Church members expect to see a biblical family from the senior pastor's home, as well as his good preaching and education. As one of the parents who live together of the same age, the pastor of the family ministry must be the father whom the lay leaders want to resemble.

In conclusion, building partners within the church requires empirical education, along with knowledge-based education, in consideration of the characteristics of the people group. Ministers require a theological, knowledgeable, and practical understanding. Elders need new experiences to overcome fear of change, which stems from their prior experiences and the lack of relationship with the pastor. For lay leaders, lastly, presenting a gospel-centered family is needed. Such sharing of knowledge and experience does not happen overnight, though. The pastor must invest enough time and effort to make partners with the family ministry vision before starting to change.

¹¹¹Jones, *Family Ministry Field Guide*, 139.

¹¹²Knowles, Holton, and Swanson, *The Adult Learner*, 43–44.

Fourth Step: Planning to Create a New Culture

From this fourth step, a pastor's ministry broadens its boundary from the leadership group to the entire church membership. Yet, establishing a sound strategy is vital prior to telling the members to participate in family ministry. The goal of this phase is planning for training parents and motivating children to change the paradigm of their Christian life. The integration of faith and life is the ultimate objective of the new culture that the church should create.

Planning to Train Parents

Parents learn when and what they feel they need to learn. As a result, some literature recommends that leading change requires a sense of urgency for church members.¹¹³ However, this sense of urgency must emphasize the internal problem of parents, or misunderstanding their sacred discipleship duty, rather than external challenges like the decreasing number of Sunday school members or any other reasons. According to Knowles, Holton, and Swanson, "Adults tend to be more motivated toward learning that helps them solve problems in their lives or results in internal payoffs. This does not mean that external payoffs have no relevance, but rather that the internal need for satisfaction is the more potent motivator."¹¹⁴ Thus, in a postmodern culture that denies authority and regulation, the church must concern itself with ways for teaching parents to become postmodern disciples and to impress God's Word upon their children.

Establishing a curriculum for parents' training. The power to change a person is only in the Scriptures; but, a church's discipleship curriculum is essential in

¹¹³Thom S. Rainer, *Who Moved My Pulpit? Leading Change in the Church* (Nashville: B&H Books, 2016), 45; Jim Herrington, Mike Bonem, and James Harold Furr, *Leading Congregational Change: A Practical Guide for the Transformational Journey* (San Francisco: Jossey-Bass Publishers, 2000), 34–37.

¹¹⁴Knowles, Holton, and Swanson, *The Adult Learner*, 183.

practical ministry because it shapes a church's programs into an effective process for creating a culture. James Riley Estep Jr. explains,

Curriculum is not solely an academic matter, nor is it ancillary to the ministry of the congregation. It translates the beliefs, heritage, mission, vision, and values of a congregation into a tangible expression by which these convictions can be instilled and adopted by a new generation of Christians. The curriculum reflects the soul of the institution. It is the roadmap for discipleship and growth toward Christlikeness.¹¹⁵

A curriculum is a tool to create a culture through aligned discipleship programs.

Therefore, every church requires a curriculum that considers the church's unique ministry context and present purpose.

The sixth chapter of this thesis will suggest a rationale, a plan, and an evaluation tool for a "one-year parents' training curriculum for a Korean church." This curriculum is the starting point for forming a family ministry culture by "self-actualization," which deals with "needs and interests of learners."¹¹⁶ To train each parent as a disciple of Christ, not only in church but in the home, this curriculum picks lecture titles that reflect parents' actual needs. In addition, it includes individual practices in daily life that parents apply what they have learned in their chosen lectures at home and share stories about their application with life-group members. This first session aims for the synergy between in-class learning as "core curriculum" and individual practices with life group as "activity curriculum."¹¹⁷

The pastor performs the family dedication and training evaluation at the end of the initial session. Specifically, the minister identifies the "interests and needs of the parents" to select the subject of the next curriculum. This procedure allows the minister

¹¹⁵James Riley Estep Jr., "Supervising Tour Group Itineraries: Administering Curriculum," in *Mapping Out Curriculum in Your Church*, 235.

¹¹⁶Karen Lynn Estep, "Charting the Course: Curriculum Design," in *Mapping Out Curriculum in Your Church*, 191.

¹¹⁷Karen Estep, "Charting the Course," 190.

to construct lectures for the next year's curriculum that reflect more realistic needs than those the present curriculum covers. The first-session lectures and exercises will be conducted for other parents during the second term because every six months is too short a time for the design and preparation of new lectures.

Consequently, this curriculum has a "spiral" design of "repeating the content each year and then keeping it fresh by broadening the area of knowledge when repeated."¹¹⁸ This approach is an invisible, but significant point of the curriculum. Even though this curriculum has current lectures in the first session, the contents must be developed through learners' feedback. Parents realize what they need to know more practically through individual practices in daily parenting. Karen Lynn Estep proposes "learner-based design," which stresses resolving each learner's needs through personal experiences by education.¹¹⁹ Knowles, Holton, and Swanson additionally emphasize the spiral design of the curriculum because it allows learners to set the subject of learning. They contend that creating a "mechanism" for self-directed learning communicates a feeling of commitment and autonomy to learners.¹²⁰

¹¹⁸Karen Estep, "Charting the Course," 193.

¹¹⁹Karen Estep, "Charting the Course," 191–92. According to her, learner-based design is organized around learners' needs and interests. The purpose of learning is determined with input from the students. While the teachers prepare in advance, they do not predetermine the objectives. Two designs have evolved from this larger one: core curriculum and activity curriculum. In the core curriculum, a select part of the curriculum is predetermined, though students may choose the other portion. Students pick learning experiences or opportunities provided in the given environment based on their interests. Congregations can reflect this approach by providing not only "required classes . . . but also by providing a variety of 'elective' opportunities—all of which are guided by overarching curricular ideas, but not specified outcomes."

¹²⁰Knowles, Holton, and Swanson, *The Adult Learner*, 58. They write, "One aspect of educational practice that most sharply differentiates the pedagogical from the andragogical, the mechanistic from the organismic view, and moving from the teaching to the facilitating of learning perspective includes the role of the learner in planning. Responsibility for planning traditionally has been assigned almost exclusively to an authority figure (teacher, programmer, trainer). But this practice is so glaringly in conflict with the adult's need to be self-directing that it is a cardinal principle of andragogy (and, in fact, all humanistic and adult educational theory). A mechanism should be provided for involving all the parties concerned in the educational enterprise in its planning. One of the basic findings of applied behavioral science research is that people tend to feel committed to a decision or activity in direct proportion to their participation in or influence on its planning and decision making. The reverse is even more relevant, which is that people tend to feel uncommitted to any decision or activity they feel is being imposed on them without their having a change to influence it."

Hence, the curriculum contents require two-way communication to reflect the parents' needs because each parent's self-directed learning is an effective way of fruitful training. For this reason, ministers should open the planning and teaching process of a church's training programs to parents. Times are changing, and children are growing, so a curriculum must be developed by the needs of learners.

Establishing a curriculum for sermon. The most influential method of creating a Korean church culture is the sermon because of its value to Korean Christians. Thus, in addition to parent training, establishing a curriculum for the sermon is important. While making a long-term plan is difficult in Korea's pastoral reality, which requires many sermons every week,¹²¹ a curriculum for a certain period at least should be established when the church proposes a change.

For the short-term, the minister can plan a sermon series about a family, a spiritual heritage, home discipleship, or a history of Christianity for a few weeks. It is significant that, through preaching, church members recognize their spiritual responsibility and decide to form a culture for discipling their children. However, the preaching focuses on revealing God's design for the home, not stimulating a sense of crisis. Roger White attests,

The Christian faith asserts that God is the ultimate first thing and that any and all second things proceed from God. Human purposes need to be oriented or reoriented to God's purposes (God's desires for creation and directives to humanity) in order to form the basis for curricular maps and educational plans. All other competing influences on educational purposes, goals, and objectives, while important, are secondary. For Christians, the recovery of educational distinctiveness depends on this orientation to true north. Knowing God and God's intentions for creation and humanity is the starting point for Christian educators.¹²²

¹²¹Korean senior pastors commonly have five to seven sermons in a week for Sunday worship, the Wednesday or Friday service, early morning prayer meeting every day, special worship, and visiting.

¹²²M. Roger White, "Identifying Locations and Destinations: Purposes, Goals, and Objectives," in *Mapping Out Curriculum in Your Church*, 161.

Family ministry is a scriptural principle so, if a minister preaches biblical truths correctly, parents naturally love their family.

A minister can build a one-year curriculum for preaching, though, for a long-term and effective family ministry. The heart of this curriculum is not to match Sunday-school preaching passages with adults, however, but to amplify the effectiveness of family discipleship. In other words, every department of the church preaching to the same text does not lead to a family's spiritual dialogue. Instead, forming an environment to experience God's Word together leads a family to the Word. The pastor must not present the biblical text in the curriculum, but God in the Bible.

Matching the Scripture subject in a church, instead of the Bible text, is a way. A minister can create a plan to study the Lord's character one by one every month. Even if the scriptural text is different, spiritual conversation is possible in the family if family members experience the same nature of God. Furthermore, the church providing visible or invisible resources—such as related pictures, craft materials, or songs—will amplify the biblical message.¹²³

The second, but more effective, method to naturally lead a family's spiritual communication is proposing a Bible passage for family discipleship, rather than the Sunday sermon. This means that, instead of matching Sunday-preaching passages between Sunday school and adult worship, if the church synchronizes the Scripture verses for discipleship training, the senior pastor does not need to sacrifice his sermon plan because of the Sunday school curriculum.

The 303 Bible-Recitation-Family-Worship (BRCW) suggests an insight. The curriculum of 303 The Bible School, which offers scriptural verses from stages one to five, can be extended to the church level, even if that originally made for family worship

¹²³Joiner, *Think Orange*, Concentrate 7.1.

that parents and children could recite the Word together at home.¹²⁴ Through this family-discipleship-training curriculum, the preacher can be relieved of the burden of preaching from a given text on a weekly basis. Appendix 3 furnishes an instance for this family-discipleship-based curriculum for preaching.

Hence, equipping parents to join into family ministry requires curriculum to display what the church is doing. The reason is that today's Christians, with a high educational level, think that participation in church training is not an obligation, but an option. Yet, according to LifeWay research, 96 percent of parents concur with their sacred responsibility as parents.¹²⁵ Korean parents likewise wish to be biblical parents. They want to learn what they want to learn, though, instead of what the church designates. Therefore, ministers should provide the ministry goal by preaching to church members and recommending a timed curriculum to meet their actual needs through the learner-based approach.

Planning to Motivate Children

Training parents reduces opposition; motivating children makes a movement. Thus, children are the driving family ministry force. Bryan Cheney—Promiseland director at Willow Creek Community Church in South Barrington, Illinois—mentions that “children hold the handle of the family.”¹²⁶ Ascertaining how to attract children in family ministry is the key to success. Consequently, the pastor can create an environment to restore family relationships and develop a family discipleship process to motivate the children to join family ministry.

¹²⁴Woonhak Yo, *이슬비 성경암송노트: 1,2단계, 각 100절* [Light Rain Bible Memorization Note: 1 and 2 stages, each 100 verses], rev. ed. (Seoul: Kyu Jang, 2006); Woonhak Yo, *이슬비 성경암송노트: 3,4,5단계, 각 100절* [Light Rain Bible Memorization Note: 3, 4, and 5 stages, each 100 verses], rev. ed. (Seoul: Kyu Jang, 2007).

¹²⁵Jana Magruder, *Nothing Less: Engaging Kids in a Lifetime of Faith* (Nashville: LifeWay, 2017), 12–14.

¹²⁶Bryan Cheney, interview by author, South Barrington, Illinois, July 29, 2018.

Create an environment to increase family relationships. The parent-child relationship is an important family ministry topic. Vern L. Bengtson, Norella M. Putney, and Susan Harris argue that parental influence on spirituality is not diminished despite the transformation of the world.¹²⁷ They write that “the major message [of their research] is the importance of warm, affirming, and supportive parenting . . . in enhancing religious continuity across generations.”¹²⁸ Kenda Creasy Dean additionally emphasizes “conversational faith,” and notes that “giving young people opportunities to talk about faith in families and congregations is positively correlated with holding religious convictions that they can articulate, critically examine, and confess.”¹²⁹ In other words, restoring and increasing the parent-child relationship make feasible intergenerational faith transmission.

In this regard, Korean churches need to conduct family-friendly events for changing the current adult-centered and segmented Korean ministry culture.¹³⁰ Jones comments, “Complete and continual segmentation of the generations does not adequately reflect God’s plan for God’s people. Churches must intentionally create contexts that equip dissimilar generations to live their faith together.”¹³¹ An essential role of ministers today is connecting generations to love one another.¹³²

¹²⁷Vern L. Bengtson, Norella M. Putney, and Susan C. Harris, *Families and Faith: How Religion Is Passed Down across Generations* (New York: Oxford University Press, 2013), 56.

¹²⁸Bengtson, Putney, and Harris, *Families and Faith*, 91.

¹²⁹Kenda Creasy Dean, *Almost Christian: What the Faith of Our Teenagers Is Telling the American Church* (New York: Oxford University Press, 2010), 135–37.

¹³⁰The author asserts in this article that Korean churches have divided the church and the family. He indeed delineates the biased thought of Korean pastors who urge parents to sacrifice their family to serve the church. See KyungKeun Yim, “가정예배 어떻게 할 것인가?” [How to do family worship?], in *개혁교회 목회와 가정사역* [Ministry in the reformed church and family ministry] (Seoul: Banner of Truth Korea, 2018), 141–44.

¹³¹Jones, “Why Every Church Needs Family Ministry,” 50.

¹³²James Emery White, *Christ among the Dragons: Finding Our Way through Cultural Challenges* (Downers Grove, IL: IVP Books, 2010), 105–7. The author states that love and unity are the mark of Christians, so ministers must encourage church members to unite with others in love.

Presenting parents and their children with an opportunity to have the same experience establishes a family ministry culture. Numerous methodologies exist without a weighty financial burden or time factor. Joiner states that having “family experiences” in accordance with the church and each family’s situation is possible. He observes,

Regularly getting parents and kids together for a shared experience is a key element of an Orange strategy, but maintaining this kind of family experience doesn’t have to break a budget or involve full-time circus performers on staff. At the most basic level, family experiences happen every day without any planning at all. Think about your experiences in parks, restaurants, homes, and schools and the way the family connects in these places. The best qualities of these times can be strategically adapted to create an environment where churches and families partner to influence children.¹³³

The point of holding family-friendly programs is the cooperation of ministers and parents. Joiner contends “the problem isn’t that churches are not doing programming for families; the problem is their lack of strategic programming for families.”¹³⁴ Strategy is essential to effectively manage various family ministry programs. Joiner therefore adds, “The church has the potential to provide a clear programming strategy, repeated influence, and relevant information in order to reactivate the home.”¹³⁵ To be specific, in the Korean ministry context, a programmatic events strategy that strengthens family relationships is required because of the disconnectedness of the parent-child relationship.

Particularly, information and communication technology development is making smooth communication among family members. Thom S. Rainer and Jess W. Rainer remark,

The pace of technological change will quickly bring new approaches. . . . The most fascinating part of the communication line between Jess and Thom is Jess’ desire to say in touch with his mom and dad. He will often initiate the communication; and it’s not unusual for him to contact his parents several times a week via cell phone,

¹³³Joiner, *Think Orange*, Concentrate 8.2.

¹³⁴Joiner, *Think Orange*, 124.

¹³⁵Joiner, *Think Orange*, 177.

text message, e-mail, Twitter, and Skype. Jess is a typical Millennial in this regard. He values relationships, and he is determined to do his part to keep relationships open and active. We cannot overstate how important relationships are in motivating this generation.¹³⁶

In practice, Korean young people share their lives via Facebook, Instagram, and similar social-network services.¹³⁷ These communication tools help parents to understand their children's lives, and provide a place where parents and children can be connected without physical constraints. Family members can encourage one another through text messages, and they can share their thoughts by creating a secret family group on Facebook. The church can teach not only parents, but children how to use these communication tools, too.

However, ministers must hold the purpose of these programs: creating a culture making disciples through parent-child relationships, not making a healthy family. Jones continues, "Sometimes, it may feel as if professionalized programs would be an easier solution, but no church program can develop in a child what parents are able to engrave in their children's souls day by day."¹³⁸ This statement enlightens ministers to focus on the family ministry discipleship process, rather than family-friendly programs.

Equipping parents to live with children. Children desire parents.

Consequently, strengthening not only emotional, but also spiritual, relations is the best present for children. Joiner goes on to say,

If you're a church leader, your purpose is not to equip parents to have exceptional parenting skills. If you set unrealistic expectations, you may create an atmosphere in which parents become discouraged and children get disillusioned. . . . It is important

¹³⁶Rainer and Rainer, *The Millennials*, 104.

¹³⁷Jungmin Lee, "한국이 스마트폰·인터넷 사용 비율 세계 1위" [Korea ranked the first in smartphone and internet usage ratio], *Chosun Biz*, June 24, 2018, accessed August 24, 2018, http://biz.chosun.com/site/data/html_dir/2018/06/24/2018062402004.html. My translation. This article contends that Korea ranked first, with 96 percent of Internet penetration rate, which indicates the percentage of adults who regularly use the Internet or own smartphones. This statistic shows how universal communication is by means of the Internet and smartphones in Korea.

¹³⁸Jones, *Family Ministry Field Guide*, 178.

to help parents understand that their role is not to impress their children or anyone else with their ability to parent. Their role is to impress on their children the love and character of God. . . . God is at work telling a story of restoration and redemption through your family. Never buy into the myth that you need to become the “right” kind of parent before God can use you in your children’s lives. Instead, learn to cooperate with whatever God desires to do in your heart today so your children will have a front-row seat to the grace and goodness of God.¹³⁹

Telling and showing the gospel to children are the best ways to express the love of God and parents because children instinctively respond to this love. In addition, Jones delineates,

Because of the extent of humanity’s fall, meeting children’s needs and bettering children’s behaviors will never be enough. At best, parental patterns of provision and discipline prepare children to know the kindness of a heavenly Father, to sense the depth of their own sin, and to recognize their need for the gospel.¹⁴⁰

Children want parents, instead of presents. They are satisfied with the Father’s love, rather than the luxury of the world. Children want to live with their parents, not others. According to Jack O. Balswick and Judith K. Balswick, the reason for children’s desire toward relationship is that God designed the family to manifest the Lord’s relational nature.¹⁴¹ The ideal of the family is the healing relationship of love by God and others in Jesus,¹⁴² so what children really need is a disciple who lives together with them, rather than a person who physically brings them up.

For this reason, in family ministry, presenting the gospel to children, who are sinners, is more significant than is conducting programs. Children’s sinful nature is the first thing parents have to touch for experiencing the Father’s love, even if a child resembles a good person. Andy Johnson asserts, “When teaching your children the gospel

¹³⁹Joiner, *Think Orange*, 48.

¹⁴⁰Jones, *Family Ministry Field Guide*, 73.

¹⁴¹Jack O. Balswick and Judith K. Balswick, *The Family: A Christian Perspective on the Contemporary Home*, 4th ed. (Grand Rapids: Baker Academic, 2014), 4–6.

¹⁴²Balswick and Balswick, *The Family*, 18–21.

message be sure they recognize the basic premise that they are sinners and that, because of God's great love, he allowed his Son Jesus to be crucified and buried then he raised him from the dead."¹⁴³ Moreover, David Paul Tripp claims that "[Jesus] calls us to love and to rescue our lost children."¹⁴⁴ Even if our children are unaware, parents must provide the real need before the superficial need of children.¹⁴⁵ In practice, presenting the gospel to one's own children requires much effort, time, and endurance. They are godly tools, though, that lead parents to care about their children's lives and walk along their faith journey.

This lifelong companionship requires small programs. In *The Family-Friendly Church*, Freudenburg and Lawrence suggest four quite natural, but significant, practices to aid children's spiritual maturity: "(1) talking about faith with your mother, (2) talking about faith with your father, (3) having family devotions or prayer, and (4) doing family projects to help other people."¹⁴⁶ These four practices are overlooked in reality because they seem so natural.

Furthermore, Jones recommends four similar practices: "faith talk," "faith walks," "faith process," and "to become families in faith for spiritual orphans."¹⁴⁷ Faith talk refers to a weekly communication between parents and children. Faith walks mean talking about God through unintended life moments. The third principle, faith process, stands for the celebration of a person's monumental phases in growth. Becoming families

¹⁴³Andy Johnson, "Equipping the Generations: Leading Your Child to Christ," *Journal of Discipleship and Family Ministry: Intergenerational Faithfulness* 3, no. 2 (2013): 96.

¹⁴⁴Paul David Tripp, *Parenting: 14 Gospel Principles That Can Radically Change Your Family* (Wheaton, IL: Crossway, 2016), 110, Kindle.

¹⁴⁵Jones, *Family Ministry Field Guide*, 153. It reads, "Parents are the primary teachers in their children's lives, even if they don't know it."

¹⁴⁶Freudenburg and Lawrence, *The Family-Friendly Church*, 17. The authors write, "Fewer than one-third of youth report that any of the above activities happens often—either in their past or present—and adults are even less likely to remember these experiences in their childhood and adolescence."

¹⁴⁷Jones, *Family Ministry Field Guide*, 152.

in faith for spiritual orphans aims for the missional concept in family ministry.¹⁴⁸ These are the development of Freudenburg and Lawrence's four principles.

Lastly, Jana Magruder's proposal for the "influencers of spiritual health" by LifeWay research is worthy of notice. In *Nothing Less*, she proposes the Bible-reading habit as having the largest impact on a child's spiritual health. In addition, she suggests that the midterm impacts of a child's spiritual health are regular prayer times; regular participation in church ministry; listening to Christian music; and joining mission trips or projects in a church.¹⁴⁹ These were additionally factors in the traditional church. The problem is that many Christians thought they were natural, but did not practice these habits faithfully.

The discussion so far concludes that the way to involve children in family ministry is by being faithful to the basics accentuated by the Scriptures. Hence, Jones stresses that family ministry is not doing something new.¹⁵⁰ God commands us to do biblical things, instead of new ones.

To sum up, both equipping parents and motivating children require planning before initiating a change. The reason is that the pastor's role is that of equipping parents to join in the family ministry with knowing what and how to do it. Planning is the foundation to realize the Father's will in Malachi 4:6, "Turn the hearts of fathers to their children and the hearts of children to their fathers," through the accompanying life of the family.

Fifth Step: Launching Family Ministry Programs

The fifth step is realizing the plan that was established in the fourth step. No

¹⁴⁸This work will introduce these four practices in the fifth chapter in accordance with Korean churches. For more information, see Jones, *Family Ministry Field Guide*, 151–70.

¹⁴⁹Magruder, *Nothing Less*, 49.

¹⁵⁰Jones, *Family Ministry Field Guide*, 156–58.

matter how good the plan is, it will be useless unless it is implemented. Thus, the three interrogatives of when, what, and how are critical for a successful launching. Creating a positive culture for a sustainable family ministry is the aim of this step.

When

The timing of the launch is critical to making a movement, but no one knows the exact time. It totally depends on each church's ministry environment. Malphurs comments,

The temptation for leaders is to wait for exactly the right time and ideal conditions to act. That is the theoretical world. In the real world, however, there is no exactly right time or ideal condition. At some point you have got to take the plunge, you have got to move, or you will miss the God-given opportunities. The right time to act is now!¹⁵¹

The success of a ministry depends on the Lord, not on timing. If a minister has a clear and biblical purpose by the first step, possesses a partnership with church leaders by the second step, and has a plan for a family ministry model, he can begin the ministry.

Scheduling in Korean Ministry Context. One thing for consideration, however, is the annual Koreans' schedule. Take 2020 as an example. Koreans have seven public holidays that impact creating a ministry schedule: the New Year Anniversary on January 1, Wednesday; the Lunar New Year from January 24, Friday, to 27, Monday; Buddha's Birthday on April 30, Thursday; Children's Day on March 5, Tuesday; vacation season from July 25, Saturday, to August 2, Sunday;¹⁵² Chuseok, Korean Thanksgiving Day, from September 30, Wednesday, to October 2, Friday; and Christmas Day on December 25, Friday. The summer vacation period especially hinders momentum

¹⁵¹Malphurs, *Advanced Strategic Planning*, 286.

¹⁵²Haewon Oh, "7월 말~8월 초, 2016년 여름 휴가의 절정" [From the end of July to the beginning of August, the peak of summer vacation in 2016], *Nocut News*, July 14, 2016, <http://www.nocutnews.co.kr/news/4622846>. My translation. Vacation plans vary by each family's schedule, however, which influence ministries for more than two weeks.

in the ongoing training. Winter holidays present difficulties in ministry because of varied church events and laypeople's busy schedule, as well.

Therefore, if a church wishes to apply the curriculum in the sixth chapter, the end of the first session, "Family Dedication," should be accomplished before July 19. The church must then begin training January 19, or twenty-eight weeks before July 19, due to the Lunar New Year. Otherwise, for the adjustment of the starting date, the church may either exclude the lecture of a term, four weeks, in the first session or reduce the time to organize the life group.

If a church begins its ministry January 19, however, the minister requires sufficient time to prepare for the three steps before the launch. He must study family ministry, establish partners, and prepare the curriculum for the church. Consequently, if a minister lacks time to start the ministry on January 19, he could launch the ministry on August 9 and plan a twenty-week curriculum to finish it December 20. If this happens, one term's lecture is excluded, but the vital aspect is enough time for planning and the situation of the church. Appendix 5 offers an example of a one-year family ministry plan for 2019.

What¹⁵³

When starting a family ministry model, ministers need to preach God's Word for exposing the original design of the family as a place for discipleship, and conduct one or two attractive programs for families. The purpose is amplifying the Bible's message through "physical environments and caring relationships."¹⁵⁴ Repeat learning both in the church and at home is the guideline.

¹⁵³Family ministry has numerous programs, but the fifth chapter will introduce some programs that are adaptable to Korean churches. Thus, this section introduces just a guideline for the launching stage.

¹⁵⁴Joiner, *Think Orange*, 147.

Preaching for family discipleship. Preaching about the parental role lays the family ministry foundation. Genesis 1:28; Deuteronomy 6: 4-9; and Ephesians 6: 4 are already familiar texts. It is important to expect the work of the Holy Spirit for enlightening people according to the grace each pastor receives. Connecting scriptural teachings to family ministry principles is the best way to describe the starting point of family ministry.

Attractive programs for family ministry. No ministry can succeed without church-member participation. Hence, the first approach to family ministry should lower the threshold. In particular, conducting a Saturday or Sunday event, which focuses on the family relationship, helps church members feel the joy of being with the family. Organizing such an event furnishes an opportunity for members to invite their families who do not attend the church and to share the gospel with them.

With this fun-centered event, encouraging parents and children to talk together about the Lord at home is possible. Introducing family talk is a way. Providing a guide paper for spiritual communication will assist parents.¹⁵⁵ If a family is experiencing difficulty for meeting regularly, it may be possible to start improving relationships by writing a letter to parents or children. Combining a one-off event with a new rhythm for family life helps family ministry to settle in the church.

How

Family ministry is “changing our ministry culture” to reveal the Creator’s original family design.¹⁵⁶ According to Andy Crouch, modifying a culture means “to create an alternative,” instead of “condemning,” “critiquing,” “copying,” or “consuming”

¹⁵⁵Jones provides an example of a guide for family talk in Jones, *Family Ministry Field Guide*, 159–60.

¹⁵⁶Jones, *Family Ministry Field Guide*, 61.

culture.¹⁵⁷ Therefore, the minister's work is introducing alternatives to church members, which is not giving them an obligation, but a better option.

Hence, expressing "this is a better way" is preferable to ordering as "you have to do this." Providing information to allow laypeople to choose the guidance of the church for themselves is rational in this time. To accomplish this purpose, contemporary churches must concentrate on the essential church ministry: making disciples.

Becoming a simple church. Emphasizing the ministry of disciple making has many models of ministry, of course. However, this work introduces the definition of the simple church by Rainer and Geiger:

A simple church is designed around a straightforward and strategic process that moves people through the stages of spiritual growth. The leadership and the church are clear about the process (clarity) and are committed to executing it. The process flows logically (movement) and is implemented in each area of the church (alignment). The church abandons everything that is not in the process (focus).¹⁵⁸

Family ministry is a way to make a disciple—not a new church program. A parent is a teacher who lives life together with a child, and a child is one who lives with his or her parents to resemble Jesus Christ. In addition, a minister is a shepherd to lead both parents and children to walk together toward God's kingdom. The church must concentrate on the discipleship process, instead of unfocused church events, to fulfill these roles.

Last Step: Evaluation for Continuation

The purpose of evaluation is organizing a church's past ministry, encouraging performances, replacing the scarcity, and motivating continuous ministries, according to Malphurs.¹⁵⁹ Thus, this final step has two goals: examining the progress of creating a

¹⁵⁷Crouch, *Culture Making*, 67–73.

¹⁵⁸Rainer and Geiger, *Simple Church*, 67–68.

¹⁵⁹Malphurs, *Advanced Strategic Planning*, 304. Malphurs advises seven purposes of evaluation: "Prompts ministry alignment, prioritizes ministry accomplishment, encourages ministry appraisal, coaxes ministry affirmation, emboldens ministry correction, elicits ministry improvement, and

culture and encouraging families to go forward to become missional families. The result of evaluation is continuation, so sound critiques are acceptable, but ending the ministry is unacceptable.

Evaluation and Continuation for Creating a Culture

Culture is not quantifiable. Yet, as new cultures are formed through people's lives, understanding how many church members are involved in both training and family ministry programs helps measure the effectiveness of that year's ministry. To achieve this objective, ministers must gather quantified figures when conducting training and events.

For the first year's ministry, this work suggests a sixteen percent participation rate as a successful initiation based on the research of Everett M. Rogers' distribution of general church change acceptance.¹⁶⁰ Considering Korea's ministry context, which is unfamiliar with family ministry, sixteen percent participation by parents indicates that family ministry is beginning to establish a new church culture.

On the initiation foundation, the second year's goal of family ministry should be increased to fifty percent participation by parents to enhance creating a culture.¹⁶¹ To attain that rate, the church requires a renewed curriculum that reflects the parents' newest needs. This realistic curriculum is vital to enhancing the momentum of family ministry because parents want lectures and lessons that are useful to immediate parenting topics. In that situation, ministers should present a biblical viewpoint on parents' needs to equip

promotes ministry change.”

¹⁶⁰Everett M. Rogers, *Diffusion of Innovations*, 5th ed. (New York: Free Press, 2003), 279–99. Through his research, Rogers suggests five categories of people: Innovator (2.5 percent), Early Adopter (13.5 percent), Early Majority (34 percent), Late Majority (34 percent), and Laggard (16 percent). At the beginning of a change, two groups, Innovators and Early Adopters, are willing to participate in the change. Attracting the Early Majority group as soon as possible is the goal at this moment. Yet, in *Look before You Lead: How to Discern and Shape Your Church Culture* (Grand Rapids: Baker Books, 2013), Aubrey Malphurs suggests different percentages of “Early Innovators” and “Early Adopters,” 2 to 3 percent, and 8 to 18 percent (140–42, Kindle). This work accepts the opinion of Rogers.

¹⁶¹The reason for the 50 percent is the addition of the Early Majority group (34 percent) to the trained 16 percent of the groups of Innovator and Early Adopter.

them as disciple makers in the home.

Parents' involvement rate cannot be 100 percent, though. Some individuals in churches refuse to change, and Satan always tempts parents to stop their spiritual parenting. Additionally, and more significantly than other reasons, God never stops the work of salvation, so churches continually have new members. Consequently, ministers must constantly train and encourage church members to live as disciples, who make disciples even after a certain level of culture has been formed.

Evaluation and Continuation to Make Missional Families

Although the evaluation of family ministry results proceeds in six months and one year, the final purpose of family ministry is developing missionary families who proclaim the gospel to their neighbors. Jones writes,

Families in faith are not an afterthought in a family-equipping ministry. Because family-equipping is rooted in the story line of God and centered in the gospel of Jesus Christ, functioning as a family in faith is one of the most crucial roles in this ministry. . . . If any family ministry fails to reach the spiritual orphans all around us, such ministry is not family ministry at all; it is family idolatry.¹⁶²

Therefore, family ministers need to assess not simply the functional evaluation of ministry, but ways every family is transforming into missional living, as well.

Specifically, the Milestones, proposed by Brian Haynes, furnish an evaluation criterion to make missional families. In *Shift*, he suggests seven milestones that “serve as markers of progression on the spiritual formation journey.”¹⁶³ The Milestones start with parenting classes and identity formation, but the goal is a person’s missional life in

¹⁶²Jones, *Family Ministry Field Guide*, 169.

¹⁶³Brian Haynes, *Shift: What It Takes to Finally Reach Families Today* (Loveland, CO: Group Publishing Inc., 2009), 42. Haynes suggests seven milestones: “the birth of a baby,” “faith commitment,” “preparing for adolescence,” “commitment to purity,” “passage to adulthood,” “high school graduation,” and “life in Christ.”

Christ, which is manifested by a faithful, communal, and charitable life.¹⁶⁴ As a result, reaching one milestone does not mean the end of family ministry. Rather, one milestone is a step to begin growth for a missional life.

For this reason, the objective of evaluation in family ministry aims for ministry continuation. To create missional families for shining the light of Jesus into the world, family ministers evaluate each period of ministry. As Ecclesiastes 1:4 reads that “a generation goes, and a generation comes, but the earth remains forever,” every individual grows and disappears, but the ministry for the Lord will remain forever, as well.

Conclusion

This section has suggested six steps to implement family ministry in Korean churches: recognizing the reason for conducting family ministry in a local church, studying the philosophy and models of family ministry, developing partners, planning to create a new culture, launching family ministry programs, and evaluating for continuation. Even though each step has been recommended based on an understanding of the normal ministry context of the Korean church, contextualization by the uniqueness of each church is still essential. To realize Christ’s command for making disciples, therefore, ministers must seek God’s wisdom and grace, which are so much more important than is a strategy.

¹⁶⁴Haynes, *Shift*, 104–5.

CHAPTER 5

PRACTICAL FAMILY MINISTRY PROGRAMS FOR KOREAN CHURCHES

Programs actualize the philosophy of ministry. Biblical, yet appropriate, programs form a church's culture for family ministry. Therefore, each church requires creative ideas for conducting programs that make an opportunity for discipleship in a manner of not only verbal teaching, but additionally nonverbal education by experiences. Thus, this chapter suggests executable programs for Korean churches to help Korean pastors develop Korean-style programs as a part of the discipleship process.¹

Executable Programs in Korean Churches

Family ministry is actualized through various family-friendly programs. All programs should be considered for applicability, though, because busy Koreans may feel the burden of having a family program together. In practice—according to Statistics Korea research—in 2014, Koreans had shared less than thirty minutes a day with the family.² Consequently, family ministers in Korea must provide an idea about ways to create time for building family relationships. Hence, Korean family ministers need a practical strategy for overcoming lack of family time.

¹South Korea and North America are facing similar challenges and so the North American models may inform the Korean church culture. In addition, Korean churches have little, or even no, model for healthy family ministries because the philosophy of family ministry is a new to Korean ministers. Thus, this paper will contextualize North American churches' family ministries into Korean church cultures.

²Ministry of Gender Equality and Family, 여성가족부, “가족과 함께하는 생활시간량” [Life Time with Family], 국가지표체계 [K-Indicator], October 4, 2016, accessed September 7, 2018, http://www.index.go.kr/potal/main/EachDtlPageDetail.do?idx_cd=2713. This statistic illustrates that Koreans spent an average of two hours and seven minutes per day with their families, but only twenty-three minutes were spent actually caring for family members in 2014. More seriously, students spent an average of twenty-nine minutes a day with their families, and they even shared just two minutes with family relationships in a day.

Table 5 suggests four family ministry program dimensions. According to the ministry philosophy of every church, each church may have more emphasized areas, but no one category is more important than the others.

Table 5. Four dimensions of family ministry programs

	One-off programs	Periodic programs
Family-driven programs	<ul style="list-style-type: none"> (1) Family picnic or vacation (2) One-on-one meetings (3) Letter written to others (4) Story time for family history 	<ul style="list-style-type: none"> (1) Faith talks and Faith walks (2) Bible recitation family worship (3) Reading Scripture with family (4) Spending family quiet time (5) Family journaling offline or online (6) Celebrating the nine fruits (7) Becoming missional families
Church-driven programs	<ul style="list-style-type: none"> (1) Family Palooza or camp (2) Seminars on a specific topic (3) Screening movies about the real life of parents and child (4) Making a day for family talk (intergenerational worship) 	<ul style="list-style-type: none"> (1) Parents' training (2) Sunday worship (3) Suggesting monthly theme through KidStuf or Kidway (4) Celebration of Faith process (5) Providing chances to serve (6) Conducting missional activities (7) Supporting small groups (8) Family-related "parish system"

Contextualization is the key point of these programs, so the purpose of this section is offering ministers insight to develop a program that considers the unique church context.

Although table 5 includes twenty-three programs, actual ministries have more room for encouraging families to grow up in Christ. The important aspect is running these programs efficaciously, so that children encounter their parents' lives and faith for discipleship. Christians should make disciples no matter how busy they are or how difficult it is.

One-off and Family-Driven Programs

Family ministry demands the intimacy of family members. These one-off and family-driven programs aim to narrow the gap among family members. These events can furnish a chance to initiate a program in the periodic and family-driven dimension.

Family picnic or vacation. A different environment frequently creates an opportunity for more intimate relationships. As a result, a family picnic or vacation is positive for family ministry, so churches should support—rather than obstruct—family trips. According to an article, Korean family tours have increased by 44 percent in the last four years because contemporary parents value self-satisfaction and children's education through shared experiences.³ Nando Kim analyzes that Koreans who have been pursuing achievement-oriented lives are changing toward placing value on experience-oriented life. The rapid development of social network services is accelerating the pace of change by providing tools that transform private experiences into a source of pride.⁴

³Sunyoung Park and Sangjoon Park, “가족여행 붐: 가족여행 ‘5개년 계획’ 세웠나요?” [Family travel boom: Did you set up a family trip ‘five-year plan?’], *Hankook Ilbo*, July 8, 2017, accessed September 7, 2018, <http://www.hankookilbo.com/v/71851e6a80a643d48e73111d33ea7dd1>. According to this article, Korean parents think of family trips as an opportunity for children's education, as well as self-satisfaction. This trend is common for Koreans today, so now is the time for teaching young Christians how to handle travel and faith, instead of prohibiting their desire for travel.

⁴Nando Kim et al., *트렌드 코리아 2018: 황금 개의 해, 꼬리가 몸통을 흔들다* [Trend Korea 2018: Wag the Dogs], (Seoul: Miraebook, 2017), 45–46.

Family ministers need to employ the propensity of parents who love family trips as opportunities for discipleship training in this sociocultural context.

Having family experiences and growing up in faith are not opposite concepts. Instead, a local church is able to furnish a chance for accomplishing both of them. As Nancy Pearcey maintains, Christians have to “overcome the secular/sacred dichotomy in our lives,” and “be integrally related to God on all levels of our being, offering up everything we do in love and service to Him.”⁵ It is feasible to promote family relationships, while keeping Sunday holy and vice versa. Therefore, contemporary ministers should teach parents ways to play and rest with their families for God.

First of all, practically planning an attractive church event—considering the family as a minimum unit—can lead families to choose a church’s event, rather than traveling. In addition, actively introducing close attractions for a family trip is a preferred approach to ignoring the needs for family trips. Lastly, encouraging families to discuss what they have experienced and learned through family time is critical for transforming their experiences into real relationships. According to Matt McCauley, conducting family discipleship through intentional family times—such as watching a movie, playing a game, or eating together—is possible in real ministry.⁶ All experiences that a family shares together are discipleship tools that the Lord allows for the family.

Consequently, instead of ignoring the reality, churches today need to guide parents to utilize all moments of life for connecting themselves with their children. Breaking the emotional barrier through encouraging families to share a moment of life together is a starting point for family discipleship. Yet, the goal of these family-friendly events is not making a healthy family, but establishing a family ministry culture.

⁵Nancy Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity*, Study Guide ed. (Wheaton, IL: Crossway Books, 2008), 95.

⁶The Village Church, “Family Discipleship: Helping Your Household Establish a Sustainable Rhythm of Time, Moments, and Milestones” (Flower Mount, TX: The Village Church, 2017), 14–15.

One-on-one meetings. Family members experience personal relationships, as well as communal relationships. Thus, one-on-one meetings, in which each parent forms a personal relationship with each child, are important not only in family life, but in increasing parental influence in spiritual formation, too. The reason is that “one fundamental aspect of spiritual development is *interconnecting*,” as Holly Catterton Allen and Christine Lawton Ross claim.⁷ Every interpersonal connection between a parent and a child has its own special influence to create family harmony.

Methodologically, experiencing what a child loves is a way to love that child more. Therefore, a parent needs to follow a child’s request in a one-on-one meeting. Each child has unique needs, so what should be done varies; but the motivation of love, instead of parental duty, is the key element in all one-on-one relationships. For this reason, one-on-one meetings are effective as nonregular, rather than as regular ones. Instead of creating a regular and obligatory schedule, parents must be interested in the lives of their children and create opportunities according to each child’s needs. Family discipleship requires parents and children knowing and loving one another.

Letter written to others. Time-consuming investment is needed to build family relationships; but, in Korea, some parents think they are unable to spend such time because of busyness.⁸ This reality is a big obstacle to family ministry, but it is a subject to be overcome, too. Hence, family ministers should present creative ideas that form family relationships without a time burden.

Writing a letter is one way.⁹ Establishing an environment by supplying a small

⁷Holly Catterton Allen and Christine Lawton Ross, “The Benefits of Intergenerality,” *Journal of Discipleship and Family Ministry: Intergenerational Faithfulness* 3, no. 2 (2013): 22.

⁸Though these thoughts can be evaluated as a matter of priority, the important aspect is that such parents exist in reality. Some parents need to work from dawn until dusk (evening) due to economic problems, and some families live at a distance for various reasons. Especially in current Korean culture, numerous families are becoming divorced or single-parent families, or families including grandparents. Family pastors in contemporary culture thus must consider these practical situations.

⁹Timothy Paul Jones, *Family Ministry Field Guide: How Your Church Can Equip Parents to*

postcard, a pencil, and time after Sunday worship for writing a letter to a family member is practical and effective. Taking the time to send a message via smartphones is another method. Ministers can promote family relationships by encouraging church members to do things that are very simple, but overlooked, due to their busy lives.

Story time for family history. God has revealed Himself through history, so teaching the story behind history through the Bible is critical in Christian education.¹⁰ Hearing God’s story at home forms the child’s identity,¹¹ so Michelle Anthony writes that “the environment of storytelling is a compelling opportunity to begin to shape an other-centered and God-centered worldview in [children’s] hearts.”¹² The Lord’s narrative in history helps not only children, but also their parents, to know more about Him and build their identity in faith.

From this perspective, telling a family’s history to children assists in forming not only religious identity, but familial identity, as well. To be specific, a story concerning ancestors’ along with parents’ faithful lives motivates a child to accept the faith legacy. The reason is that parents can reveal Jesus as the hero of ancestors, parents, and children’s lives through life-related stories.¹³ In other words, manifesting Christ’s work through family history strengthens a family’s sense of solidarity.

Parents are able to communicate regarding family history on family anniversaries or national holidays, when family members are gathered, with such visual

Make Disciples (Indianapolis: Wesleyan Publishing House, 2011), 146–47. Jones suggests encouraging ministry leaders to write a letter initially for expressing their expectation and love for their family members, particularly children, to apply a model of family ministry.

¹⁰Larry Richards and Gary J. Bredfeldt, *Creative Bible Teaching*, rev. and expanded ed. (Chicago: Moody Press, 1998), 48.

¹¹Bruce A. Ware, *Big Truths for Young Hearts: Teaching and Learning the Greatness of God* (Wheaton, IL: Crossway, 2009), 13–14.

¹²Michelle Anthony, *Spiritual Parenting: An Awakening for Today’s Families* (Colorado Springs, CO: David C. Cook, 2010), 44.

¹³Anthony, *Spiritual Parenting*, 60.

resources as genealogy, photographs, or journals. In particular, Donald S. Whitney delineates that God implements the visualized history of a family's ancestors to disseminate the spiritual heritage.¹⁴ Creating and conveying their spiritual heritage to the next generations is parents' biblical responsibility.

One-off and Church-Driven Programs

The church's early role in family ministry was providing a chance to take action for developing the family relationship. This amounts to aiding each family to perform its own difficult tasks, using church resources. The objective of one-off and church-driven programs, though, is creating a family ministry culture—not merely conducting a number of family-friendly programs.

Family Palooza or fun camp. Establishing a family ministry movement starts with participation in, and satisfaction with, family-featured events. Consequently, a church needs to organize a fun-centered event for helping families share experiences. An event in which parents with weak beliefs can take part creates an environment of pleasure for the entire church. Some churches may unite together and proceed with the event if a church is experiencing human or financial difficulties.

Family Palooza involves not just fun family experiences, but also familial opportunities for serving, even if Southeast Christian Church initially expects evangelism through that event.¹⁵ The joy of experiencing participant families, along with volunteer families, positively affects each family's increased relationship in Christ. In addition,

¹⁴Donald S. Whitney, *Spiritual Disciplines for the Christian Life*, rev. and updated ed. (Colorado Springs, CO: NavPress, 2014), 258–60.

¹⁵Bailey Foxworth, "Thousands Attend Family Palooza," *The Southeast Outlook*, September 5, 2018, accessed September 11, 2018, http://www.southeastoutlook.org/news/article_b1b35324-b146-11e8-aa50-d784aa926645.html. Foxworth emphasizes the positive dimension of family unit volunteering with this statement: "Many parents and kids serve together as a family. Elementary Worship Leader Amy Henson served in the DJ booth at the Blankenbaker Campus alongside her youngest son, Tucker. Crestwood Campus staff Kim Kornegay, Dawn Kroboth, and Jennifer Baumer all served with their husbands and children."

family fun camp helps families build intimacy and feel a sense of belonging to a church, which is, after all, a large family. At the early stage, however, family fun camp differs from the Korean-style family retreat that focuses on worship and prayer because it stresses the relationship within a family, instead of religious activities. The vital point at this phase is creating relational soil to drive the discipleship at home. Ministers must remember that the rationale for these family-friendly programs is forming a family ministry culture.

Seminars on a specific topic. According to Jana Magruder, 96 percent of parents “want to be better parents,” but “the church and the Bible rank low on the list of where Americans look for parenting advice.”¹⁶ This statistic is significant for young Korean parents, who are familiar with the Internet to collect data. In practice, many nurturing-related companies have already opened up online parenting communities and offered a variety of information to younger parents.¹⁷ The problem with this trend is that such information includes elements that interfere with scriptural child care because those companies concentrate on their business—not biblical parenting.

On that account, opening seminars for biblical parenting is helpful and attractive for young Korean parents. As Tapacross analyzes, Millennial generations in Korea, with a high educational level, search both online and offline to acquire

¹⁶Jana Magruder, *Nothing Less: Engaging Kids in a Lifetime of Faith* (Nashville: LifeWay, 2017), 12–14, 22–25.

¹⁷Tapacross, *Millennial Generation of Big Data* (Seoul: Book Today, 2017). This book contends that Korean Millennials are familiar with sharing their parenting experiences through social network services, so they are making a new culture that moves Korean society. For more information about young Korean parents' second nature of consuming information about parenting via the Internet, see example websites: Joohyun Choi, 최주현, “여성 추부 전문지 1위 키즈맘, 통합 육아 사이트로 리뉴얼 오픈” [The Best Professional Magazine for Woman, Kidzmom, Renewaled, and Open to the Integrated Childcare Website], Kizmom News, July 19, 2016, accessed September 11, 2018, <https://kizmom.hankyung.com/news/view.html?aid=2016071582580>; Mom & Enfant, 맘앤앙팡, “임신부가 꼭 알아두어야 할 웹사이트 50” [50 websites that pregnant must know], July 2010, accessed September 11, 2018, <http://enfant.designhouse.co.kr/magazine/type2view.php?num=52540>.

information for their children's education.¹⁸ This phenomenon provides churches not only with an opportunity to contact additional young people through the child-education theme, but an impetus to create a family ministry culture, as well. Furthermore, parents participating in this seminar can work as early adopters of family ministry. In short, conducting seminars for families is a window for satisfying the needs of young parents, leading a culture through practical knowledge, and creating co-workers of family ministry ministries.¹⁹

Seminars play a role only as ignitions, though. Churches require a new rhythm of life for family discipleship—not just various lectures. This is the reason for the non-existence of family ministry in Korea, even if numerous Korean churches now hold varied parenting or marriage seminars.²⁰ Family seminars are helpful for making a healthy family, but it is different from making disciples in the home. Moreover, seminars are inconsistent due to the fact that parents do not listen to lectures after solving problems. Hence, Timothy Paul Jones emphasizes “habits of family discipleship” that create a culture to “respond to the gospel together,” instead of programmatic approaches.²¹ As a result, seminars for families are lubricants for family ministry. They are beneficial for leading parents to family ministry, but habits of continuous life-based training must support them.

¹⁸Tapacross, *Millennial Generation of Big Data*, 151–53.

¹⁹Family Church Midtown in West Palm Beach, Florida, and Southeast Christian Church in Louisville, Kentucky, hold various lectures and events with respect to family life. These churches have conducted seminars for families on a regular basis; but, from the church members' viewpoint, these lectures and events are irregular. The reason is that church members participate in these programs for their timely needs, rather than for their constant development. For more information, see these websites: “Events Archive,” Family Church, accessed September 12, 2018, <https://gofamilychurch.org/events/>; “Family,” Southeast Christian Church, accessed September 12, 2018, <https://www.southeastchristian.org/connect/family/>.

²⁰Numerous Korean churches that are interested in families are holding seminars about marriage, child education, and parenting. In addition, regular training programs for parents—such as marriage school, father's school, mother's school, and Mother Wise—are familiar in Korean churches.

²¹Jones, *Family Ministry Field Guide*, 173–78.

Screening movies about the real life of parents and child. A Korean proverb states, “Watching one time is better than hearing one hundred times.” This proverb reminds one of the need for parents and children to perceive each other’s lives to create an intuitive understanding of one another. Fortunately, by employing advanced imaging equipment, the church can today record and show each other’s lives. Seeing the actual life of one’s own family, rather than others’ stories, amplifies the love for families.

Practically, individuals can create videos and photographs through the smartphone for each family member with his or her consent. Furthermore, communicating with parents through videos or images is not difficult for young people, who are familiar with the social network services culture. Now is the time for establishing a pastoral strategy to improve family intimacy by implementing new means of communication.

Making a day for family talk (intergenerational worship). In recent years, many Korean churches have emphasized intergenerational worship with the principle of biblical faith training.²² This trend shows God’s plan to proclaim the gospel through the home. In practical ministry, however, implementing intergenerational ministry has caused conflicts, even though the church has been revitalized by that worship.²³ Among the churches that have adopted the integrated worship service, some members leave the

²²Many Korean churches are adopting, or increasing, the number of intergenerational worship services, which is the overall trend in Korean churches. As a practical example, eight of the nine Korean churches mentioned in the fourth chapter conduct periodic intergenerational worship services. These articles additionally announce the increase of intergenerational worship in Korean churches: Jaeyoung Jung, Hyungkwon Jung, and Miyoung Lee, 정재영, 정형권, 이미영, “세대통합목회, 한국교회 미래 달려있다 (3)” [The future of the Korean church relies on the generation integrated ministry (3)], *Kidok Ilbo*, October 22, 2013, accessed September 12, 2018, <http://www.kidok.com/news/articleView.html?idxno=82768>; Hyuck-Ryul Kwon, 권혁렬, “세대통합예배, 부모와 자녀 모두 신앙에 큰 도움” [Generation integrated worship greatly helps both parents and children in faith], *Nocut News*, August 23, 2017, accessed September 12, 2018, <http://www.nocutnews.co.kr/news/4835186>.

²³Miyoung Lee, 이미영, “세대통합목회, 한국교회 미래 달려있다” (1) [The future of the Korean church relies on the generation integrated ministry (1)], *Kidok Ilbo*, October 7, 2013, accessed September 12, 2018, <http://www.kidok.com/news/articleView.html?idxno=82514>.

church due to its systems and cultures that differ from those of existing churches. In addition, some children whose parents do not attend the church are alienated. Moreover, in Korean society facing the crisis of the family and the conflicts of the generational gap, integrated worship may be a stumbling block for new members, as Brandon Shields claims.²⁴ Intergenerational ministry is a necessary program, yet it contains conflicts.

According to family ministry theory, physical integration in worship is just an event for forming a culture—not the necessary condition for family ministry. In other words, regular intergenerational worship does not guarantee family discipleship training. The goal of intergenerational worship is creating an opportunity for family talk—not a physical companion. Thus, Jones proposes three family ministry models—family-based, family-equipped, and family-integrated—and explains that the core of family ministry is not following the physical system of family ministry, but establishing a culture to equip parents to train their own children in the home.²⁵

For this reason, intergenerational worship is a one-off, or an irregular, family ministry program. Running intergenerational worship depends on the church leaders' decision according to church circumstances. The important aspect is opening up a pathway for each family to be united in God by worshiping together. Therefore, the purpose of intergenerational worship is initiating Faith talks—not having children participate in worship.

Periodic Programs

One-off programs by both the family and church are ignitions of family ministry because creating a culture requires long-term repetition and reinforcement. Consequently, periodic and family-driven programs aim for the persistence of

²⁴Brandon Shields, “Response to Paul Renfro: Family-Integrated Ministry,” in *Perspectives on Family Ministry: 3 Views*, ed. Timothy Paul Jones (Nashville: B&H Academic, 2009), 81–84.

²⁵Jones, *Family Ministry Field Guide*, 130–35.

habituation. For the same goal, the church offers periodic and church-driven programs, too. Forming a rhythm of life for a person’s Christlikeness is the sole goal of these programs by the family and church.

Table 6. A process of Christian formation by the family ministry

	What you have learned			What you have firmly believed	
Steps	Discovering	Interpreting	Internalizing	Familiarizing	Convicting
Fields	Home and church	Home and church	Individual inner side	Home and church	Life and ministry
Ways	Bible reading, hearing, recitation, or talks	Textual and inter-personal practices	Intra-personal practices	Daily life and ministry practices	Devotional life and ministry that represent the gospel
Goals	Finding insights from the teachings of the Bible or own life	Experiencing what discovered knowledge means to oneself	Motivating oneself to join in daily practices by self-awareness	Building a person’s maturity in ethical and spiritual dimensions	Christlikeness
The rhythm of family life	(1) Faith talks, Faith walks (2) Bible recitation family worship (3) Reading Scripture with family (4) Family quiet time		(5) Family journaling offline or online	(6) Celebrating the nine fruits	(7) Becoming missional families
The support of the church	(1) Parents’ training (2) Sunday worship (3) Suggesting monthly theme			(4) Celebrating the Faith process	(5) Providing chances to serve (6) Supporting small groups (7) Conducting missional works (8) Family-related “parish system”

Table 6 illustrates the correlation between Timothy’s spiritual development, which is

described in Chapter 3, and family life rhythms with church support. Of course, separating a person's spiritual formation into a few steps is impossible due to each individual's uniqueness. Nevertheless, in real ministries, ministers need a map to guide each person's spiritual journey, and parents would like to have guidance to understand and support their child's spiritual development, as well.²⁶

The family and church partnership is critical in discipleship because Timothy was trained by the cooperation of parents and ministers as mentioned in the third chapter. Hence, the family minister's role is creating a process that allows each home and the church to cooperate through those periodic programs. This means that the minister must present a contextualized model according to the situation of each church and each family, instead of implementing all ministry programs.

Periodic and Family-Driven Programs

Family ministry demands each family's transformation in the pattern of family living—not an improvement in family relationship due to a one-off event. Thus, parents who want to pass down their faith in Jesus at home must set a rhythm of life by periodic and family-driven programs. From daily life to missional living, families need a paradigm shift for family discipleship. Children learn through life, not words of their parents.

Faith talks and Faith walks. The ultimate family ministry goal is living together with family members as Christ's disciples. To achieve this objective, Jones suggests weekly "Faith talks" and momentary "Faith walks" as practical methods.²⁷

²⁶Jones, *Family Ministry Field Guide*, 164. Jones writes that "the precise processes of growth in faith can be very different from one child to another. . . . [But] the central aim of a faith process is for parents to be able to answer one simple question regarding each of their children: What needs to happen next in this child's spiritual growth?"

²⁷Jones, *Family Ministry Field Guide*, 151–62. According to interviews with Matt McCauley and Jay Strother, the Village Church in Flower Mount, Texas, calls them "Family Discipleship Time" and "Family Discipleship Moments," while Station Hill Baptist Church in Nashville, Tennessee, calls them "Faith talk or Table talk" and "God Moments." Their names are different, although they share similar philosophy and methods.

These two tools focus on creating a rhythm of life, instead of programs. Sharing God’s Word weekly with Faith talks and making spiritual memories through the instant Faith walks are the basic ways to connect parents with their children.

The first practice, Faith talks,²⁸ is traditionally called family worship in Korea. Once a week, sharing God’s Word with parents and children is essential to building a family’s spiritual heritage. But the difference in Faith talks from Korean family worship is its intention because the end of Faith talks is for family members to “go together”—“be,” “think,” and “listen” together,²⁹ instead of teaching biblical knowledge or providing children with life admonition.³⁰ In other words, the purpose of Faith talks is going and serving together to obey what they learn from the Scriptures, while the Korean-style family worship teaches the Bible for worshiping the Lord at home.

For that action-oriented nature, Faith talks emphasize parents’ modeling and missional life.³¹ Haynes comments, “Let your kids see the work of Christ in *your life* and

²⁸Jones defines Faith talks as “designated time, at least once per week, for the household to gather for prayer and to study a biblical truth together. This household gathering may include not only parents and children but also other individuals who have been invited to share this time with the family.” See Jones, *Family Ministry Field Guide*, 154. Additionally, Brian Haynes describes the concept as, “A Faith Talk is a time set aside each week for families to gather around the Bible, its application to life, and the worship of Jesus. Faith Talk is the formal way that parents can teach the biblical truths necessary for our children to understand and apply as they progress along the legacy path,” in Brian Haynes, *The Legacy Path: Discover Intentional Spiritual Parenting* (Nashville: Randall House, 2011), 899-901, Kindle.

²⁹Jones, *Family Ministry Field Guide*, 158–60.

³⁰Changwon Seo, 서창원, “개혁교회와 가정예배의 중요성” [The reformed church and the importance of family worship], in 개혁교회 목회와 가정사역 [Ministry in the Reformed Church and Family Ministry], edited by 한국개혁주의 설교연구원 [Korea Institute for Researching Reformed Preaching] (Seoul: The Banner of Truth Korea, 2018), 124–30. The author suggests admonition and reproof as contents of godly talk in family worship. He writes, “가정에서 식구들 사이에 나누는 영적인 대화는 믿음의 진보를 위한 필수적인 것이다. 특별히 가족 구성원들의 영적인 상태와 문제가 진단되고 처방되는 효과를 나타낸다. 자녀들이 겪고 있는 죄 문제를 비롯하여 위로와 소망을 심어주는 일들을 통해서 책망과 치유와 회복을 경험할 수 있는 교회의 기능이 가정에서 활발하게 발생하게 되는 것이다.” “Spiritual dialogue among family members at home is essential for the advancement of faith. In particular, it shows the spiritual condition and problems of family members being diagnosed and prescribed. The function of the church that can experience reproof, healing, and restoration is actively generated in the home through the problems of sin and the things of comfort and hope” (125-26). In practice, if a parent rebukes a child’s sinful action, though, it easily becomes a nagging that builds a wall between parents and children.

³¹Jones, *Family Ministry Field Guide*, 159–60. Jones maintains that Faith talks should turn expecting into equipping, so he places “Go Together: Faith Walk” as the last step in his example guide for the Faith talk.

tell them *your story*.”³² Without parents’ godly life, this modeling is impossible and, without Faith talks, children cannot witness their parents’ faith life. Hence, Faith talks constitute the foundation of a child’s desire for Christlikeness because the communal obedience of the family, which happens in every moment and place of life, provides children with an “incubator of desire for the kingdom,” according to James K. A. Smith.³³ Moreover, Kenda Creasy Dean notes, “What awakens faith is desire, not information, and what awakens desire is a person—and specifically, a person who accepts us unconditionally, as God accepts us.”³⁴ For this reason, holding Faith talks regularly is the first way for parents to awaken children’s desire for the life of a disciple.³⁵

Jones explains that the second practice, Faith walks, is “a discussion in the course of daily life that turns a child’s attention toward the presence of the gospel and the providence of God in every part of life.”³⁶ This process happens during unintentional moments of life, so Haynes describes the concept as “how to capture God moments,” which is “a moment ordained by God, designed for parents to speak truth to their children in the midst of normal life situations.”³⁷ In other words, Faith walks occur for parents when discovery and interpretation of a moment of life take place that ignite a topic about the Lord.

Discerning and interpreting God’s voice by question is the natural and spontaneous tool for learning in traditional Jewish education.³⁸ Holzer and Kent stress,

³²Haynes, *The Legacy Path*, 998, Kindle. Emphasis added.

³³James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation*, Cultural Liturgies, vol 1. (Grand Rapids: Baker Academic, 2009), 212.

³⁴Kenda Creasy Dean, *Almost Christian: What the Faith of Our Teenagers Is Telling the American Church* (New York: Oxford University Press, 2010), 119.

³⁵Haynes, *The Legacy Path*, 909, Kindle. Moreover, Haynes writes, “Ignite a spiritual fire in your home by honoring Christ formally once per week by leading a family worship time.”

³⁶Jones, *Family Ministry Field Guide*, 162.

³⁷Haynes, *The Legacy Path*, 1053, Kindle.

³⁸Elie Holzer and Orit Kent, *A Philosophy of Havruta: Understanding and Teaching the Art of*

though, that Jewish teachers aid students “to discern the *questionability* of the text, not merely teaching questioning as a technique.”³⁹ As a result, Faith walks do not require a skill. Rather, they need the participation of parents to discern the Lord’s existence through children’s spontaneous questions and specific moments of life that God permits.

In actual life, Faith walk moments and topics are varied. An unexpected and fantastic question can enlighten a child with respect to the Lord. Thus, Jones affirms, “You can’t plan or program faith walks; they are spontaneous by their very nature.”⁴⁰ Michelle Anthony writes, as well,

The *Shema* says learning to know God happens best in the natural flow of life. This means that teaching our children who God is does not happen only in the environment of storytelling, when we sit them down and say, “Now I will tell you the great mysteries of God.” We need to do that, but the natural flow of their lives offers the most fertile soil for knowing God personally. Every single opportunity, every single hour that we are given in a day, is an opportunity for our children to discover who God is.⁴¹

According to Matt McCauley, however, Faith walks have two subjects for teaching and communicating: “attributes of God,” to know God, and “godly character,” to grow in godliness.⁴² Faith walks mean discerning the Lord in real life and interpreting His works by communication. They are a natural part of a family’s spiritual life—not specialized parenting skills.

Bible recitation family worship. Woonhak Yo, the founder of Kyu Jang

Text Study in Pairs (Boston: Academic Studies Press, 2014), 91.

³⁹Holzer and Kent, *A Philosophy of Havruta*, 94. In recent years, some Koreans have stressed how to ask an open question for Jewish learning, but it is an erroneous approach. Holzer and Kent state, “In fact, asking open questions is more difficult than answering them. Gadamer warns us that asking questions is not actually a method of knowing. For him, questioning consists in remaining open during reading so that questions can occur. We, however, as instructors, believe that students can become aware of and develop their ability to ask open questions, but we also keep in mind that our challenge lies in helping students learn to discern the *questionability* of the text, not merely teaching questioning as a technique.”

⁴⁰Jones, *Family Ministry Field Guide*, 162.

⁴¹Anthony, *Spiritual Parenting*, 193.

⁴²The Village Church, “Family Discipleship,” 21.

publishing company and 303 Vision Foundation,⁴³ has trained more than 9,500 Korean parents to raise up their children with Bible recitation for about twenty years.⁴⁴ He contends that the way of living in accordance with God's Word is living with Bible recitation.⁴⁵ In particular, Yo proposes "Bible Recitation Family Worship," during which they daily recite Scriptures together at home with joy, as a new paradigm of family worship. He attests,

We must restore the family worship with a joyful heart every day [through Bible Recitation Family Worship]. That is an extremely biblical and easy way. Unlike worship in the church, you can replace sermons that are unfolding and explaining the Word [to Bible reading or Bible recitation]. . . . In family worship, instead of the sermon, the whole family can read together in a heartfelt way. Yet reciting the words that the family members have usually recited is the better way. If you recite a new verse with already memorized verses, the barriers between parents and child will be broken, for the conversation between the parents and the child becomes natural through explaining a difficult word and sharing own application point with others.⁴⁶

Yo empirically suggests the effectiveness of Bible Recitation Family Worship. Numerous Korean parents trained through Yo testify that their children receive Jesus as the Savior,

⁴³The meaning of the number 303 is three times a generation period, or three times thirty. Yo postulates that a generation constitutes thirty years. Consequently, if a Christian heritage that nurtures children by Bible recitation is passed down in family culture to the next three generations, or about ninety years, it will create a new culture in a society. He has dreamed about it from four decades ago; thus, he founded the 303 Vision Foundation and has taught the vision to many Korean parents. For more information about 303 Vision, see http://kyujang.com/?GO=kyujang_amsong and <http://www.godpeople.com/?GO=303>. Also, <https://ko-kr.facebook.com/303vision>.

⁴⁴Woonhak Yo, instant message to author, September 12, 2018.

⁴⁵Woonhak Yo, *여운학, 말씀암송 자녀교육: 성경을 가르치기 전에 먹이라* [Bible Recitation and Education of Own Children: Feed the Bible before teach it], (Seoul: Kyu Jang, 2009), 40–47. He presents three stages for the way to realize God's Word in real life: (1) Bible recitation, (2) meditation on the recited Words, and (3) applying and practicing the meditation from the recited Words. In addition, he proposes four Bible meditation stages: (1) possessing new insight about the memorized Verses, (2) experiencing the Words variously according to the situation, (3) having enlightenments from connecting the memorized Verses, and (4) obeying the memorized Words by the ruling of the Holy Spirit.

⁴⁶Yo, *Bible Recitation*, 154. Originally written as, "날마다 즐거운 마음으로 경건히 드리는 가정예배를 살려야 합니다. 지극히 성경적이면서 쉬운 길이 있습니다. 교회에서 드리는 예배와 달리 말씀을 풀어 설명하는 설교를 없애면 됩니다. . . . 가정예배에서는 설교 대신, 온 가족이 말씀을 사모하는 마음으로 함께 읽으면 될 것입니다. 더 바람직한 길을 평소 애송했던 말씀을 함께 암송하는 것입니다. 새로운 말씀과 이미 암송한 말씀을 반복하여 훈련시키면서 어려운 말씀의 뜻을 풀어주고, 적용점을 나누는 가운데 부모와 자녀간 대화가 자연스럽게 이루어지면 부자 간의 장벽이 아예 생기지도 않을 것이며, 가족 사랑도 주님 안에서 돈독해질 것입니다."

live a faithful life, and change their personality through Bible recitation.⁴⁷

Bible Recitation Family Worship involves happily memorizing God’s Word every day with family members together, instead of reciting many verses. The Bible Recitation Family Worship core is warmth and a child-centered atmosphere. Yo believes that parents should encourage their children to actively participate in worship and reply to questions with comment and honesty, and let them lead worship if they wish.⁴⁸ In that environment, Yo recommends six steps of worship order: (1) singing together, (2) worship-leader prayer, (3) reciting the Word together, (4) sharing insights, (5) prayer for each other, and (6) blessing.⁴⁹ These steps are simple, but active, because all family members take part in all worship aspects. Many of Korea’s 303 Vision families are yet experiencing changes in their parents and children’s lives through this worship type.

In addition, Yo suggests the child-led, character-training method of “Hagi-Hasul” as a supportive methodology for 303 Vision:

As the first teaching of the Westminster Shorter Catechism asserts that “Man’s chief end is to glorify God and enjoy Him forever,” so parents train their children to glorify and enjoy God in their own conscience. “Hagi-Hasul” aims to train children to evaluate their own behaviors on the basis of the Word of God he or she has memorized with parents for putting a sticker on a paper of “Hagi” or “Hasul” according to their own evaluation to develop their personality by themselves.⁵⁰

This child-led training forms children’s worldview on the basis of God.⁵¹ Parents do not specify where to attach stickers for their children, so they do not force children. But they

⁴⁷Yo, *Bible Recitation*, 168–93. This chapter introduces many stories about the change of family life by Bible Recitation Family Worship. Additionally, other books by him testify to empirical stories from 303 Vision families. For more information, see Woonhak Yo, *자녀 사랑은 말씀 암송이다: 303 비전 엄마들에게 보내는 여운학 장로의 성경암송 이야기* [Loving Children Is Bible Recitation: An elder Woonhak Yo's story about Bible recitation presented to 303 vision moms], (Seoul: Kyu Jang, 2011). *말씀암송의 복을 누리자* [Have Privileges the Blessing of Bible Recitation], (Seoul: Kyu Jang, 2013). *말씀을 사랑하는 자녀 키우기* [Raising up Children who Love the Word], (Seoul: Kyu Jang, 2017).

⁴⁸Yo, *Bible Recitation*, 163-64.

⁴⁹Yo, *Bible Recitation*, 165.

⁵⁰Woonhak Yo, instant message to author, September 15, 2018.

⁵¹Appendix 3 shows what is the “Hagi-Hasul.”

can build a love-affair relationship with a child by praising or encouraging children's own evaluations. Yo has been offering realistic methodologies of family worship and child-led training, along with Bible Recitation theory, through his twenty years of 303 Vision ministry. His empirical knowledge and works are valuable for Korean family ministry.

Reading Scripture with family. Although the world is changing, Scripture is the stable source of Christianity. Timothy Paul Jones and Michael S. Wilder maintain the reason as “Christian faith requires both personal allegiance to Jesus and devotion to the truth about Jesus—as revealed through the Holy Spirit and recorded in Holy Scriptures.”⁵² LifeWay, which surveyed two thousand Protestant adults from September 22 to October 5, 2016, practically proposes the statistic that regular Bible reading is the most influential factor on a person's spiritual growth.⁵³ Reading the Scriptures with children is just as important as demonstrating an example of faith to them.

Therefore, Jana Magruder recommends both the church's simple process for discipleship, which includes reading the Bible, and the family's plan for Scripture reading to make a rhythm of family life.⁵⁴ In other words, encouraging parents to read the Bible at home with family through simplifying ministry may be a more effective method of discipleship training. On the one hand, families can implement the “H.E.A.R. method,” suggested by Robby Gallaty, to read the Scriptures with their children.⁵⁵ On the other

⁵²Timothy Paul Jones and Michael S. Wilder, “Faith Development and Christian Formation,” in *Christian Formation: Integrating Theology and Human Development*, ed. James R. Estep and Jonathan H. Kim (Nashville: B&H Academic, 2010), 197.

⁵³Magruder, *Nothing Less*, 9, 48–49.

⁵⁴Magruder, *Nothing Less*, 56, 69–73.

⁵⁵Robby Gallaty is the senior pastor of Long Hollow Baptist Church in Hendersonville, Tennessee. See Robby Gallaty and Kandi Gallaty, *Foundations for Kids: A 260-Day Bible Reading Plan for Kids* (Nashville: LifeWay, 2016), 4–5. Gallaty elucidates that “the acronym H.E.A.R. stands for Highlight, Explain, Apply, and Respond. Each of these four steps contributes to creating an atmosphere to hear God speak. After settling on a reading plan and establishing a time for studying God's Word, you will be ready to H.E.A.R. from God.”

hand, though, they may “read through books of the Bible [chapter by chapter] together” as Donald S. Whitney proposes.⁵⁶ The “Public Reading of Scriptures with Drama Bible” is additionally helpful to Korean families. As Aeran Moon asserts, reading the Scriptures together—while listening to the drama Bible—is a scriptural, yet practical way for the family to experience the Bible vividly.⁵⁷ Regardless of the selected method, however, the most vital aspect is that each family regularly reads Scripture.

Spending family quiet time. Family quiet time is a way to conduct both Bible reading and family worship without an extra burden because personal quiet time is already familiar to Korean church members. Its sole difference from private quiet time is sharing with family members thoughts pertaining to the passage. The sharing of private feelings between parents and children is difficult because of Korea’s Confucian tradition. This sharing serves as a chance for children’s Christian formation, though, if parents can respect their children’s thoughts with warmth.⁵⁸

The Jewish-learning philosophy furnishes insight regarding ways to share individuals’ biblical ideas with others during family quiet time. Holzer and Kent write, “Havruta partners have the responsibility to ‘make the text speak,’ i. e., to generate together the best possible interpretations through which the text’s ideas may be expressed.”⁵⁹ Both havruta learners are co-workers, who deepen others to experience God’s Word because “both partners work together to construct compelling textual

⁵⁶Donald S. Whitney, *Family Worship* (Wheaton, IL: Crossway, 2016), 44.

⁵⁷Grace and Mercy Foundation, *커뮤니티 성경읽기 가이드북 [A Guidebook for Public Reading of Scripture with Drama Bible]* (Seoul: Grace and Mercy Foundation, 2017), 12–15. The Grace and Mercy foundation had recorded the entire Bible with more than a hundred performers and voice actors, and produced eighty-five hours of the Drama Bible to be heard. For more information, see the webpage: “G&M Foundation Korea,” Grace and Mercy, accessed September 14, 2018, <http://en.gnmkorea.org/>.

⁵⁸Vern L. Bengtson, Norella M. Putney, and Susan C. Harris, *Families and Faith: How Religion Is Passed Down across Generations* (New York: Oxford University Press, 2013), 98.

⁵⁹Holzer and Kent, *A Philosophy of Havruta*, 37.

interpretations, sometimes disagreeing about which is more convincing.”⁶⁰ The parent-child relationship is better than any other relationship in the current individualistic culture to develop each other by sharing their thoughts to have the biggest mutual responsibility. Family quiet time, with respectful dialogue between parents and child, is a significant Christian-formation prerequisite in postmodern culture.

Family journaling offline or online. Whitney defines a Christian’s journal as “a place to document the works and ways of God in [his or her] life.”⁶¹ From the same perspective, a family journal is a record of the father’s sovereignty over the family. Consequently, documenting family members’ life together is the work of creating a spiritual legacy with family memories.⁶² Fully developed recording and writing technologies today assist in building a family’s heritage easily and effectively.

Offline journaling requires a note, pencil, and shared place for displaying the journal. Online journaling needs a device that makes an Internet connection possible for posting videos, pictures, and texts. Specifically, some social network service (SNS) companies, like Facebook, Naver Band, or Kakao Talk,⁶³ offer a function to establish a secret group, so a family can create a secret room on that SNS for family journaling. Yet, both offline and online journaling possess strengths and weaknesses. Hence, each family can choose what its members prefer.

Many styles are available for composing a family journal.⁶⁴ However, writing

⁶⁰Holzer and Kent, *A Philosophy of Havruta*, 49.

⁶¹Whitney, *Spiritual Disciplines for the Christian Life*, 249.

⁶²Whitney, *Spiritual Disciplines for the Christian Life*, 258–60. According to him, “Journaling is an effective way of teaching the things of God to our children and grandchildren, and of transmitting our faith into the future (compare Deuteronomy 6:4-7; 2 Timothy 1:5). There could be an unimaginable future spiritual impact in something we write today” (258).

⁶³Naver Band and Kakao Talk are familiar to Koreans. Not solely young Koreans—but those who are older than fifty years of age, as well—use them as social communication tools, such as Alumni association or Hobby Group Meetings.

⁶⁴Whitney, *Spiritual Disciplines for the Christian Life*, 266–69.

each household's prayer "through a passage of Scripture," which Donald S. Whitney proposes in *Praying the Bible*,⁶⁵ is an effective way to write a family journal. Whitney himself holds that journaling is an aid "in remembering the Lord's Works" and "in creating and preserving a spiritual heritage."⁶⁶ Rather than recording everyday routine without any form, recording every family member's prayer in accordance with a passage from God's Word encourages a family to grow together in Christ.

Celebrating the nine fruits. Christian parents' praises or disciplines of a child's behavior should be based on the Bible, instead of secular standards. "The fruit of the Spirit," in Galatians 5:22-23, "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, [and] self-control," assist in directing a child's attitudes toward life. The appearance of these nine fruits in children's personality is a manner of proving to them the Holy Spirit's work.

For this reason, celebrating children when the fruits of the Spirit appear affects a child's Christian formation. Teaching that the Spirit is working in a child's heart is better parenting than is claiming that a child's good actions are based on his or her personal growth. The Holy Spirit's nine fruits can be set as a criterion for evaluating the "Hagi-Hasul," or a family can create a new form that marks the appearance of the nine fruits. The important fact, though, is children's regular recognition in the home the truth that the Holy Spirit still resides in their hearts.

Becoming missional families. In Genesis 1:27-28, the Creator formed male and female, the very primitive family, and commanded them to multiply and dominate the world. This commandment of the Lord is still valid. Therefore, Christian parents' mandate is restoring the family's original design from the reality of the fallen world for

⁶⁵Donald S. Whitney, *Praying the Bible* (Wheaton, IL: Crossway, 2015).

⁶⁶Whitney, *Spiritual Disciplines for the Christian Life*, 257–60.

God’s kingdom—not for the family. Thus, according to David Schrock, “The key to a family that glorifies God is not getting God’s help to prioritize your family; the key is living out your life in the family of God.”⁶⁷ The family ministry priority is expanding the gospel through families, as Jones states, “Because the home is not the final goal, family ministry remains incomplete until it results in the proclamation of the gospel beyond our families.”⁶⁸

Hence, families require familial training and fields to familiarize missional life. A short-term mission plays a role as a formative-education opportunity especially for familial training. Shane W. Parker maintains, “If wisdom is granted by God, the [short-term mission] participant may develop greater gospel understanding of himself, his family, the church, the lost, the world, and how each of these points to the immeasurable worth and glory of God.”⁶⁹ Consequently, participating in a church’s missional activities on a family basis is an effective way of creating missional families.

Yet, a family’s missional experiences through short-term mission or similar works must be repeated in daily life through voluntary serving. Families must proclaim the gospel through life with their neighbors, as well as caring for the underprivileged in the Bible like orphans and widows. As Ben F. Freudenburg and Rick Lawrence propose, “The church shapes the homes, and the homes impact the people who live in the community” as “faithful representatives of Jesus”⁷⁰ because Christ called all Christians as disciples. In other words, Christian families’ responsibility is developing the habit of

⁶⁷David Schrock, “Perspectives on Christ-Centered Family Discipleship,” *Journal of Discipleship and Family Ministry: Family-Based Youth Ministry 20 Years Later* 4, no. 2 (2014): 114.

⁶⁸Jones, *Family Ministry Field Guide*, 144.

⁶⁹Shane W. Parker, “The Function of Short-Term Mission Experiences in Christian Formation,” *Journal of Discipleship and Family Ministry: Family-Based Youth Ministry 20 Years Later* 4 no. 2 (2014): 68.

⁷⁰Ben F. Freudenburg and Rick Lawrence, *The Family-Friendly Church* (Loveland, CO: Vital Ministry, 1998), 110.

manifesting God's love to neighbors through missional living. Missional family life is family ministry's ultimate goal.

Periodic and Church-Driven Programs

Family ministers' role is preparing parents to make a rhythm of family discipleship with love and rule for themselves and their children. Parents are the most powerful influencers of a child's Christian formation, so ministers must encourage fathers and mothers to "look for more ways to interact with their kids than just sharing space in a room while connected to one or more rectangles."⁷¹ From parents' training to the family-related "parish system," ministers need a paradigm shift from church-driven and age-segregated discipleship to the organic family discipleship process.

Parents' training. Seminars to attract parents' interest are one-off programs, but continuous and need-sensitive parent education is required for enhancing family ministry. In particular, parents' participation in the curriculum-development process is critical because connecting biblical parenting with family discipleship requires two-way interactions. This is due to the fact that family ministers must continue to examine ways parents have applied what they have learned at home and how the results of their application have affected their discipleship. The sixth chapter will describe concrete preparation steps and an example for developing a parental training curriculum.

Sunday worship. Sunday worship is the most fundamental, but effective, place to present a topic for families' spiritual conversation. Family members' discussion about what they learn in worship is quite possible, even if they hear different stories. The reason spiritual dialogue does not occur in contemporary families is not because of listening to other stories, but due to brokenness of the spiritual relationships between

⁷¹Ron Hunter Jr., *The DNA of D6: Building Blocks of Generational Discipleship* (Nashville: Randal House, 2015), 246, Kindle.

parents and child. This generational gap in the body of Christ, the church, stems from both ministers and parents' mind-set of "age appropriateness."⁷² Families now have lost the opportunity to share their spiritual experiences because of the emphasis on convenience, effectiveness, and appropriateness.

Various kinds of intergenerational worship have been appearing in Korean churches in recent years. That integration is lacking, though, if a church is satisfied with worshiping in a place. As Gary A. Parrett and S. Steve Kang contend, ministers need to restore "rituals that can engage our children very meaningfully" and "choose our rituals carefully, invite our children to experience these rituals with [adults], and be sure that the rituals are as meaningful for our children as possible."⁷³ For instance, baptism and the sacraments are the most effective rituals to experience with children. Standing up when hearing God's Word and reading Scripture passages together are impressive, as well. Children experiencing the Lord's existence and holiness through biblical ritual is better than parents and children gathering in one place.

Suggesting monthly theme through KidStuf or Kidway. Matching Sunday-sermon passages, however, helps families discuss what they learn through Sunday worship. For example, all eleven church locations of the Family Church Association in the Florida area coordinate their Sunday-sermon passages and main points.⁷⁴ Furthermore, Long Hollow Baptist Church matches the adult-sermon passage to the children's worship theme.⁷⁵ The Se-Dae-Ro Church in Jamsil, Seoul, Korea,

⁷²Gary A. Parrett and S. Steve Kang, *Teaching the Faith, Forming the Faithful: A Biblical Vision for Education in the Church* (Downers Grove, IL: IVP Academic, 2009), 309.

⁷³Parrett and Kang, *Teaching the Faith, Forming the Faithful*, 330.

⁷⁴George Estornell and Kimberly Wells, interview by author, West Palm Beach, Florida, March 31, 2018.

⁷⁵Kelly Ablaza, interview by author, Nashville, Tennessee, August 26, 2018.

synchronizes its Sunday-sermon texts, too.⁷⁶ These churches focus on maximizing the effectiveness of the family experience and communication for family discipleship.

Yet, some churches—the Village Church in Flower Mount, Texas; North Point Community Church in Alpharetta, Georgia; Willow Creek Community Church in South Barrington, Illinois; and Southeast Christian Church in Louisville, Kentucky—do not match their adult and child passages.⁷⁷ Of course, these churches value family discipleship, but they believe that matching the passages of adults and children is not a prerequisite. Rather, these churches argue that educating children with age-appropriate subject matter and preaching about adult topics do not block the spiritual interaction between parents and their children.

In the Korean ministry context, matching the schedule of adult sermons in a Sunday school curriculum is difficult, and vice versa. Specifically, the Korean church culture, which weighs on adult sermons better than Sunday school preaching, makes it hard for senior pastors to limit adult-sermon subjects to certain themes. In this circumstance, proposing a monthly theme through an effective event is an alternative. North Point Community Church’s KidStuf and Southeast Christian Church’s Kidway are cases in point.⁷⁸ Parents and children attend such events together to view, hear, and experience stories regarding a single topic. This “monthly, forty-five-minute, fun, digital interactive experience designed for families”⁷⁹ opens the family-communication pathway.

In practical ministry, coordinating the sermon passages or theme may—or may

⁷⁶Seung-Hun Yang, interview by author, Seoul, Korea, March 12, 2018.

⁷⁷Matt McCauley, interview by author, Flower Mount, Texas, August 9, 2018; Heather Jordan, Lauren Warner, and Maria Griffing, interview by author, Alpharetta, Georgia, September 10, 2018; Bryan Cheney, interview by author, South Barrington, Illinois, July 29, 2018; and Bryan Elliott, interview by author, Louisville, Kentucky, July 31, 2018.

⁷⁸North Point Community Church has conducted “KidStuf,” which is a family event to present a monthly theme, for thirteen years. Southeast Christian Church began “Kidway” in September 2018, under the influence of the North Church.

⁷⁹“Children,” North Point Community Church, accessed September 17, 2018, <http://northpoint.org/children/>.

not—be necessary according to each church’s context. Conducting a family-interactive event is helpful in making a family ministry movement, but the significant aspect is constantly presenting a culture and theme that can initiate and maintain spiritual conversation in the home.

Celebration of Faith process (Milestones). Ministry object is a person. Therefore, ministry philosophy and methodology must be developed according to a person’s nature and growth path.⁸⁰ Just as each individual’s unique learning style influences the way of teaching,⁸¹ the special process of a person’s Christian formation also influences the way of ministry.⁸² Thus, family ministers should “provide parents with materials and training to guide their child toward a specific set of Christ-centered perspectives and practices for that stage of life.”⁸³

Congratulating children’s development together is a way for the church to accompany an individual’s spiritual journey. Brian Haynes proposes “legacy milestones,” which “serve as markers of progression in the spiritual formation journey,” and explains, “When a milestone is reached, growth is celebrated as praise for how God is working in the person and as motivation to continue walking the path.”⁸⁴ LaGrange Baptist Church

⁸⁰Jones, *Family Ministry Field Guide*, 164. Jones describes, “The precise processes of growth in faith can be very different from one child to another. This has as much to do with children’s differing patterns of social and intellectual development as with their spiritual formation. Even for the best parents, it is difficult to address each child’s individual spiritual challenges in a weekly faith talk. That’s why family-equipping ministries partner with parents to develop specific faith processes for each child.”

⁸¹Marlene D. LeFever, *Learning Styles: Reaching Everyone God Gave You to Teach* (Colorado Springs, CO: David C. Cook, 1995), 17–21. LeFever proposes four learning styles—imaginative, analytic, common sense, and dynamic—and holds that “[educators] must give each student an opportunity to demonstrate his or her preferred way of learning at some point in every lesson” (21).

⁸²Thom S. Rainer and Eric Geiger, *Simple Church: Returning to God’s Process for Making Disciples*, updated ed. (Nashville: B&H Publishing Group, 2011), 62.

⁸³Jones, *Family Ministry Field Guide*, 164.

⁸⁴Brian Haynes, *Shift: What It Takes to Finally Reach Families Today* (Loveland, CO: Group Publishing Inc., 2009), 42. Haynes suggests seven milestones: (1) the birth of a baby, (2) faith commitment, (3) preparing for adolescence, (4) commitment to purity, (5) passage to adulthood, (6) high school graduation, and (7) life in Christ. However, in the Bay Area Church in League City, Texas, which Haynes now serves as the lead pastor, the legacy milestones have somewhat different names: (1) family dedication, (2) gospel foundations, (3) preparing for adolescence, (4) purity in life, (5) rite of passage, (6) high school

in LaGrange, Kentucky, has contextualized this idea and suggests seven “Family Milestones,” which are appropriate to that church’s pastoral environment.⁸⁵ Meanwhile, Family Church Midtown in West Palm Beach, Florida, recommends three milestones in accordance with the church’s context,⁸⁶ and Sojourn Community Church Midtown in Louisville, Kentucky, has merely two milestones.⁸⁷ In practical ministries, the milestone concept is applied in varied forms for encouraging families to celebrate the Lord’s work in their lives.

The diversity of these applications reveals the core of milestones: celebrating the growth of a person together for discipleship. More vital than planning the usual growth stages is that each family commemorates children’s growth and accepts that increase as God’s grace. Consequently, Jones recommends the terminology, “Faith process,” which means “a plan that involves parents in a child’s spiritual growth by partnering with parents to address the child’s particular needs at each stage of life.”⁸⁸ From this standpoint, Jones proposes writing a Faith process journal weekly, instead of suggesting some milestone steps.⁸⁹ The Village Church additionally defines the “family discipleship milestones” as “marking and making occasions to celebrate and commemorate significant spiritual milestones of God’s work in the life of the family and

graduation, and (7) life in Christ. See Haynes, *The Legacy Path*, 1109-1750, Kindle; and the webpage, “Legacy Milestones,” Bay Area Church, accessed September 18, 2018, <https://bayarea.church/milestones>.

⁸⁵Cam Pott, interview by author, Louisville, Kentucky, September 18, 2018; “Milestones,” LaGrange Baptist Church, accessed September 18, 2018, <http://www.lagrangebaptist.com/milestones>. This church recommends seven milestones and appropriate events, seminars, and resources: (1) stepping into parenting, (2) stepping into preschool, (3) stepping into school, (4) stepping into faith, (5) stepping into adolescence, (6) stepping into maturity, and (7) stepping into the real world.

⁸⁶George Estornell, interview; “Discover Our Kids Ministry,” Family Church, accessed September 18, 2018, <https://gofamilychurch.org/kids>. Three milestones are parents/child dedication, kids’ new believers class, and baptism.

⁸⁷Jared Kennedy, interview by author, Louisville, Kentucky, September 14, 2018. Kennedy has a mind to celebrate more milestones in the future, but the church currently has just two milestones: family dedication and baptism.

⁸⁸Jones, *Family Ministry Field Guide*, 166.

⁸⁹Jones, *Family Ministry Field Guide*, 167.

child.” The church encourages parents to make their own plan or mark the unintended milestone moments in their own family’s memory, too.⁹⁰ Commemorating God, who distinctly works in each family member’s life, is one manner for a family to live together spiritually, as well as physically.

Providing chances to serve. Just as athletes require a stadium, Christians need a field to serve. Each local church is the best place for serving, so family ministers ought to encourage parents to serve the church with their kids. This familial serving is the best way for children to learn how to serve the Lord and increase their faith. Moreover, it helps to enhance the child-parent relationship that affects family discipleship.

In practice, some churches performing family ministry promote familial serving. According to George Estornell, Family Church Midtown offers fifth-graders an opportunity to serve as “fifth-grade young leaders” to lead kindergartners, first-graders, second-graders, or third-graders. From that time, the church continually furnishes the young leaders with a chance to serve others, so this church has many family-unit volunteers.⁹¹ In addition, Southeast Christian Church supports the ideal of families serving together. For instance, numerous families work together during Family Palooza, which is an annual event for family-fun experiences to evangelize neighbors.⁹² Families who serve the church together share the same spiritual experiences, which not only become family memories, but strengthen the child-parent relationship as supporters, as well.

These familial servings create the pleasure of serving with parents for children, the chance to teach their children behaviorally for parents, and the increase of volunteers

⁹⁰The Village Church, “Family Discipleship,” 28.

⁹¹George Estornell, interview. Family Church hires them as interns to start ministry when these trained people graduate from high school.

⁹²Southeast Christian Church, “An Interview with Southwest Campus Pastor James Hauser on Family Palooza,” *NEXT*, September 2018, 8-9.

who serve God for ministers. Therefore, rather than treating children as objects of service, providing opportunities for families to serve together is a better approach for establishing a family ministry culture.

Supporting small groups. In *It Takes a Village*, Hillary Rodham Clinton cites an African proverb: “It takes a village to raise a child,” and maintains that “the society is our context; we do not exist in a vacuum.”⁹³ Thus, she stresses adults’ responsibility to restore and pass down a healthy village through political work.⁹⁴ In this regard, H. B. London and Neil B. Wiseman assert in *It Takes a Church within a Village*, “Churches have lost the village touch, too.”⁹⁵ Yet their solution differs from that of Clinton. They contend, “Government can never do what the family and the church were planned to do.”⁹⁶ For them, maximizing the church and family partnership to connect individuals in godly relationships is the core work of ministers.⁹⁷

Supporting small groups in a local church is a way to make a village of God. Brian Haynes states, “The people of our culture value individualism more highly than community. Yet God gives us the gift of the local church providing us the *insula* [faith community] we need as we walk the legacy path.”⁹⁸ Moreover, Malphurs claims that communal serving by the biblical motivation of “love one another” is the evidence of discipleship.⁹⁹ In this sense, the small group is not the only place to share biblical

⁹³Hillary Rodham Clinton, *It Takes a Village: And Other Lessons Children Teach Us*, Culture, Values, and Religion (New York: Simon & Schuster, 1996), 32.

⁹⁴Clinton, *It Takes a Village*, 317–18.

⁹⁵H. B. London and Neil B. Wiseman, *It Takes a Church within a Village: Building Values and Character in Our Children* (Nashville: T. Nelson, 1996), 85.

⁹⁶London and Wiseman, *It Takes a Church within a Village*, 85.

⁹⁷London and Wiseman, *It Takes a Church within a Village*, 101–41.

⁹⁸Haynes, *The Legacy Path*, 1797, Kindle. He says, too, “We need each other for the journey. Some say it takes a village. I say that it takes a church. Church plus home is a great partnership” (1873, Kindle).

⁹⁹Aubrey Malphurs, *Strategic Disciple Making: A Practical Tool for Successful Ministry*

knowledge or motivate one another's lives. Rather, it is a godly institution for demonstrating discipleship and showing children faith examples.

In practice, Willow Creek Community Church runs age-appropriate small groups from Sunday schools. Bryan Cheney explains that each child has a small group, a student leader, and a teacher who are maintained for many years without changes, except specific reasons.¹⁰⁰ North Point Community Church and Long Hollow Baptist Church have small adult groups to support parents for sharing their life concerns with others. Parenting issues are common topics in these discussions, but the chief rationale for these communities is discipleship, instead of sharing parental skills.¹⁰¹ In addition, Sojourn Community Church Midtown and the Village Church have small familial groups, which include children as participants. These churches offer different forms of weekly meetings, so that parents can actually gather.¹⁰² Though different in methodology, these churches provide the villages of God through small groups to each family.

Missional activities. Learning is transformed into conviction through missional experiences. Consequently, a family ministry must pursue missional activities for “cultural engagement.”¹⁰³ As Timothy Keller contends, the ministers' role is not making the church a special institution for missions, but training Christians to organically

(Grand Rapids: Baker Books, 2009), 44–45.

¹⁰⁰Cheney, interview.

¹⁰¹Jordan, Warner, and Griffing, interview; Ablaza, interview.

¹⁰²Kennedy, interview; McClausey, interview. Because the children often disrupt small groups due to their infancy, these churches present one type of meeting each week: parental meeting without child the first week, mothers' meeting with fathers' child care the second week, fathers' meeting with mothers' child care the third week, and meeting of entire families the fourth week. Of course, these meetings are not mandatory for all small groups. Each small group is able to choose how to meet according to their contexts and needs.

¹⁰³Timothy Keller et al., *Loving the City: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids: Zondervan, 2016), 256–58. The meaning of missional activities in this section stems from Timothy Keller's cultural-engagement idea.

live the gospel in the unique circumstances given to each person's life by the Lord.¹⁰⁴ From this perspective, Keller suggests four principles, “organic,” “relational,” “word deploying,” and “active, not passive,”¹⁰⁵ for encouraging individuals to take part in the missional life that happens by the motive of godly Love, not the duty of religion. Furthermore, James K. A. Smith proposes that the ultimate reason for Christian worship—the liturgical practice—is “to undertake Christian action that participates in the *mission Dei*.”¹⁰⁶ In short, the church is not a place to receive something, but a place to give something, so missional activities mean sending each family to its own society as a missionary.

On that account, family ministers need to propose ideas to family units for their missional living. Hence, studying “what is needed and what is most likely to be effective in [a church's] context” is significant to family ministers.¹⁰⁷ Families' participation in such outreach activities as short-term missions, caring for the sick, and serving the poor is helpful to train families. Experiences by practices are “the most powerfully formative things” not only for children, but for parents, as well.¹⁰⁸ In other

¹⁰⁴Keller et al., *Loving the City*, 269. He claims, “One of the greatest points of tension between the models is in the way they understand the *mission* of the church. The traditional understanding of the Great Commission is that the church has been given the mandate to go into all the world to preach the gospel in order to make disciples of men and women from all nations. But three of the four models seem to add significantly to this mission. Many fear that emphasizing mercy and justice, or political and cultural engagement, will displace or at least severely erode the church's capacity for evangelism and discipleship. . . . At this point it is important to remind ourselves of the critical distinction between the “church institutional” and the “church organic.” Abraham Kuyper taught that the church institutional was the gathered church, organized under its officers and ministers. . . . [H]e distinguished it from the church organic, referring to all Christians living in the world who have been discipled and equipped to bring the gospel to bear on all of life. We should not think of Christians out in the world as merely distinct and detached individuals. They are the body of Christ, the church. As Christians in the world, they are still to think and work together, banding together in creative forms, being the church organic that the church institutional has discipled them to be.”

¹⁰⁵Timothy Keller et al., *Serving a Movement: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids: Zondervan, 2016), 63.

¹⁰⁶James K. A. Smith, *Awaiting the King: Reforming Public Theology* (Grand Rapids: Baker Academic, 2017), 221.

¹⁰⁷Timothy Paul Jones, “Why Every Church Needs Family Ministry,” in *Perspectives on Family Ministry: 3 Views*, ed. Timothy Paul Jones (Nashville: B&H Academic, 2009), 297.

¹⁰⁸Parrett and Kang, *Teaching the Faith, Forming the Faithful*, 412–13.

words, missional activities are empirical tools for developing Christlikeness.

Family-related “parish system.” Korean churches are characterized by a parish system, comprising a church’s adult members. Consideration when constructing a parish pertains to home location, occupation, or age, but children are not included. Generally, in the midsize Korean church, the ordained, full-time pastor is in charge of the parish ministry, while the nonordained, half-time pastor takes charge of the Sunday school. Naturally, the center of the ministry is biased toward adults, rather than children.

This traditional Korean parish system can evolve into a family-related parish system for family ministry. It can be accomplished by organizing a parish with a family as a unit, instead of a parish with only adults. Banpo Presbyterian Church (BPC), in Seoul, is an example church. BPC constitutes three parishes, based on the age of each family’s child. According to the senior pastor, Yunho Chung, the reason for this change is bringing responsibility for faith transfer from Sunday school to the entire church.¹⁰⁹ With respect to BPC’s parish-system transition, Hyungsub Shin analyzes that “in the traditional parish, the main member was sixty’s, but after changing the system, twenty’s, thirty’s, and forty’s parents are participating. In addition, the topics of parish meetings are changed from individual faith to faithful life at home and society.”¹¹⁰

A new culture demands a new ministry philosophy. The Korean parish system needs adaptation, or modification, to the family-related parish system as the younger generation focuses on the family. Moreover, including all members in a parish system,

¹⁰⁹“D6컨퍼런스-반포교회의 자녀연령중심의 교구개혁이야기” [D6 Conference-story of Banpo Church’s parish system that is reformed by children’s ages], Banpo Presbyterian Church, accessed September 20, 2018, <http://banpoch.or.kr/main/sub.html?Mode=view&boardID=www39&num=1984&page=&keyfield=&key=&bCate=>.

¹¹⁰Soojin Lee, 이수진, “다음세대 교육의 통로는 ‘교구’ ” [The Pathway for Next Generation Education Is the 'Parish'], 한국기독교공보 [Pckworld], April 23, 2018, <http://www.pckworld.com/article.php?aid=7671767448>. Hyungsub Shin is a professor at the Presbyterian University and Theological Seminary, Seoul, and an associate pastor of BPC.

instead of having a separate church structure for parents and children, is beneficial in running a family ministry. Now the parish system should aim for integration, rather than disjunction.

Conclusion

Connecting parents with children to make organic disciples is the goal of family ministry. To achieve the objective, this section has proposed twenty-three methods. The purpose of one-off programs for both the home and the church is stimulating parents to participate in periodic family ministry programs through attractive and insightful events. The aim of periodic programs, however, is creating a culture that requires long-term repetition and reinforcement. Thus, family ministers should study a church's unique context to opt for appropriate programs. Durability, attractiveness, and timeliness are the criteria, so a local church's ministers—who know the ministry context of the church—must select such programs. The most important aspect of raising disciples in the home is not what to do, but to steady what is right.

CHAPTER 6

DEVELOPING A ONE-YEAR PARENTS' TRAINING CURRICULUM FOR A LOCAL CHURCH

The purpose of the church's existence is to "go and make disciples of all nations" (Matt 28:19). Thus, Thom S. Rainer and Eric Geiger suggest the simple church concept: "A congregation designed around a straightforward and strategic process that moves people through the stages of spiritual growth."¹ The simplicity for discipleship yet demands a goal-oriented curriculum because "intentional disciple-making requires an intentional curriculum."² Therefore, a one-year curriculum for Korean family ministry is essential for a simple disciple-making process.

Preparation for Developing a Curriculum

A comprehensive curriculum has three layers: "explicit," "implicit," and "null."³ The explicit curriculum can be controlled by an instructor because it refers to visible material for such teaching as class contents. The implicit curriculum is not, however, due to the fact that it constitutes invisible learning. For instance, if a lecturer regulates absence, the rule teaches learner faithfulness as an implicit curriculum. In other words, the implicit curriculum makes unconscious learning by intuitive teaching.

¹Thom S. Rainer and Eric Geiger, *Simple Church: Returning to God's Process for Making Disciples*, updated ed. (Nashville: B&H Publishing Group, 2011), 60.

²James Riley Estep Jr., "Wherever You Go, There You Are: The Need for Educational Maps in the Church," in *Mapping Out Curriculum in Your Church: Cartography for Christian Pilgrims*, ed. James Riley Estep Jr., Roger White, and Karen Lynn Estep (Nashville: B&H Academic, 2012), 20.

³J. Estep, "Wherever You Go, There You Are," 14–16. The explicit curriculum refers to visible teaching by lectures, books, or communications. The implicit curriculum refers to invisible teaching by each learner's adaptation to a culture, following a principle, or acclimated to a lecturer or each learner's trait. The null curriculum is learning that is not included in both explicit and implicit curricula. This author observes, "In terms of learning, there is more that we do now know than what we can possibly know" (15).

Meanwhile, the null curriculum is difficult to control because it occurs inadvertently. Those three layers manifest that not only intentional teachings, but also unintentional experiences, make up “collateral learning.”⁴ In other words, effective education takes place not just in words and actions, but through environmental impacts, too.

Hence, developing an unconscious curriculum, which affects people while they are not aware of themselves, by changing a church’s circumstances to be familiar with family ministry is as important as is developing an explicit curriculum. On that account, James K. A. Smith mentions that “many kinds of automaticity are acquired unintentionally.”⁵ Though the implicit and null curricula have unmanageable aspects, family ministers can make an opportunity to strengthen their teachings by conducting family-incorporated events, introducing Christian family songs, and decorating the church with family-friendly images.

Conducting Family-Incorporated Events

The first way to teach parents through an invisible curriculum is by holding family-incorporated events. The one-off and church-driven programs that the fifth chapter describes are instances.⁶ A comprehensive family ministry curriculum begins by means of these events because incorporation with children unconsciously requires biblical parenting skills. Even if a minister does not invite a parent to participate in biblical parenting training, the more parents experience relationship with their children, the more they will become concerned with biblical parenting and attempt to identify solutions. In short, operating a program that allows busy and involved parents and children to share

⁴J. Estep, “Wherever You Go, There You Are,” 16.

⁵James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation*, Cultural Liturgies, vol. 1 (Grand Rapids: Baker Academic, 2009), 85.

⁶The fifth chapter suggests four events in the dimensions of one-off and church-driven: (1) Family Palooza or camp, (2) seminars on a specific topic, (3) screening movies about the real life of parents and child, and (4) making a day for family talk (intergenerational worship).

time together in the church creates a family ministry environment, which recognizes parents' spiritual accountability before presenting an explicit curriculum.

Introducing Christian Family Songs

The second method of educating parents and children about the significance of family in an invisible way is by introducing Christian music on the subject of the family. According to Jana Magruder, the rationale is that “listening to Christian music while growing up is as influential as spending time in prayer or serving in the church.”⁷ In other words, Christian music has a similar degree of influence on an individual's spirituality as does participating in such religious events as prayer or a service. Listening to, or singing, Christian music for the family in the church has as much influence as does praying for—or serving—the family.

As a result, turning to family-related music in a church's congregational times constructs a foundation for starting an explicit family ministry curriculum. Church members unintentionally learn the importance of family and spiritual parenting while listening to those intentional songs. In particular, singing a family-related song together in Sunday worship brings about educational performance in identity formation. Kenda Creasy Dean claims that “talking [or singing] about Jesus Christ actually deepens our identity . . . [because] language . . . is our social global positioning system.”⁸ Singing together about unity in Christ as a family builds family identity and improves the reasons for family ministry.

⁷Jana Magruder, *Nothing Less: Engaging Kids in a Lifetime of Faith* (Nashville: LifeWay, 2017), 84.

⁸Kenda Creasy Dean, *Almost Christian: What the Faith of Our Teenagers Is Telling the American Church* (New York: Oxford University Press, 2010), 143. She additionally claims that “singing and teaching Sunday School offer additional training in conversational faith among American adolescents,” with a statistic that shows “practices promoting religious articulacy in American teenagers” (142). Her argument makes plain that Christian music assists in promoting faith and improving family relationships.

Decorate a Church with Family-Friendly Images

The last recommendation for establishing a family ministry environment prior to developing an explicit curriculum is decorating a church with family-friendly images. The reason is that displaying an ideal, happy family image is intuitive teaching, which is more effective than are many words because an image naturally influences people. Smith terms this inner work as a desire for “the good life,” which is “*birthed* in us.”⁹ Consequently, exposing church members to a happy family image plays a role as a catalyst to create one’s longings for happiness that are achieved by loving family members.

In short, leading church members to want a gospel-centered family is the objective of this preparational stage. Through both implicit and null curricula, a minister needs to draw voluntary participation in an explicit curriculum from parents. The main person to lead parents’ heart, though, is the Holy Spirit, who works by God’s Word. Thus, Roy B. Zuck claims, “In evangelical Christian education both content and experience are necessary—with Bible content as the basis of the curriculum.”¹⁰ This fact is the reason for the existence of the explicit curriculum, so parent training by visible teaching must be developed as a “Christ-centered, Bible-based, and life-related” curriculum.¹¹

Developing a One-Year Parents’ Training Curriculum

One year is a short period for obtaining results due to the fact that spiritual growth is a lifelong process. Ministry requires a curriculum, however, for evaluating and developing the current strategy. On that account, one year is a realistic ministry period because numerous Korean churches have an annual ministry cycle.

⁹James K. A. Smith, *Imaging the Kingdom: How Worship Works*, Cultural Liturgies, vol. 2 (Grand Rapids: Baker Academic, 2013), 125.

¹⁰Roy B. Zuck, *Spirit-Filled Teaching* (Thomas Nelson, 2003), 95.

¹¹Zuck, *Spirit-Filled Teaching*, 96.

Korean churches normally initiate a year's ministry on the first day of December and finish it the last day of November. In accordance with this period, many Korean churches hire new ministers and modify the church strategy. Hence, this work will suggest a one-year, parent-training plan from December 1 to November 30, to implement a family ministry model for a local Korean church.

Whole-Part-Whole Learning Model

The Whole-Part-Whole (WPW) model furnishes a format for the explicit curriculum because it urges learners to adapt their daily routine by repetitive practices. According to Malcolm S. Knowles, Elwood F. Holton III, and Richard A. Swanson, the WPW learning model is useful for making each learner's active participation that enhances the learning effect. These authors note, "Repetitive practice of the whole procedure not only aids in the transfer to long-term memory but it also provides the learner with a sense of comfort and eventually a relaxation with the procedure as a whole."¹² Through the repetitive and active participation of learners into the *second whole*, the WPW model leads parents to habituate a new pattern of life for family discipleship. This helps parents to be a home teacher, trainer, and ministers' partner.¹³ Along with the invisible curricula mentioned above, therefore, the repetitive practices ready parents to train their own children at home as a role model.

Yet, as Jones warns, "This transition is not quick or easy; it can be messy and will take time" because it calls for ministers to "think about gradually changing the culture of a ministry so that parental discipleship of children becomes the norm instead of

¹²Malcolm S. Knowles, Elwood F. Holton III, and Richard A. Swanson, *The Adult Learner: The Definitive Classic in Adult Education and Human Resource Development*, 8th ed. (London: Routledge, 2015), 237–39.

¹³Timothy Paul Jones, *Family Ministry Field Guide: How Your Church Can Equip Parents to Make Disciples* (Indianapolis: Wesleyan Publishing House, 2011), 113–17.

the exception.”¹⁴ Therefore, changing the daily routine of each family’s life by repetitive practices is a realistic way to start family ministry. Hence, the WPW learning model is helpful to improve the quality of parent training for family ministry by the connection of knowledge acquisition to repetitive training.

Developing A One-Year Curriculum

The WPW model is not the sole tool for parental training, but it is beneficial. Thus, the following section will describe ways to formulate a curriculum in the form of the WPW model. This development requires five stages: a clear purpose, setting up an estimative goal, connected lecture topics, methodologies, and evaluation.

Clarifying the purpose of the church’s family ministry. The initial curriculum-development step is discovering God’s providence in the church’s context. Each church needs a contextualized curriculum because “families in different contexts can have very different needs.”¹⁵ Consequently, the key role of a local church’s minister is ascertaining what the Lord wants for that church in that day.

All churches are responsible, though, to obey the Great Commission from Jesus: making Christ’s disciples for God’s sake. Timothy Paul Jones declares,

Family ministry of the sort that I am describing in this book is not a program to fix a congregation’s retention problems. It cannot be reduced to a series of conferences or activities or seminars. The kind of family ministry that I am envisioning is a movement toward equipping Christian households to function as outposts of God’s mission in the world. Through family ministry, families become contexts where Christian community is consistently practiced with the goal of sharing the good news of God’s victory far beyond our families. The gospel is rehearsed in families and reinforced at church so that God’s truth can be revealed to the world. This isn’t about retaining young adults on the attendance rolls; it’s about coordinating families

¹⁴Jones, *Family Ministry Field Guide*, 116.

¹⁵Timothy Paul Jones, “Family Life Curriculum,” in *Mapping Out Curriculum in Your Church*, 283.

around a shared, Spirit-motivated perspective on parents and children.¹⁶ Because building gospel-centered families is the ultimate purpose of family ministry, ministers must recognize and discern the roots of contemporary family ministry models: “Comprehensive-Coordivative,” “Segmented-Programmatic,” and “Educational-Programmatic” models.¹⁷

First of all, the comprehensive-coordinative philosophy is the ideal because it aims to equip parents as primary disciple-makers for children’s mature faith through the church-and- family-partnership concept.¹⁸ Even if it once disappeared due to misunderstanding the purpose and the sociocultural trend for efficiency, W. Ryan Steenburg and Timothy Paul Jones propose that it has laid the foundation for three contemporary family ministry models.¹⁹

Next, the segmented-programmatic approach means conducting specialized programs for each generation with the leading of ministers. This age-segregated method is based on the specialization and efficiency-oriented nature of modern culture, yet it is the root of the family-based-ministry model that empowers parents to actively train their children according to the leading of the church.²⁰

¹⁶Jones, *Family Ministry Field Guide*, 59.

¹⁷W. Ryan Steenburg and Timothy Paul Jones, “Growing Gaps from Generation to Generation: Family Discipleship in Modern and Postmodern Contexts,” in *Trained in the Fear of God: Family Ministry in Theological, Historical, and Practical Perspective*, ed. Randy Stinson and Timothy Paul Jones (Grand Rapids: Kregel, 2011), 154–58; Timothy Paul Jones and Randy Stinson, “Family Ministry Models,” in *A Theology for Family Ministries*, ed. Michael J. Anthony and Michelle D. Anthony (Nashville: B&H Academic, 2011), 167–72. Although the authors introduce these three types of family ministry models as “modern models for family ministry,” they are the roots of contemporary family ministry models. Understanding these three models as the philosophies of contemporary family ministry models helps ministers to analyze and select an appropriate contemporary family ministry model for a local church. In addition, these are useful books that explain each philosophy: Jones, *Family Ministry Field Guide* for the “Comprehensive-Coordivative” model; Mark DeVries, *Family-Based Youth Ministry*, 2nd ed. (Downers Grove, IL: InterVarsity Press, 2004) for the “Segmented-Programmatic” model; and Charles M. Sell, *Family Ministry*, 2nd ed. (Grand Rapids: Zondervan, 1995) for the “Educational-Programmatic” model.

¹⁸Jones and Stinson, “Family Ministry Models,” 170.

¹⁹Steenburg and Jones, “Growing Gaps from Generation to Generation,” 157. The authors propose the segmented-programmatic model as the main root of the family-based model, but they recognize some degrees of influence of the comprehensive-coordinative model on the family-based model, as well.

²⁰Steenburg and Jones, “Growing Gaps from Generation to Generation,” 157.

Finally, the educational-programmatic model is biased in making healthy families, rather than restoring gospel-centered families. Steenburg and Jones define that this method establishes “ambulance programs to assist families in crises and guardrail programs to strengthen healthy families.”²¹ As a result, this philosophy accepts therapeutic approaches as family ministry methodology.²²

By comparing these three theoretical roots of current family ministry models, a minister can develop a curriculum that enables gospel-centered ministry. The rationale is that realizing the motivation and purpose of each model helps a minister to discern the strengths and weaknesses of every model. In addition, it can prevent family ministry from pursuing visible happiness, instead of the gospel. Adjusting the actual motivation of performing family ministry to the gospel is the reason for comparing and contrasting the three philosophical roots.

Setting up an estimative goal. A curriculum requires an estimative goal for evaluation and development.²³ Analysis of a church’s ministry context is critical for creating a goal since the evaluation requires rationality and goal orientation. This work assumes a Korean local church, which five hundred members attend every Sunday, as an example. This church—which is located in Seoul—comprises 150 families, of which about forty families include single parents. Approximately a hundred children, sixty young adults, thirty nonmarried adults, and fifty seniors belong there, as well.

The major target group of this church’s family ministry is 150 families. Yet, the

²¹Jones and Stinson, “Family Ministry Models,” 170.

²²Sell, *Family Ministry*, 129–42, 301–66. Sell explains that “family ministry will need to include ways to help family members understand themselves and deal with the reasons why they behave as they do” (141). This statement illustrates that Sell’s approach to family ministry is making a healthy family, instead of creating a discipleship process. He covers dysfunctions, communication, and counseling, but he does not discuss discipleship in family ministry.

²³Aubrey Malphurs, *Strategic Disciple Making: A Practical Tool for Successful Ministry* (Grand Rapids: Baker, 2009), 108–12.

first time, about 16 percent of families will respond positively to the change, according to Everett M. Rogers.²⁴ Though Aubrey Malphurs suggests a different opinion with respect to the rate of Early Innovators and Early Adopters,²⁵ Roger’s proposal, 16 percent of people are receptive to a change, is a rational and progressive guideline for setting an initial objective. This is because two minds—repulsion due to their unfamiliarity with family ministry and obedience due to the senior pastor’s authority--are simultaneously at work on Korean Christians. Therefore, this curriculum may expect that twenty-four-sets of parents, or 16 percent of 150 families, will affirmatively follow the change at the end of the first year.

The local church needs a circulated training system, though, to gain momentum. Converting the learning group into a life group and starting a new learning group at the six-month mark is a practical strategy. By means of an annual two-term curriculum, the church can prepare fifty families—33 percent of church families—for family discipleship at the end of the initial year.²⁶ Moreover, in the first semester of the following year, the church can expect to train twenty-six more families in the Early Majority groups. During the second semester of that year, the church can develop a new curriculum for trained families to strengthen existing family discipleship, too.²⁷

²⁴Everett M. Rogers, *Diffusion of Innovations*, 5th ed. (New York: Free Press, 2003), 279–99. Through his research, Rogers suggests five categories of people: Innovators (2.5 percent), Early Adopters (13.5 percent), Early Majority (34 percent), Late Majority (34 percent), and Laggards (16 percent). At the beginning of a change, two groups, Innovators and Early Adopters, are willing to participate in the change. Attracting the Early Majority group as soon as possible is the goal at this time.

²⁵Aubrey Malphurs, *Look before You Lead: How to Discern and Shape Your Church Culture* (Grand Rapids: Baker, 2013), 140–42, Kindle. He recommends that Early Innovators take 2 to 3 percent and Early Adopters take 8 to 18 percent in a congregation.

²⁶The reason for the fifty families is the addition of twenty-six families—the half of the Early Majority group (34 percent) who could expect to be trained in the second term—to the twenty-four families of the initial training.

²⁷After two years of initiating a family ministry model, renew a curriculum in accordance with church growth and the new needs of existing families. Instead of repeating the existing lectures, family ministers must present new lectures through a “spiral model” that satisfies new demands.

Connected lecture topics. Relating to each learner’s life, emotions, and previous lecture experiences is the key point of adult learning. Hence, Knowles, Holton, and Swanson propose “the andragogical process model for learning,” which includes eight steps:

(1) preparing the learner; (2) establishing a climate conducive to learning; (3) creating a mechanism for mutual planning; (4) diagnosing the needs for learning; (5) formulating program objectives (which is content) that will satisfy these needs; (6) designing a pattern of learning experiences; (7) conducting these learning experiences with suitable techniques and materials; and (8) evaluating the learning outcomes and re diagnosing learning needs.²⁸

Considering adult learners’ “*individual and situational differences*”²⁹ is the core of this process. Rather than training to repeat the same thing, the direct participation of adults and the creation of a new lecture topic with the lecturer bring about continuous and effective adult training.

Especially the “spiral” design suggested by Karen Lynn Estep—selecting a topic linked to previous learning—facilitates a life group.³⁰ The topics that are closely related to real life tie each learner not merely to others, but to the teacher, because emotional ties between a lecturer and his or her students must be assumed to deal with these sensitive topics. As facilitators with “increased attentiveness to what is happening in individuals and groups of learners,”³¹ instead of the traditional one-side teacher with authority, ministers can deepen the relationship with each adult learner. Consequently, these lecture groups serve as living institutions for sharing life, rather than as perfunctory meetings for learning. Naturally, life groups are born.

²⁸Knowles, Holton, and Swanson, *The Adult Learner*, 51.

²⁹Knowles, Holton, and Swanson, *The Adult Learner*, 83.

³⁰Karen Lynn Estep, “Charting the Course: Curriculum Design,” in *Mapping Out Curriculum in Your Church*, 193.

³¹Knowles, Holton, and Swanson, *The Adult Learner*, 244.

Each topic should focus on the Lord’s sovereignty, however, instead of problem-solving goals. The reason is that family ministry does not pertain to making good parents, but concerns making parents who train Christ’s disciples at home. As Jones warns, family ministers should beware that “family ministry becomes perceived as a programmatic panacea to fix the church’s [or each home’s] problems instead of a Scripture-driven reorientation of the church’s priority.”³² Furthermore, George R. Knight contends that Christian educators must recognize the inability of humankind to resolve problems and accept God’s sovereignty that has intervened in history.³³ Therefore, the fundamental solution to the various difficulties that arise in people’s lives, especially in families, is possible only through the work of the Holy Spirit by Scriptures.

This perspective is essential when implementing family ministry in a local church. The hope of the church and family is the Lord—not a new ministry system. Church members should acknowledge the Lord’s sovereignty over their daily lives through lectures and practices. The purpose of selecting life-related lectures is enlightening learners with respect to God’s real presence in their families.

Methodologies. Methodologies vary for an effective education. Hence, discovering the best methodology—with regard to the differences in the church, individuals, and condition of education—is required. Yet, the most vital aspect is establishing a new culture in the local church³⁴ through forming a new culture, rather

³²Jones, “Family Life Curriculum,” 292.

³³George R. Knight, *Philosophy & Education: An Introduction in Christian Perspective*, 4th ed. (Berrien Springs, MI: Andrews University Press, 2006), 141. According to Knight, “Most of the theories hold that humanity is potentially able to solve its own problems if educators would establish the ‘proper’ social and educational environment. . . . Perhaps at the root of this problem is the widely believed concept that the current state of society and human nature is normal. . . . [T]he Christian view holds, in opposition to most social theorists, that humanity is not able to solve its own problems, no matter how it manipulates its educational and social environment. The Bible holds that God will intervene in human history a second time to save humanity from itself. That insight, along with a more rounded view of social problems and the condition of human nature, must be taken into consideration in both evaluating educational theories and in seeking to develop a Christian perspective.”

³⁴Jones, “Family Life Curriculum,” 297.

than “condemning,” “critiquing,” “copying,” and “consuming” culture. Andy Crouch writes, “If culture is to change, it will be because some new tangible (or audible or visible or olfactory) thing is presented to a wide enough public that it begins to reshape their world.”³⁵

The Bible is the source of these tangibles. Thus, following the scriptural example is the starting point for creating a culture for readying parents to *do* family ministry at home. Danny R. Bowen identifies a pattern in Ezra’s life: “learn,” “practice,” and “impart and equip” to provide a biblical approach to make the Lord’s movements. He explains,

Throughout the books of Ezra and Nehemiah, this is precisely what Ezra does. He knows God’s truth, and he practices God’s truth—but the scribe of Israel doesn’t stop there. By the time the Israelites gather in the city square to hear the words of God, a baker’s dozen of assistants stand beside Ezra, ready to train everyone who is old enough to understand (Nehemiah 8:2-8). The response of the people is renewed obedience in the form of a long-forgotten festival that involved rehearsing together God’s rescue of His people from Egypt (Deuteronomy 16:13-15; Nehemiah 12:43).³⁶

The Lord created a restoration culture through Ezra’s learning, practice, and impartation. Because these three works are the foundation of methodologies, tangible methods can be categorized by lectures for learning, training for practice, and life groups for impartation. The purpose of these three categories is establishing a new family ministry culture in both the family and the church. Learning should lead to practice, and practice should lead to motivation through impartation.³⁷

³⁵Andy Crouch, *Culture Making: Recovering Our Creative Calling* (Downers Grove, IL: IVP, 2008), 67.

³⁶Danny R. Bowen, “Be a Family by Equipping Parents,” in *Practical Family Ministry: A Collection of Ideas for Your Church*, ed. Timothy Paul Jones and John David Trentham (Nashville: Randall House, 2011), 73.

³⁷Bowen, “Be a Family by Equipping Parents,” 75–76. This plan includes six steps: “Model what you expect parents to do,” “articulate expected changes with key leaders,” “schedule key checkpoints,” “train every teacher to be a parent equipper,” “empathize with parents who are struggling,” and “recruit families to share testimonies.”

An example of an explicit curriculum. The WPW learning model furnishes a form for developing an explicit half-year curriculum like table 7, which is a starting point for building partnership between parents and ministers. The reason that this curriculum is merely a start is to iteratively reinforce this curriculum for creating a pattern of ministry, which is more important than finishing this curriculum once. In other words, this curriculum expects to enlighten parents to recognize their divine responsibility and to experience the possibility of biblical parenting through the repetition of this half-year curriculum.

The curriculum designed by the WPW learning model begins with the first whole that presents the final learning objective. Yet, the critical point of this model is the second whole because it strengthens learning from lectures through experimental education.³⁸ In table 7, the first whole contains two lectures: “Orientation of Family Ministry” and “the Original Design of the Family.” These two lectures aim at attracting parents to join classes as part of their learning. Both the two terms of marital lectures and the single term of parenting lectures have specific subjects based on parents’ general requirements. Learners may take a lecture per term according to their need to discover and interpret scriptural topics that are related to their lives. Although each lecture may have a little activity, the main purpose of these lectures is delivering biblical information to learners.

After those lectures for knowledge transfer, the second whole that pursues

³⁸Knowles, Holton, and Swanson, *The Adult Learner*, 237–39. They assert, “Based on gestalt psychology that the whole is greater than the sum of the parts, it is here, in the *second whole*, that we contend that complete understanding occurs. . . . After the formation of the cognitive whole, the instructor must pursue the transfer of this new knowledge from short-term memory/working memory into the long-term memory. Information that is rehearsed is encoded for storage in the long-term memory (Gage and Berliner, 1988). Instructor can support this rehearsal by incorporating active learning (Gage and Berliner, 1988) into the *second whole*. Active learning, in which learners take a participative role rather than a passive role, is incorporated in the parts instruction to aid in the mastery of the individual components. Furthermore, using active learning in the *second whole* will allow students to practice all of their skills in one continuous procedure. . . . Repetitive practice of the whole procedure not only aids in the transfer to long-term memory but it also provides the learner with a sense of comfort and eventually a relaxation with the procedure as a whole.”

reinforcement by experimental learning starts. The four weeks of individual training aim at internalizing and familiarization. Developing family relationships and conducting family worship may cause realistic difficulties for learners, but problems are not failures. Instead, learners are urged to find coworkers in Christ through life groups.³⁹ With church support, learners can make a community for encouraging and praying for one another to take their divine responsibility as Christian parents. The life-group members in this curriculum have learned the same things and have shared enough time, so the strength of their emotional ties is thicker than in the traditional small groups the church organizes.⁴⁰ In addition, this small group can take the same lecture to enhance their relationships more during the next curriculum session. The life group is therefore one of the most significant communities in a local church to make missional families because it trains families to love and serve others in the church first.

Following the half-year training, trained families and life groups may participate in other lectures or events for further development of the family discipleship rhythm. To create synergy, the church can open the family ministry programs mentioned in Chapter 5 to establish a transformative movement in the church when this curriculum is restarted. The goal of this multi-dimensional ministry is forming a culture in which family discipleship training is considered to be Christian parents' natural responsibility. Hence, persistence by repetition is the most vital strategy in family ministry no matter which model of contemporary family ministry is selected.

³⁹Jay Strother, interview by author, Louisville, Kentucky, July 11, 2018; Heather Jordan and Lauren Warner, interview by author, Alpharetta, Georgia, September 10, 2018; Bryan Cheney, interview by author, South Barrington, Illinois, July 29, 2018. These four ministers concur that small groups exert a positive influence on one's godly life in this sinful world.

⁴⁰Traditionally, Korean churches have organized small groups according to the regional division, age distribution, or similarity of lifestyles in a manner of a top-down approach. Yet, this grouping was effective in the past; however, this approach is ineffective in postmodern culture due to young generations' antiauthorization and individualism. Instead, young Koreans prefer to meet people whom they want to meet. Consequently, grouping by each individual's lecture selection is a better approach for young church members in creating a spontaneous group based on their common concerns.

Table 7. A one-year parents' training curriculum formed by the WPW learning model

Whole	Part	Program	Week	Part	Program	Week
*		Orientation of Family Ministry	1W			
*		Lecture: The Original Design of the Family	1W			
	*	Marital Lectures	4W		<i>(Select one lecture)</i>	
				*	Marriage Conflicts	4W
				*	Single Parenting	4W
				*	Grandparenting	4W
				*	Increasing Relationships	4W
				*	Conflicts in Broad-Family	4W
				*	Sexual Issues	4W
	*	Parenting Lectures	4W		<i>(Select one lecture)</i>	
				*	Parents of Infants	4W
				*	Parents of Preschoolers	4W
				*	Parents of Elementary	4W
				*	Parents of Middle School	4W
				*	Parents of High School	4W
				*	Parents of Majority	4W
	*	Marital Lectures	4W		<i>(Select one lecture)</i>	
				*	Marriage Conflicts	4W
				*	Single Parenting	4W
				*	Grandparenting	4W
				*	Increasing Relationships	4W
				*	Conflicts in Broad-Family	4W
				*	Sexual Issues	4W
*		Individual Training	4W			
				*	Topic: How to Develop the Family Relationship	2W
				*	Topic: Family Worship	2W
	*	Making Life Group	7W			
				*	Life-Group Seminar	1W
				*	Life-Group Retreat	1W
				*	Building Life Groups	5W
*		Family Dedication	1W			
<p>* End of the first term (twenty-six weeks). After the "Family Dedication," other learners repeat this curriculum. The trained parents will simultaneously take a developed lecture with life-group members.</p>						

For this reason, ministers must adopt a long-term viewpoint, instead of an attitude for efficiency.⁴¹ The result of family ministry is not visible in six months or a year because this curriculum is just a small part of God’s sanctification work for each person.⁴² In actual ministry, waiting—while perceiving the purpose and current progress of the entire curriculum—is important. The more significant aspect, though, is ministers’ faithfulness in transforming a church’s culture for the sake of the Lord.

Evaluation. Evaluation is unavoidable. Malphurs notes that “all churches are evaluated, whether they realize it or not.”⁴³ Consequently, ministers must aim for development through evaluation, rather than avoiding or ignoring it. As Karen Lynn Estep and James Riley Estep Jr. attest, evaluation is “the catalyst for change or improvement.”⁴⁴ On an equal footing, Mark Lau Branson places “evaluation” in the middle of his “Stages of organizational transformation.”⁴⁵ In practical ministry, evaluation thus is not the end of a curriculum; it is a repeated starting point of a ministry.⁴⁶ Through evaluation, ministers can recognize the condition of ministry context and follow the direction of ministry led by the Lord.

To make an effective assessment, the evaluation paper requires two types of questions: figures for quantitative evaluation, and descriptions for information that cannot be expressed numerically. Initially, questions for statistics can be asked for the frequency of family worship, Faith talks, or Faith walks in a week or a month. It is possible to

⁴¹Strother, interview.

⁴²Jones, *Family Ministry Field Guide*, 117.

⁴³Malphurs, *Strategic Disciple Making*, 106.

⁴⁴Karen Lynn Estep and James Riley Estep Jr., “Checking the Legend and Assessing the Journey: Curriculum Evaluation,” in *Mapping Out Curriculum in Your Church*, 203.

⁴⁵Mark Lau Branson and Juan Francisco Martínez, *Churches, Cultures, and Leadership: A Practical Theology of Congregations and Ethnicities* (Downers Grove, IL: IVP Academic, 2011), 227.

⁴⁶James Riley Estep Jr., “Supervising Tour Group Itineraries: Administering Curriculum,” in *Mapping Out Curriculum in Your Church*, 204.

express numerically the average attendance or time spent in family worship, and the satisfaction of a life-group meeting, too. Meanwhile, for such unquantifiable topics as the difficulty of family worship, the reason for no family worship, and the main issue of family life can be requested as descriptive answers. Appendix 5 shows an example, and Timothy Paul Jones suggests a survey version, as well.⁴⁷

Employing both kinds of questions helps family ministers to objectively assess church members' lives and thoughts for sustainable and effective family ministry. Because this evaluation enhances the understanding of ministry effectiveness, performing the survey each time the seminar curriculum ends is beneficial for constant and effective ministry. In particular, the half-year curriculum suggested by table 7 demands two 6-month evaluations per year. Furthermore, asking parents for ways they have maintained their home discipleship training every six months has the advantage and value of motivating parents while accumulating data.

Conclusion of Developing a Curriculum

By developing a curriculum, family ministry must remind people about the purpose of family ministry: equipping parents to train their own children at home as a partner of the church. Without such a reminder, a curriculum can become a set of events for creating a healthy family, rather than a discipleship process. All learning contents must line up to make a disciple, and all activities must be designed and intended to enhance gospel-centered discipleship. The curriculum rationale is not having diverse programs, but improving a church's ministry in a simple way.

The Whole-Part-Whole learning model suggests a useful tool to develop a curriculum that focuses on both learning and training. The fourteen weeks of lectures, "core curriculum," will be reinforced through twelve weeks of practice, "activity

⁴⁷Ministers can modify questions in Jones' evaluation paper according to their church context. To reference his questions, see Jones, *Family Ministry Field Guide*, 201-3.

curriculum,” which include personal training, life-group meetings, and the family-dedication event.⁴⁸ Moreover, continuing lectures and family-friendly events after the first term of training will assist the process of discipleship, which must occur throughout Christians’ whole lives. In addition, evaluation will lead the ministry to follow the Lord’s direction.

The family ministry core, which requires creating a culture for a long time period, is seeking God’s heart toward families without giving up. Developing a curriculum is merely a starting point for family ministry. Repetition and reinforcement are more significant subjects in family ministry, even if the result of a term seems inefficient. The Father never abandons nurturing His sons as Christians, who live in this world in faith.

Thesis Conclusion

Family ministry creates an organic discipleship process that satisfies contemporary Korean needs. God, who gave His people the commandment of Shema (Deut 6:4-9), still calls not just pastors—but additionally parents—to be synergized by church and family cooperation to preach the next generation the gospel. Therefore, Korean churches must transform their ministry philosophy, which is age-segregated and adult-centered, to family ministry that connects parents with their own children in the name of Jesus. Under the Lord’s sovereignty, ministers must develop a timely curriculum in accordance with a local church’s unique context. “Turn[ing] the hearts of fathers to their children and the hearts of children to their fathers” (Mal 4:6) is yet the divine goal of ministers today. God gave children to parents as their first disciples.

Summary

This thesis includes six chapters to present the divine calling for family

⁴⁸K. Estep, “Charting the Course,” 192.

ministry and a strategy for responding to that call. The first chapter reviewed how the church copes with the culture. Christians must deal with the unique culture of a society and a time to proclaim the gospel to others, instead of abandoning, consuming, or condemning a culture. Thus, creating a culture that biblically impacts individuals is the best way for Christians. In particular, training the next generation requires an effective approach to new cultures, which are unfamiliar to adults, but being influenced by accumulated cultures. For this reason, the role of contemporary Korean ministers—who live in the rapid cultural transition—is establishing a scriptural, but attractive, culture for proclaiming the gospel to the next generation.

The second chapter studied Korea's current sociocultural changes that head for familism. The three features of Korean society in recent decades—instability, inequality, and immorality—have influenced Korean Millennials, who are the optimal age for marriage in 2018, to be egocentric, value-laden, relational, and expressional people. These features are expressed by familism because Millennials value family as a tool for self-satisfaction and self-expression. In addition, they nurture Generation Z, who are nine to twenty-four years old in 2018, as a versatile person to replace their desire. However, this disposition of Millennials and Generation Z members is not hostile to ministry. Instead, it provides an opportunity to restore God's original family design, the organic locus of discipleship, when Korean ministers create a family ministry culture. Korean ministers are responsible today to utilize Korea's sociocultural transition toward familism for the sake of God due to the fact that nothing is out of the Lord's sovereignty (Rom 8:28).

In the third chapter, this work researched 2 Timothy 3:14-15 to expose God's design for training Timothy as a leader of the early church in crisis. The partnership between Timothy's relatives (Lois and Eunice) and ministers around him (the Apostle Paul and his coworkers) is an indisputable impetus in Timothy's spiritual maturity. Although Timothy's father was a gentile (Acts 16:1), home education by Lois and Eunice

grounded Timothy's sincere faith (2 Tim 1:5). As a spiritual father, Paul accompanied Timothy with coworkers during his evangelistic journeys. According to Jewish educational philosophy, because they were Jews, Timothy was trained not merely by informational instruction, but also by experimental training. Both in the home and the field of ministry, Timothy was trained by five steps of Christian formation: discovering, interpreting, internalizing, familiarizing, and convicting. The foundation of Timothy's faithfulness in the harsh environment of the early church was his empirical faith in the Lord, who sincerely worked in his daily life. In other words, God trained Timothy by the cooperation of the family and the church that discern God's work in daily life for strengthening conviction toward the Lord of life.

The goal of the fourth chapter was suggesting a strategic plan to apply a family ministry model to a Korean church. Yet the purpose of proposing a normalized plan is contextualization. Small churches that are impossible to apply all steps or megachurches that are too large to do all things must consider their unique context and develop an own strategy by that church's ministers. In other words, six steps for applying a model of family ministry; Recognizing the reason for conducting family ministry in a local church, studying family ministry philosophy and models, developing partners, planning to create a new culture, launching family ministry programs, and evaluating for continuation; demand practical implementations. Every step needs contextualization, however, by local church ministers, who know and relate to church members. Forming a family ministry culture that considers family discipleship as a normal work of Christian parents is the purpose for applying this strategic plan. Yet, in actual ministry, changing recognition requires a long time and continuous attempts. Hence, ministers need to develop warmth and allowable relationships with church members to experience long-term ministry. Pastors should present family ministry as a gospel strategy—not a religious obligation—to offer a basis for church members' voluntary participation.

The fifth chapter presented twenty-three family ministry programs, but

applicability is the most important matter for assessing a program. The purpose of one-off programs is establishing an environment to initiate periodic programs because the reason for family ministry is making disciples in the family, not creating a healthy family. In addition, periodic-program objectives are repetition and reinforcement to form a rhythm of family life and ministry, concentrating on changing families' fundamental attitude about life, instead of on solving their superficial problems.

The final chapter suggested an example of developing a one-year parental-training curriculum. Creating an environment for stimulating the unconscious desire of parents and aligning a church's family-friendly programs on a discipleship process are required at this stage. Specifically, the spiral design of curriculum is significant because the family ministry core refers to response to parents' timely needs in a practical way. The curriculum that advances based on learners' requirements, rather than repetitive education with the same content that has existed in Korean-church discipleship training, is necessary for increasing family ministry effectiveness.

Evaluation

Family ministry is a request of this generation. This thesis has studied and proposed family ministry as a response to such request. To handle the theory and practice in a wide range, this work includes various literature and Korean and American church-personnel interviews concerning family ministry. Moreover, God gave the opportunity and wisdom to continue studying this subject.

This thesis is a guide for developing a family ministry model according to the unique context of a Korean church. Therefore, contextualization is essential for family ministry model application. However, the plain truth is that the Lord calls not just pastors—but parents, as well—to obey the Great Commission (Matt 28:18-20). Making disciples is the sole design of family ministry.

Consequently, family ministry is a way to follow Jesus. Although family

ministry assumes varied forms, the intent is one: preaching the gospel to people, initially children and next neighbors, who do not know Christ and the gospel. To achieve this purpose, ministers need to build up missional families, who serve a society for the sake of God. In conclusion, performing family ministry means loving the Lord and neighbors (Matt 22:37-40).

Suggestions for Further Research

Family ministry is an unfamiliar concept in Korean churches.⁴⁹ Thus, Korean family ministry demands a great deal of further research. First of all, studying how the theories proposed by this research will yield results is needed. This action requires the review and analysis of churches that actually apply family ministry theories. Of course, because the subject of family ministry is training one or more generations, the results of that ministry do not appear within merely a few years. Evaluation and assessment by the means of appropriate standards are clearly necessary, though.

Second, other Korean researchers' viewpoints on family ministry are needed, too. This approach is due to the fact that different ages, denominations, and growth backgrounds can create diverse family ministry perspectives and recommend new strategies for Korean churches. Furthermore, evaluation of this thesis is required. Theories, logics, and methodologies in this study are to be refined for God's glory.

Finally, studying family ministry history in Korean churches can be a topic for additional research. Considering the culture of Confucianism, Koreans might regard home education importantly.⁵⁰ Research about this topic, however, is limited until now.

⁴⁹Although Korean churches have emphasized family worship and home education, they are not structured as ministry philosophy. Moreover, some church's family-friendly programs—such as marriage seminars, family counseling, and fun family events—differ from the gospel-centered family ministry of this thesis.

⁵⁰Chang-t'ae Kūm, *Confucianism and Korean Thoughts*, Korean Studies Series, no. 10 (Seoul: Jimoondang Publishing Co., 2000), 33–34; Michael Breen, *The Koreans: Who They Are, What They Want, Where Their Future Lies* (New York: St. Martin's Press, 1999), 22–40.

Korean churches must identify the root of family ministry.

APPENDIX 1
EXAMPLE CHURCHES OF FAMILY MINISTRY
IN NORTH AMERICA

Family ministry possesses a variety of forms because family ministers have attempted to identify the best way, depending on the circumstances of each church. Nine churches in this appendix, however, have a common purpose of proclaiming the gospel to the next generation through the cooperation of the church and the family. God has called His ministers to restore the original family design, the organic locus of discipleship. Korean churches now also need to learn how the Lord, who governs the world, is making disciples. The cooperation of the home and the church is an inevitable demand of the times.

**Family Ministry Programs
in American Churches**

This section will describe the philosophy, uniqueness, and programs of the following nine churches in the United States of America: North Point Community Church in Alpharetta, Georgia (NPC); Southeast Christian Church in Louisville, Kentucky (SEC); Willow Creek Community Church in South Barrington, Illinois (WCC); Long Hollow Baptist Church in Hendersonville, Tennessee (LHB); Family Church Downtown in West Palm Beach, Florida (FCD); The Village Church in Flower Mount, Texas (TVC); The Church at Station Hill: A Regional Campus of Brentwood Baptist Church (SHB); Sojourn Community Church Midtown in Louisville, Kentucky (SCM); and LaGrange Baptist Church in LaGrange, Kentucky (LBC); The purpose for introducing these churches is finding God's work in the diversity of family ministry. The Lord manifests His calling through these churches to make disciples by the cooperation of churches and

families—not only in the United States, but in Korean churches, as well.

Table A1 illustrates family ministry programs that demonstrate each church’s philosophy and needs of family ministry.

Table A1. Family ministry programs in American example churches

Name	NPC	SEC	WCC	LHB	FCD	TVC	SHB	SCM	LBC
Sunday Schools for Kids	O	O	O	O	O	O	O	O	X
Sunday Schools for Youth	O	O	O	O	O	X	O	X	X
Matching Sunday Passages	X	X	X	O	O	X	O	X	O
Regular Whole-Generation Worship	X	X	X	X	X	X	X	X	O
Events for Suggesting a Monthly Theme	O	O	X	X	X	X	O	X	X
Weekly Guide for Family Worship	O	O	X	O	O	O	O	O	X
Regular Parenting Classes	X	O	O	X	O	X	O	X	O
Emphasis on Small Groups	O	O	O	O	O	O	O	O	O
Training for Children, Led by the Church	O	O	O	O	X	X	O	X	X
Milestones	X	X	X	X	O	O	O	O	O

Reggie Joiner influences the three churches from the left—NPC, SEC, and WCC—which thus utilize Think Orange materials. LHB is a family ministry church with natural character. In addition, the five churches on the right—FCD, TVC, SHB, SCM, and LBC—are associated with Timothy Paul Jones and The Southern Baptist Theological Seminary.

North Point Community Church in Alpharetta, Georgia

Andy Stanley and his co-visionaries founded North Point Community Church (NPC) in 1995. Since then, the church has focused on the vision of leading “people into a growing relationship with Jesus Christ.”¹ This church currently has “over 23,000 adults . . . and over 14,000 children and students,” according to its webpage.² Reggie Joiner, who is one the church’s founding pastors, had served this church for eleven years as the executive director of family ministry.³ He still works in the family ministry field as the CEO and founder of the reThink group. Andy Stanley and Reggie Joiner are both historical ministers in family ministry.

Family ministry is at the core of this church. Heather Jordan states, “The most important thing that I have learned in being on staff in here, as well as growing up here, is that Andy Stanley values family ministry more than his doing in the main room. . . . He believes that family ministry is the crucial piece of the church.”⁴ Therefore, NPC emphasizes creating an attractive kids’ environment. The church presents interesting

¹“Church Overview,” North Point Community Church, accessed September 27, 2018, <http://northpoint.org/about>.

²“History,” North Point Community Church, accessed September 27, 2018, <http://northpoint.org/about/history>.

³“Reggie Joiner,” Orange Books, accessed September 27, 2018, <http://orangebooks.com/authors/reggie-joiner>.

⁴Heather Jordan and Lauren Warner, interview by author, Alpharetta, Georgia, September 10, 2018. Heather Jordan, who is a children’s minister, has grown up in North Point Community Church from a very young age and has served this church as a minister.

events and age-appropriate decorations as touch points that lead children and adolescents to hear the truth about Jesus.

KidStuf, which takes place on the first Sunday or Friday evening of the month from September through May, is a condensational representation of this church's philosophy and method for family ministry. KidStuf produces a "fun, digital, interactive experience."⁵ First, it focuses on giving pleasure to parents and children, so it uses children's cultural contents for a dynamic concept. In particular, NPC runs the YouTube channel of Charlie, the KidStuf president, for attracting children into family ministry.⁶ Second, KidStuf puts digital contents to good use. The theater for this event has a large screen, sound system, and various lighting fixtures, and all the proceedings are conducted by video, even if several teacher-actors appear in the event.



Figure A1. KidStuf at North Point Community Church (September 9, 2018)⁷

⁵"KidStuf," North Point Community Church, accessed September 27, 2018, <http://northpoint.org/children/kidstuf>.

⁶"KidStuf Fan Club," YouTube, accessed September 27, 2018, <https://www.youtube.com/channel/UCpK7XtnfxBVN9s5V7ffC5hQ>. The concept of this YouTube content is similar to the most popular person, "Hey Jini," previously called "Carrie," for Korean children. See "헤이 지니 [Hey Jini]," YouTube, accessed September 27, 2018, <https://www.youtube.com/channel/UCdet8uJfTFIACtY05BQmJ1Q>.

⁷My photograph.

Third, KidStuf has an interactive feature—not only in that event, but in family life, too. That means, as well as conducting the event in a family-participatory manner, NPC has the webpage “Parentstuf”⁸ and a Facebook page⁹ for constantly encouraging family ministry. In short, NPC is implementing both online and offline means to pursue cooperation between church and home.

God’s Big Idea, presented through KidStuf every month, is repeated through the child-parent relationship and the teaching of UpStreet, NPC’s children’s ministry department, for four weeks. Ministers are reminders and catalysts of home education. Moreover, community groups are helpers because “adults in the same stage of life and area of town” can “encourage [each other] to live out the truths [they] discover in the Bible.”¹⁰ These organic, needs-based groups have no minister, no training, and no administration, but have different timely resources for spiritual growth, such as podcasts, books, and life topics. NPC small groups possess a number of forms, but they have a common goal of creating communities that live together by faith.¹¹ According to Maria Griffing, this living together is critical to a person’s Christian formation and family ministry because an individual’s community group is formed by parents from early ages and sustained, along with the child’s growth.¹² Consequently, a deepened relationship, which one’s own family and a community group shape, is the crystal of this church’s ministry due to the fact that it encourages people to follow Christ’s sacrificial life in this sinful world.

NPC’s family ministry purpose is presenting an opportunity to church

⁸“Parentstuf,” Parentstuf, accessed September 27, 2018, <https://parentstuf.org>.

⁹“KidStuf,” Facebook, accessed September 28, 2018, <https://www.facebook.com/pg/kidstuf>.

¹⁰“Community Groups,” North Point Community Church, accessed September 27, 2018, <http://northpoint.org/adults/groups>.

¹¹Jordan and Warner, interview.

¹²Maria Griffing, interview by author, Alpharetta, Georgia, September 10, 2018.

members for growing together in Christ.¹³ Lauren Warner observes, “Many churches say to nonbelievers that we are better than you are, so we can evaluate and teach you. But we lower the threshold to attract more people and to create things that they need. We do not urge them to be grown-up without the work of the Spirit. We just provide opportunities.”¹⁴ As the parents give their children a chance and wait, the church perceives a church member as a spiritual child—not a subject of training. Rather, this church transforms the Christians’ way of life attractive to those egocentric and value-laden people today.

In conclusion, to fulfill NPC’s two main objectives, which are attracting nonbelievers and providing opportunities to meet Jesus, this church has focused on family and life. Hence, the church has grown into a sustainable church, with its 2:1 ratio of adults and children.¹⁵ This church has invested in the future, instead of Sunday school, and has raised up the talents that will lead the future as a result of building the family by faith. This is the real strength of NPC behind its numerous attenders.

Southeast Christian Church in Louisville, Kentucky

Southeast Christian Church (SEC) is a multisite church, with six campuses and more than twenty-four thousand attenders each weekend.¹⁶ The senior pastor, Dave Stone, and the teaching pastor, Kyle Idleman, have worked together and, in September 15/16, 2018, Dave Stone announced the leadership transition to Kyle Idleman in 2019.¹⁷

¹³This ministry concept—giving an opportunity, rather than making disciples by training—is unfamiliar to Korean churches.

¹⁴Jordan and Warner, interview.

¹⁵Compared with Korean churches, this rate refers to a healthy church.

¹⁶“Visit,” accessed September 27, 2018, <https://www.southeastchristian.org/visit>.

¹⁷“Dave Stone Announces Timetable for Leadership Transition to Kyle Idleman,” Southeast Christian Church, accessed September 27, 2018, <https://www.southeastchristian.org/stories/Leadership-transition-announcement>.

The SEC mission statement is “to connect people to Jesus and one another,”¹⁸ and family ministry is a part of that same mission. The family pastor, Bryan Elliott, notes, “To connect parents and children to Jesus Christ, we are doing family ministry.”¹⁹ He establishes a family ministry culture with approximately five thousand families in this church.



Figure A2. KidWay at Southeast Christian Church (September 3, 2018)²⁰

Methodologically, SEC employs three approaches: family-friendly programs, parental classes, and communication tools by the reThink Group. First of all, there are SEC’s “Family Palooza,” which is an annual event for familial evangelism,²¹ “Family

¹⁸“About Southeast Christian Church,” accessed September 27, 2018, <https://www.southeastchristian.org/about>.

¹⁹Bryan Elliott, interview by author, Louisville, Kentucky, July 31, 2018. As a third family minister, Bryan Elliott has worked in this church since September 2017.

²⁰Photographed by author.

²¹Southeast Christian Church, “An Interview with Southwest Campus Pastor James Hauser on Family Palooza,” *NEXT*, September 2018.

Dedication,”²² and “KidWay,” which is a similar event to KidStuf at NPC.²³ Specifically, SEC started KidWay in performance form on September 3, 2018. Figure A2 shows a KidWay moment on September 3, 2018. There is the influence of the Orange Conference because Bryan Elliott and staff members in SEC’s family ministry participated in that conference in the past. SEC shares philosophy and practices with NPC.²⁴

Strengths of SEC’s family ministry constitute diverse lectures to suit a variety of lifestyles. Elliott contends, “We are beginning a movement to reach and impact parents by lectures. . . . [Through lectures,] we give them more practical tools, [because] parents do not want just an ideology; they want very practical tools they can use with their children.”²⁵ Instead of one-sided education, he is working on linking families through an interactive lecture, in which parents discuss their concerns and work out solutions together. This teaching-style rationale is “every kid is different and every family different.” Elliott goes on to say that “the worst parenting material is the material that gives very specific steps you have to take. This systematic approach is very dangerous.”²⁶ For him, the role of a local church’s family minister is assisting every family to build a biblical relationship in accordance with each family’s unique context.

In short, the point of emphasis of SEC’s family ministry is connectedness. To connect people to Jesus, this church continually tries to connect husband with wife, parents with children, and family with God. Family ministry is a part of SEC’s ministry

²²“Family-Dedication,” Southeast Christian Church, accessed September 27, 2018, <https://www.southeastchristian.org/connect/children/family-dedication.php>.

²³“Children’s Ministry I Blankenbaker Campus,” accessed September 27, 2018, <https://www.southeastchristian.org/blankenbaker/children>. This webpage explains KidWay as “the place where Elementary kids bring their parents to church. It’s a fast, fun, noisy, zany, multimedia, kid-focused, parent-centered, virtue-driven 45-minute extravaganza. When families attend KidWay, they learn about the ‘Big Idea’ featured in the lessons at SE!Kids all month long!”

²⁴Elliott, interview.

²⁵Elliott, interview.

²⁶Elliott, interview.

for fulfilling its mission “to connect people to Jesus and one another.”²⁷

Willow Creek Community Church in Chicago, Illinois

Bill Hybels established Willow Creek Community Church (WCC) October 12, 1975, as a family-friendly megachurch before consultation with Reggie Joiner. The director of Promiseland, the department of children’s ministry, Bryan Cheney, comments, “Bill valued kids, so he had greatly invested in Sunday schools. Through various attractive programs, many families have visited this church due to their children.”²⁸ WCC still highlights the influence of children in family decisions. Its ministers thus attempt to create children-attractive Sunday schools. The webpage that introduces WCC’s next generation ministry reads, “Willow’s programs for kids and students provide a fun, age-targeted environment where infants through high schoolers can learn about God and grow in their faith.”²⁹

WCC has transformed its philosophy of Sunday schools into Orange Ministry, though, as suggested by Reggie Joiner for restoring parents’ divine role in discipleship. Cheney adds, “We were a family-friendly church. It was a good church for parents to put their children into Sunday schools. But that was all. Our children’s spiritual growth was not happening. Thus, we are now transforming into a church to train our children with parents. That is what our team is doing.”³⁰ Instead of family-attractive Sunday schools, this church reformed its goal for Sunday schools to create a God-designed discipleship

²⁷“About Southeast Christian Church,” accessed September 27, 2018, <https://www.southeastchristian.org/about>.

²⁸Bryan Cheney, interview by author, South Barrington, Illinois, July 29, 2018. Willow Creek Community Church currently has more than 20,000 adult attendees during weekend services, and about 1,800 children and 3,000 youth participants.

²⁹“Next Generation Ministries at Willow Creek South Barrington,” Willow Creek Community Church, accessed September 28, 2018, <http://www.willowcreek.org/en/connect/ministries/kids-and-students/south-barrington>. In practice, children’s worship at WCC starts with dance and fellowship—not praise, which is quite different from normal worship forms.

³⁰Cheney, interview.

system.

The book *Reveal* hints at the reason for WCC's ministry philosophy transition. Greg L. Hawkins remarks, "When Bill laid out the new strategic plan to the congregation in April 2007, he said, 'We have been wrong. We need to rethink the coaching we give you as you pursue your spiritual growth.' . . . We want to move people from dependence on the church to a growing interdependent partnership with the church."³¹ WCC has transformed church-centered ministry into partnership ministry for laypeople's spiritual growth by self-feeding following this research.

Family ministry was a part of this paradigm shift. Cheney analyzes that consulting with Reggie Joiner shapes WCC's church-centered programs concerning family ministry into an organized discipleship process. "Many programs are organized by the keywords 'family' and 'small group,' and now we are doing research and program development by ourselves," he continues.³² Consequently, this church has a unique family ministry system.

WCC concentrates especially on the impact of small groups and serving on one's spiritual formation. Cheney asserts, "We encourage children, as well as adults, to join small groups. Therefore, elementary school students have small groups and leaders that last for a long time, except for special reasons. In addition, we give children many opportunities to serve. A ten-year-old student shoots a video, and a fourteen-year-old student leads a worship service."³³ Furthermore, children's small groups are linked with their parents' small group. Although matching two departments' small groups is difficult, the small group has more power to affect a family's life when it happens. Hence, making a small-group relation web is a task for WCC's family ministers.

³¹Greg L. Hawkinson and Cally Parkinson, *Reveal: Where Are You?* (Barrington, IL: Willow Creek Association, 2007), 64–65.

³²Cheney, interview.

³³Cheney, interview.

At Willow Creek Community Church, children are activists, not passive participants, with partners—parents, leaders, and friends—who live together. Because they are the “holding handle for family life,” WCC’s family ministers try to make a movement through children who love the church.³⁴ This church is pursuing the coexistence of pleasure and spiritual growth.

Long Hollow Baptist Church in Hendersonville, Tennessee

After Robby Gallaty moved to his new post as the senior pastor at Long Hollow Baptist Church (LHB) in 2015, this church implemented family ministry as a part of the “Discipleship Pathway.”³⁵ This approach includes to “know God through weekly worship and teaching,” “find community in weekly life group gatherings,” “make discipleship in yearly D-groups of 3-5,” and “change the world through missions, evangelism, and volunteering.”³⁶ According to Kelly Ablaza, childhood director at LHB, this church naturally began to conduct family ministry to perform the mission “to be disciples who make disciples of all nations.”³⁷

The natural forming of family ministry shows that family is the locus of discipleship. Ablaza says that “we have found in the Bible that disciples who can overcome the temptation of this world are built through the family. Thus, we have made the family more important and, as a result, we have developed a system of discipleship training in the home.”³⁸ On this prerequisite, LHB has aligned programs that aim to make

³⁴Cheney, interview.

³⁵Kelly Ablaza, interview by author, Hendersonville, Tennessee, August 26, 2018.

³⁶“The Discipleship Pathway | Long Hollow,” Long Hollow Baptist Church, accessed September 28, 2018, <https://longhollow.com/the-discipleship-pathway/>.

³⁷Ablaza, interview; “Our Mission and Core Values,” Long Hollow Baptist Church, accessed September 28, 2018, <https://longhollow.com/our-mission-and-core-values/>.

³⁸Ablaza, interview.

healthy families on the “Discipleship Pathway” by setting a family as a minimum unit of ministry.

As practical approaches of this family-unit ministry, LHB not only holds Sunday worship and Wednesday meetings, but additionally conducts “Little Sprouts” to prepare for becoming parents³⁹ and “Child Dedication” to publicly commit to biblical parenting.⁴⁰ The more critical and practical strategy of LHB’s family ministry, however, is challenging families to join in “Life groups.” Ablaza maintains, “Through biblical communities, parents who are raising children can meet older believers who help, encourage, and pray together.”⁴¹ Depending on the circumstances of each life group, parents can bring their children to life group meetings to share the same spiritual experiences. Yet, when it is necessary, the church furnishes child care with youth volunteers when life groups gather on campus.⁴²

The reason for LHB’s family ministry is simple: Family is indispensable for making disciples. Hence, LHB clarifies the rationale for family ministry events: “Family-friendly events . . . will return as well but with a renewed emphasis on personal discipleship and spiritual disciplines. We strive to be a church that both leads people to Christ and invests in their spiritual health for a lifetime of walking and growing with Jesus.”⁴³ Making disciples is a scriptural command not solely for the church, but also for the family. Obeying the Great Commission is the sole reason of LHB’s doing family ministry.

³⁹“Welcoming a New Addition?,” Long Hollow Baptist Church, accessed September 28, 2018, <https://longhollow.com/little-sprouts/>.

⁴⁰“Child Dedication,” Long Hollow Baptist Church, accessed September 28, 2018, <https://longhollow.com/events/child-dedication/>.

⁴¹Ablaza, interview.

⁴²Ablaza, interview.

⁴³Long Hollow Baptist Church, “2018 Ministry Plan.”

Family Church Downtown in West Palm Beach, Florida

Family Church Downtown (FCD), the main campus of Family Church, was founded in 1901 in West Palm Beach. The lead pastor, Jimmy Scroggins, who came to this church in 2008, suggested “a vision to plant 100 neighborhood churches.”⁴⁴ The mission of the Family Church (FC) association is “to help families discover and pursue God’s design,” and the core values are “teach the Bible,” “build families,” and “love our neighbors.”⁴⁵ Family ministry is at the center of this church, so all ministries emphasize the family discipleship process.

The Florida context provides a reason for FC’s family ministry because Florida has the lowest evangelization rate in the United States, with just a four percent Christian population. Moreover, the state has various family types due to its leisure culture.⁴⁶

According to Jimmy Fogleman,

In our reality, numerous people are suffering from broken families now. This is the result of disobedience of the people against God’s design for the family. However, many churches are not interested in this reality. Many churches just teach divorce as a sin and avoid training people about how to handle family issues in reality due to sensitivity. As a result, many Christians are forced to wander without the church’s interest in and teaching on marriage and divorce, which is an important issue in life. . . . For this reason, we decided to do a ministry to restore those who think they have been hurt and failed at home for family ministry is the divine work to care for broken families, as well as healthy ones. Contemporary churches must give people courage and biblical ways to restore the original design of God for the family.⁴⁷

⁴⁴“From First Baptist Church to Family Church - Our Story,” Family Church, accessed September 28, 2018, <https://gofamilychurch.org/story>. From 2010 to 2018, Family Church has launched ten neighborhood churches, so currently the Family Church Association has eleven campuses. Before 2008, Scroggins was dean of Boyce College. FC has more than six thousand people in attendance at eleven campuses in 2018.

⁴⁵“Our Core Values at Family Church,” Family Church, accessed September 28, 2018, <https://gofamilychurch.org/first-visit/core-values/>.

⁴⁶George Estornell, interview by author, West Palm Beach, Florida, May 31, 2018. George Estornell is pastor to Children and Families at FC Downtown.

⁴⁷Jimmy Fogleman, interview by author, West Palm Beach, Florida, May 31, 2018. Fogleman is a pastor of Pastoral Care and Marriage Ministry. He was born and raised in the First Baptist Church in Downtown, the former church of FC Downtown, and now works in this church.

Family ministry is presenting the gospel to those who are hurt in broken families through showing the Lord's original family design. From this perspective, family ministry does not pertain to making a healthy family, but to building a family that God has forgiven.

To restore the original family design, FC initially stresses the parents' discipleship. Dividing adults into small groups for influential living, by contrast to America's individualism, is the strategy, so FC has "Growth Groups"⁴⁸ and "Learning Groups."⁴⁹ Discussing the real-life issue is the theme of each group, yet the main content is the Bible. Kim Wells affirms, "In the ministry context of Family Church, a theological or biblical topic is nonattractive. Thus, even if we teach Scriptures, we propose topics that focus on stages of life. . . . Those lectures are all under the umbrella of discipleship."⁵⁰ This church is working to offer parents answers about ways to live as Christians through an approach that concentrates on real life.

Second, specializing in age-appropriate ministries—children, student, college, adult, marriage, and family-encouragement ministries—is the key to FC's family-equipping ministry.⁵¹ George Estornell holds that "if parents do not experience God through their worship, they cannot train their kids at home."⁵² Consequently, FC has no family-integrated worship except for Easter and Christmas celebrations.⁵³ FC instead trains specialists in worship ministry through "Family Church Worship Ministries"⁵⁴ and

⁴⁸"Adult Ministry," Family Church, accessed October 1, 2018, <https://gofamilychurch.org/adults>.

⁴⁹Family Church Downtown, "Groups."

⁵⁰Kim Wells, interview by author, West Palm Beach, Florida, May 31, 2018. Kim Wells is assistant director of Connections and Groups at FC Downtown.

⁵¹Family Church, "First Connection," 8-10.

⁵²Estornell, interview.

⁵³Mark Warnock and Kim Wells, interview by author, West Palm Beach, Florida, May 31, 2018. Mark Warnock is worship admin of FC Worship.

⁵⁴"Family Church Worship," Family Church Worship, accessed October 1, 2018, <https://www.familychurchworship.org/>.

supports adult-focused worship ministry through the “Worship Arts Team” and “Production Arts Team” to “help people fulfill their God-given design to worship.”⁵⁵ On the surface, therefore, this church seems to have separate worship for adults and children.

FC’s goal is ensuring that the parents and children have the same spiritual experience, though, by matching the passages and outlines of the Sunday sermons in all the churches. Kim Wells attests, “Every week, all campus pastors who preach on Sunday gather in a place and talk together to make an outline for the Sunday sermon. Although pastor Jimmy leads the discussion, he collaborates all opinions harmoniously.”⁵⁶ As a result, all of the FC campuses preach and teach the same message for that week to help parents to hold weekly “Family Devotions” at the dinner table.⁵⁷ Repeating what family members learn from Sunday worship, through family devotions, is the strategy for reinforcing discipleship training effectiveness.

The final family ministry method at FC is providing opportunities to children to serve the church. In practice, FC encourages fifth-graders to serve the younger children as leader-volunteers. Estornell claims, “We develop future leaders from fifth-graders. . . . They lead younger kids as leaders and, in sixth grade, they participate in mission trips. . . . When they grow up, we hire them as interns and residents for church planting. We now have some leaders who have grown up by this process.”⁵⁸ As a church-as-family, FC is passing down the faith to the next generations by the leadership-development system. For children, the church is the place to serve as learned from their parents. This is the transformational education that builds a person’s conviction by experiences through the

⁵⁵“Worship & Production Arts,” Family Church, accessed October 1, 2018, <https://gofamilychurch.org/worship>.

⁵⁶Wells, interview.

⁵⁷Estornell, interview. To know the practical guidelines of this church’s family devotion, see this webpage: “Talk to Your Kids | Kids Ministry | First Baptist West Palm Beach,” Family Church, accessed October 1, 2018, <https://gofamilychurch.org/kids/talk-to-your-kids>.

⁵⁸Estornell, interview.

cooperation of the family and the church mentioned in the third chapter.

In conclusion, recognition of the reality is the foundation of the FC ministry. FC has trained families as the unit of disciples for restoring the Lord's original design, which has collapsed. The vision of this church, which is that of establishing a hundred "multigenerational, multicultural, and multicampus" churches,⁵⁹ is being realized through FC's family ministry.

The Village Church in Dallas, Texas

After Matt Chandler became the lead pastor in 2002,⁶⁰ the Village Church (TVC) has rapidly grown into a multisite megachurch, with six campuses and about twelve thousand members,⁶¹ even if TVC has a plan to separate each campus.⁶² Matt Chandler has emphasized family ministry from the start. Matt McCauley says, "At the stages of preaching and teaching, Matt is very clear about family discipleship and the role and responsibility of parents in discipling their children. The grounding work of family ministry in this church is done by him."⁶³ For this reason, in the mission of TVC, the "gospel-centered community" claims to advocate "creating the context for discipleship" through "Home Groups" and "Recovery Groups."⁶⁴ Home Groups, which assist families

⁵⁹Family Church, "First Connection," 26-31.

⁶⁰"History," The Village Church, accessed October 1, 2018, <https://www.thevillagechurch.net/about/history>.

⁶¹"Multiply: Annual Report 2017.Pdf," The Village Church, accessed October 1, 2018, <https://www.thevillagechurch.net/Content/ExternalSite/Documents/Giving/lead-pastors-2017-annual-report-web.pdf>.

⁶²Kate Shellnutt, "Matt Chandler's Village Church Ends Multisite Era," *Christianity Today*, September 28, 2017, <https://www.christianitytoday.com/news/2017/september/matt-chandler-village-church-end-multisite-campuses-dfw.html>.

⁶³Matt McCauley, interview by author, Flower Mount, Texas, August 9, 2018. Matt McCauley is family minister at Flower Mound Campus. He has served this church for fourteen years.

⁶⁴"Mission," The Village Church, accessed October 1, 2018, <https://www.thevillagechurch.net/about/mission>. The mission of TVC is "to bring glory to God by making disciples through gospel-centered worship, gospel-centered community, gospel-centered service, and gospel-centered multiplication."

in living together, and Recovery Groups, which help families in crisis for restoration, furnish TVC with a ground to train disciples.⁶⁵

In particular, Home Groups are the main family ministry fields. According to McCauley, in 2018, the Flower Mount campus, the main TVC campus, has approximately 150 Home Groups that regard children as members. He describes them in this way:

Children should be a part of the Home Groups equation for their formation and discipleship. Home Groups are a ministry to people. . . not just a ministry to adults. Children are people. They need to see and know that the Christian life and church participation/belonging are more than just attending on a Sunday, which is the same message we preach to adults in our congregation. . . . Consistent experience and exposure to Family Discipleship Time will encourage and equip parents to do the same in their own homes with their own children.⁶⁶

Experiencing the same spirituality through Sunday worship enhances family-discipleship effectiveness. Hence, TVC does not hold any youth-worship services on Sunday due to the fact that middle and high school students worship with their parents.

In addition, TVC encourages parents to devote themselves to family discipleship through “modeling,” “family time,” “family moments,” and “family milestones.”⁶⁷ Yet, TVC’s four methodologies are unique because TVC offers a blank sheet for planning, rather than providing a plan to follow.⁶⁸ Because no prototype exists for all Christian parents’ lives, TVC’s family discipleship delegates establishing its concrete practices for parents. TVC even convinces parents to “make” or “mark” their

⁶⁵“Groups,” The Village Church, accessed October 1, 2018, <https://www.thevillagechurch.net/connect/groups>.

⁶⁶McCauley, interview by author.

⁶⁷The Village Church, “Family Discipleship: Helping Your Household Establish a Sustainable Rhythm of Time, Moments, and Milestones” (The Village Church: Flower Mount, Texas, 2017), 1–2; “Children & Students,” The Village Church, accessed October 1, 2018, <https://www.thevillagechurch.net/connect/children-students>. “Family time” is similar to “Faith talks,” and “Family moments” is similar to “Faith walks.”

⁶⁸The Village Church, “Family Discipleship,” 10–11, 16–19, 33–34.

own family discipleship milestones, unlike other churches that are constructing a plan for milestones to be followed.⁶⁹ Therefore, TVC encourages each family or Home Group to celebrate a child’s arrival as a milestone in a natural way, instead of holding a public church celebration. TVC pursues creating a unique rhythm for each family that impacts a person’s spiritual maturity in a real way by these contextualized events.

Organic discipleship through parents’ leading role is the distinct characteristic of TVC’s family ministry. Especially in the current culture, with its various kinds of families, the voluntary planning and practice of parents attempted by TVC can actually be factors for motivating family ministry. TVC’s family ministry teaches that developing a manner to train their own children and celebrating an achievement with other believers is appropriate for the needs of parents today, rather than suggesting a uniform plan and evaluation.

The Church at Station Hill: A Regional Campus of Brentwood Baptist Church in Nashville, Tennessee

The Church at Station Hill: A Regional Campus of Brentwood Baptist Church (SHB) is “the first regional campus” of Brentwood Baptist Church in Brentwood, Tennessee.⁷⁰ Jay Strother⁷¹ planted SHB with fifty families in 2010, and this church has

⁶⁹The Village Church, “Family Discipleship,” 30–32. This guidebook explains, “One of the best ways to make a family discipleship milestone is by redeeming the way you celebrate birthdays, baptisms, deaths, holidays, or other anniversaries” (30), and the meaning of “marking [family discipleship milestones] is what we do to commemorate the work of God in our child’s life in ways that we didn’t see coming” (31).

⁷⁰“About Brentwood Baptist Church,” Brentwood Baptist Church, accessed October 2, 2018, <http://brentwoodbaptist.com/about>. Since 2010, Brentwood Baptist Church has planted five regional campuses and one ministry campus: the Church at Station Hill in 2010, the Church at Avenue South in 2014, the Church at West Franklin in late 2014, the Church at Woodbine as a ministry campus in 2014, the Church at Lockeland Springs in 2016, and the Church at Nolensville in 2018.

⁷¹Jay Strother is a contributor to this book: Timothy Paul Jones et al., *Perspectives on Family Ministry: 3 Views*, ed. Timothy Paul Jones (Nashville: B&H Academic, 2009). He previously served Brentwood Baptist Church as the student minister and Emerging Generations Minister. For more information, see this website: “Jay Strother • Station Hill Campus and Teaching Pastor,” Brentwood Baptist Church, accessed October 2, 2018, <http://brentwoodbaptist.com/about/staff-member/jay-strother/>.

rapidly increased to more than a thousand weekend-worship attendees by 2018.⁷² SHB shares the same mission with every Brentwood Baptist Church campus: “engaging the whole person with the whole gospel of Jesus Christ anywhere, anytime, with anybody.”⁷³ To achieve the mission, Brentwood Baptist Church, as well as SHB, applied the family-equipping ministry. Strother has implemented family ministry practices in both churches since 2001.⁷⁴

Strother mentions that the core pastoral SHB philosophy is family-equipping ministry. Through his leadership with constant teaching and preaching, in practice, about 87 percent of SHB’s church members are conducting weekly family devotions at home.⁷⁵ To make “disciples of Jesus making disciples with Jesus,”⁷⁶ SHB utilizes families through church partnership. He introduces the vision and strategy for the family-equipping ministry by creating an analogy to home construction: building foundation, walls, roof, door, and window.⁷⁷

⁷²“About the Church at Station Hill,” The Church at Station Hill, accessed October 2, 2018, <http://stationhillchurch.com/about/>.

⁷³“About Brentwood Baptist Church.”

⁷⁴This section introduces the family-equipping ministry at SHB, even though Brentwood Baptist Church is performing family-equipping ministry, as well. The reason is that Jay Strother has founded SHB with his conviction about family-equipping ministry, so SHB is an example of church planting and growth in recent years through family-equipping ministry.

⁷⁵Jay Strother, interview by author, Louisville, Kentucky, July 11, 2018. According to Strother, the average percentage of Brentwood Baptist Church’s weekly family devotions is 33 percent.

⁷⁶Paul Wilkinson and Steven Layton, “2 Commands, 1 Promise, 1 Eternal Purpose,” *Making Disciples*, Fall 2018, 6–7, https://issuu.com/brentwoodchurch/docs/makingdisciples_fall2018/2. This definition of disciples shows the ground of the Brentwood Baptist Church ministry.

⁷⁷In 2013, Aaron Bryant and Jay Strother had preached this analogy as a five-week sermon series, “JourneyOn @ Home.” Listening to their sermons can help explain and understand the vision and strategy for the family-equipping ministry: Aaron Bryant, “Know Discipleship,” The Church at Station Hill, July 21, 2013, <http://stationhillchurch.com/media/sermon/know-discipleship>; Jay Strother, “Foundation,” The Church at Station Hill, June 2, 2013, accessed October 2, 2018, <http://stationhillchurch.com/media/sermon/foundation>; Jay Strother, “Walls,” The Church at Station Hill, June 9, 2013, accessed October 2, 2018, <http://stationhillchurch.com/media/sermon/walls>; Jay Strother, “Roof,” The Church at Station Hill, June 16, 2013, accessed October 2, 2018, <http://stationhillchurch.com/media/sermon/roof>; Jay Strother, “Door,” The Church at Station Hill, June 23, 2013, accessed October 2, 2018, <http://stationhillchurch.com/media/sermon/door>; Jay Strother, “Window,” The Church at Station Hill, June 30, 2013, accessed October 2, 2018, <http://stationhillchurch.com/media/sermon/window>.

Initially, the home's foundation constitutes sharing the gospel with family members. Because "Faith talks" is the main method, SHB links the church sermon and curriculum to the home whenever possible. Second, the walls of a house symbolize establishing a framework for faith, so "mak[ing] memories through shared experience to build identity and strong relationships" is the meaning of the walls. "God Moments," "celebrating milestones," and "setting a priority for family time" are practices. Third, the roof means the protection of "instill[ing] the truth of God's Word to reinforce the home and defend against the world's influence" through "LIFE Group or Focus Study" and "@Home Summits and Focus Events."⁷⁸ Learning the Bible and living together represent how to make the roof. Next, the door refers to forming identity in Christ. The "PLACE class"⁷⁹ and "Blessing Cards" are ways for identifying oneself and others in the community. Lastly, the window means possessing a missional viewpoint through familial participation in missional works. SHB suggests three actions: "give, pray, and go."⁸⁰ Through these five family-equipping-ministry elements, Strother determines "to champion the place of parents as primary disciple-makers in their children's lives" as his goal.⁸¹

The harmony of parents and ministers creates a synergy in making disciples. In other words, if a parent trains a kid through the family-equipping-ministry philosophy, the result is not only a child's spiritual growth, but the multiplication of disciples through a family's missional life, too. Thus, the reason that Christian parents educate their children through the Scriptures is not just their spiritual growth, but additionally the

⁷⁸"Adults," The Church at Station Hill, accessed October 2, 2018, <http://stationhillchurch.com/ministries/adults>.

⁷⁹"PLACE," Brentwood Baptist Church, accessed October 2, 2018, <http://brentwoodbaptist.com/ministries/place/>.

⁸⁰"Missions," The Church at Station Hill, accessed October 2, 2018, <http://stationhillchurch.com/ministries/missions/>.

⁸¹Strother, interview.

formation of a family that preaches the gospel to the world through missional life. SHB has verified that truth by its growth through the family-equipping ministry for eight years.

Sojourn Community Church Midtown in Louisville, Kentucky

Sojourn Community Church Midtown (SCM) was founded in 2000—to “reach people with the gospel, be built together as a multi-cultural church, and send leaders, church planters, and missionaries all over the world as well as send [its] members everyday into every walk of life”—as a campus of the Sojourn Collective.⁸² Jared Kennedy has ministered at this church since 2007, and currently holds the position as Pastor of Families. The distinctiveness of SCM’s family ministry is the curriculum, “the North Star Catechism,” as the central axis of family ministry.⁸³ Teaching doctrine lays the foundation of SCM’s other family ministry programs: “family worship,” “milestones,” and “missional works for living out the identity as a Christian.”⁸⁴

SCM operates a website, titled “Sojourn Kids,”⁸⁵ especially for family discipleship. Connecting Sunday-school learning with daily family communications is the objective of this website. According to Kennedy, “We have a unified curriculum in our children’s ministry. We are teaching the same Bible story to children from age two all the way out through fifth grade, so for the family with multiple kids within the children’s

⁸²“Sojourn Church Midtown,” Sojourn Collective, accessed October 2, 2018, <https://sojournchurch.com/midtown>. According to Jared Kennedy, this vision and mission that is described in is current, but they have not had the same vision statement since 2001.

⁸³This catechism is available for online downloading. Jared Kennedy, “The Northstar Catechism.pdf,” accessed October 2, 2018, https://static1.squarespace.com/static/552dab32e4b039b3a33b25fd/t/55cea56ce4b06bd4bea339d1/1439606124737/The+Northstar+Catechism_FINAL.pdf.

⁸⁴Jared Kennedy, interview by author, Louisville, Kentucky, September 14, 2018.

⁸⁵“News Feed,” SojournKids, accessed October 2, 2018, <http://www.sojournkids.com>. Under the tap of “News Feed,” in particular, this website includes what children learned at the church and ways to teach that learning at home. In addition, the “Tools for Home” section introduces books to aid parents and caregivers. SCM recently developed an application for interacting with parents more effectively through smartphones, as well.

ministry, we provide devotional resources that correspond with our teaching on Sunday [by both online and offline methods].”⁸⁶ SCM is trying a variety of ways to ensure that regular family worship takes place.

For SCM, milestones and missional life are the results of teaching catechism. The reason is that SCM’s two milestones, “Child Dedication and Baptism,” represent a person’s faith in Christ that the teaching of doctrine has formed. Moreover, missional life manifests an individual’s conviction about the Father’s mercifulness to the world. Hence, this church concentrates on teaching sound doctrine to children with parents. Kennedy remarks, “I think young children can learn truths, and even learn deep truths. I am not afraid of challenging young children to learn theology from very young ages.”⁸⁷ Teaching doctrine is critical for building one’s maturity in Christ.

On the surface, SCM is similar to general churches that are not conducting family ministry. This church ministry, though, emphasizes training disciples through partnership with parents. Thus, SCM’s family ministry features focusing on the basics of the family-equipping ministry—preparing parents through Scriptures to make disciples at home—rather than on visible events.

LaGrange Baptist Church in Louisville, Kentucky

LaGrange Baptist Church (LBC) is a midsize church, with approximately four hundred adult and child members, but pursues the family-integrated-ministry model, according to Family Pastor to Students Cameron Potts.⁸⁸ LBC’s mission statement is “to make disciples of Jesus Christ for the glory of God and the good of all people,” so it emphasizes “worship for relationship with God,” “life for relationship with other

⁸⁶Jared Kennedy, interview.

⁸⁷Jared Kennedy, interview.

⁸⁸Cameron Potts, interview by author, Louisville, Kentucky, September 18, 2018.

Christians,” and “mission for relationship with the world.”⁸⁹ The “L.I.F.E. classes are the primary ministry” of LBC’s discipleship process,⁹⁰ and family ministry is a part, but core strategy.

Christians’ collaborative life is the main strategy of LBC’s ministry because “community happens where normal life happens: at home, at work, at school, with family, with friends.”⁹¹ Therefore, LBC offers “L.I.F.E. classes,” which aim to build relationships in Jesus through “small group Bible studies,”⁹² for not only adults, but students and children, as well.⁹³ All LBC age groups gather every Sunday morning to learn and talk about Scriptures and, after that time, they worship together at the same time and place, except some children stay in the nursery. Potts comments, “We have seen the benefit of kids being in the service and watching parents and others in worship. That is the reason for encouraging kids to worship together.”⁹⁴

Under this church-as-family culture, LBC stresses “Family Milestones” with seven steps: “(1) Stepping into Parenting,” “(2) Stepping into Preschool,” “(3) Stepping into School,” “(4) Stepping into Faith,” “(5) Stepping into Adolescence,” “(6) Stepping into Maturity,” “(7) Stepping into Real World.”⁹⁵ Each milestone has “Campus Event” and “Parent Seminar,” which are contextualized by the LBC context. However, this is not

⁸⁹“Our Mission,” LaGrange Baptist Church, accessed October 2, 2018, <http://www.lagrangebaptist.com/aboutus/mission/>.

⁹⁰LaGrange Baptist Church, “Life Class,” 4. L.I.F.E. is an acronym for Love, Instruction, Fellowship, and Evangelism.

⁹¹“Life,” LaGrange Baptist Church, accessed October 2, 2018, <http://www.lagrangebaptist.com/life/>.

⁹²LaGrange Baptist Church, “Life Class,” 3.

⁹³“Sundays at LSM,” LaGrange Baptist Church, accessed October 2, 2018, <http://www.lagrangebaptist.com/students/sundays-lsm/>; “Children’s LIFE,” LaGrange Baptist Church, accessed October 2, 2018, <http://www.lagrangebaptist.com/children/childrens-life>.

⁹⁴Potts, interview.

⁹⁵LaGrange Baptist Church, “Family Milestones: Periodic Church Experiences for Practical Home Discipleship.” LBC’s webpage additionally presents this information. See <http://lagrangebaptist.com/milestones>.

an event; it is training to engage families in the process of making disciples.⁹⁶ Celebrating a child's growth together as a member of the heavenly family gives church members joy and motivation to love the church more.

Consequently, LBC is a church that lives, encourages, and celebrates a person's life together. This church has a growing generation of children, who have watched their parents' worship and life since very young ages. As a church-as-family, LBC furnishes church members with the love of parents to live in this world as Christians—sons of the Father.

⁹⁶Potts, interview.

APPENDIX 2

KOREAN CHURCHES HAVE FACETS OF FAMILY MINISTRY

Family ministry is not an artificial program. Scripture constantly exhorts pastors and parents to teach their next generations through home discipleship. Hence, many Korean churches now have the philosophy and programs that are related to family ministry. To prove that statement, this appendix introduces family ministry facets in Korean ministry through nine Korean churches. The aim of this introduction is studying the needs and practices of Korean family ministry, instead of evaluating each church's ministry without understanding its unique ministry context.

Dae-Young Church in Ulsan. The Dae-Young Church in Ulsan, Korea, is the first example of the family-based ministry model in the Korean ministry context. On January 13, 2017, the senior pastor, Woon Cho, announced the “Ten-Year Master Plan,” which considers the family, discipleship, and the next generation as core values. He declares, “The Korean church should remember that this time is the Golden Time, the last and mightily important time. Thus, we must do everything possible to save the next generation. We have to invest in the next generation”¹ Yet, Cho had emphasized training the next generations fifteen years earlier, when he came to this church. He observes, “As a result of children-focused ministry, the church has grown in number, and now it has become a young church that accounts for 90 percent of the population under

¹Woon Cho, ed., *대영희망레터: 특별호* [Daeyoung Hope Letter: Special Edition] (Ulsan, Korea: Daeyoung Church, 2017), 9.

fifty years of age.”²

In practice, this church has invested not just in Sunday schools, but also has opened various next-generation-centered and family-focused programs: Saturday school; family seminars; early-morning prayer worship for all generations; and special camps and events for the next generations.³ According to Yongdon Yoon, who is the director of the next generation ministry, this church’s next generation ministry core is the Saturday school because about eight hundred children and teenagers gather every Saturday to be acquainted with God’s Word.⁴ This program affects Sunday worship and home education, according to Jungkyu Kim—the pastor of parish and infant ministry. He explains that young parents participate in infants’ worship with their children. It enhances the effectiveness of family education because they are able to relate Sunday school learning to family worship.⁵

Dae-Young Church members take part in the process of training their children as disciples of Christ under church guidance. The senior pastor’s clear vision toward the next generation and the second-chair pastors’ leadership and devotion are the strengths of this church. It is building the home as a place for discipleship training through the church-led ministry.

²Cho, *Daeyoung Hope Letter*, 5–6.

³Dae-Young Church has enough resources to conduct varied ministries with specialization because it has about five thousand adults and two thousand children and youth members. It is important, however, that the senior pastor’s vision, rather than the presence of resources, initiated these programs. He has a clear vision for the next generation, so that church resources can be invested in the ministries of the next generations.

⁴Yongdon Yoon, interview by author, Ulsan, Korea, February 27, 2018. The Saturday school has age-focused, but family-integrated, programs: the infant’s Bible school that learns God’s Word with mom; the preschooler’s personality school that helps the development of a toddler’s personality with parents; the kindergartner’s gospel school that is trained by the discipleship course for kindergartners with home education; discipleship programs for elementary kids and youth; and the AWANA.

⁵Jungkyu Kim, interview by author, Ulsan, Korea, February 27, 2018. Dae-Young Church has a department for “young couples,” who have been married between four and ten years. This department aims to train young parents to have the WATCH L: Word, Action, Teach, Christ and Church, Happy Home and Love. See “Young Couples,” Dae-Young Church, accessed August 22, 2018. <http://www.daeyoung.org>.

O-Ryun Church in Seoul. O-Ryun Church in Seoul was founded in 1988 by Eun-ho Kim, the current senior pastor of this church.⁶ It proclaims five visions: “experiencing the fullness of God’s presence in worship,” “preparing the way for the coming of the Lord,” “establishing influential people,” “carrying out service and sharing for neighbors,” and “preparing next generations.”⁷ One of the Korean megachurches, O-Ryun Church operates a variety of ministries. In particular, it has established a specialized institution, “The Future that Has the Dream,” simply called “Coommi,” which emphasizes partnership between the church and the parent.

For Eun-ho Kim, family ministry is the alternative to the Korean church’s crisis. He comments,

Many families left their children’s faith education to the church. But this has not worked. As children who did not meet God personally in home grew up, they left their churches. . . . Thus, now we must return to home. Children must meet God deeply in their homes. . . . Unless they are raised in faith at home, to overcome the social atmosphere of today is so difficult.⁸

Therefore, Kim proposes “one-point integrated education,” which prefers the partnership between the church and the family, and among a church and other churches, to restore the ecosystem of Christian education.⁹

Kyunghoon Joo is the leading minister of O-Ryun Church’s family ministry. Through his book, *One-Point Integrated Education*, Joo defines that O-Ryun Church has “Family-Driven Ministry,” which is similar to the family-equipping model.¹⁰ In practice,

⁶“교회 역사” [History of O-Ryun Community Church], O-Ryun Church, accessed September 4, 2018, <http://www.oryun.org/pages/history.php>.

⁷“비전 2020과 5대 비전” [Vision 2020 and five visions], O-Ryun Church, accessed September 4, 2018, <http://www.oryun.org/pages/vision.php>.

⁸Jinyoung Kim, 김진영, “13개의 의자가 전부인 ‘상가’에서 시작된 ‘기적’” [The ‘Miracle’ started by a small church that had only thirteen chairs], *Christian Today*, October 27, 2016, accessed September 4, 2018, <http://www.christiantoday.co.kr/news/294473>.

⁹Daewoong Lee, 이대웅, “오륜교회 김은호 목사, ‘원 포인트 통합교육’ 제시” [Rev. Eun-Ho Kim, the senior pastor of O-Ryun Church, presents 'One-point integrated education'], *Christian Today*, January 25, 2016, accessed September 4, 2018, <http://www.christiantoday.co.kr/news/288621>.

¹⁰Kyunghoon Joo, 주경훈, 원포인트 통합교육 [One-Point Integrated Education] (Seoul:

for encouraging parents to assume their divine responsibility, this church conducts numerous works: homebuilding ministries that include different seminars about marriage and parenting; training, seminars, and campaigns for family worship; teacher-training courses; a churchwide network for consulting, publishing, conference, camp, and marriage counseling; and ministries for creating the next generation's cultures.¹¹

O-Ryun Community Church reveals the needs and possibility of the family ministry in Korean churches. This church already has more than 1,600 Korean-church partners, which are implementing this church's materials to implicate a family ministry model in their ministry contexts. The O-Ryun Church's proclamation toward the Korean church facing the crisis is creating a new ministry paradigm.

The Sarang Church in Suwon. In-ho Lee and some others founded the Sarang Church in Suwon in 2003, with the goal of fulfilling Jesus Christ's three major ministries: "teaching," "healing," and "preaching."¹² Specifically, based on the vision of discipleship training, the letter *t* in "THE" expresses the goal of saving the church through horizontal teaching, and saving the home through vertical teaching.¹³ In-ho Lee remarks,

The Bible clearly teaches that parents must teach the Word of God to their children. Thus, this church has studied how parents discipline their children. As a result, we are currently conducting "Parents School," "Mother Wise," and "Baby School." In addition, we have no afternoon worship on Sunday for encouraging families to do family worship at that time. To do this, our church's Sunday school ministers and I match sermon scriptures and main themes, so that parents and children can talk about their learning. Of course, we have invested heavily in Sunday School teachers

Duranno, 2017), 262–64.

¹¹Joo, *One-Point Integrated Education*, 269–319. The author explains each work in detail in the seventh chapter of this book. For more information, see the webpage of Coommi, <http://coommi.org>.

¹²“더사랑 비전” [The Sarang Vision], The Sarang Church, accessed August 23, 2018, <http://www.thesarang.kr/html/introa/01.asp>.

¹³“교회안내” [THE PROJECT], The Sarang Church, accessed August 23, 2018, <http://www.thesarang.kr/html/introa/08.asp>.

and facilities. . . . However, I think that the core of family worship is the relationship. Even if a family has family worship every day, if it is a legal and regulatory time, it will be just a hard time for children. I believe that the transfer of family beliefs is done through the relationship between parents and children—not programs.¹⁴

This ministry philosophy has led The Sarang Church. Consequently, this church organizes the next generation ministry into “Future Preparation Team” and strives to cooperate with parents.¹⁵

Ji-ham Lee, a current parish pastor and a former director of the “Future Preparation Team,” had been involved in youth and next generation ministry for eight years in this church. He asserts,

The Korean church has been working diligently on the Sunday school ministry. But now the Korean Sunday school faces a crisis. While I was thinking what the cause was, I thought the word “family.” . . . Personally, as I studied North Point Community Church in Atlanta, Georgia, I learned the responsibility of parents. However, the problem for me was Korean churches have no foundation on that ministry. . . . Thus, this church had held parent schools twice a year for four years. There was a sixty-people limit in each class, but many parents participated in each lecture to exceed the capacity. This shows that Korean parents really want to take on the role of biblical parents, but did not know how to do it. They have not seen a model, and no one has taught them. . . . Lectures played a role as the core of this ministry. Many parents learned and have joined in this ministry with passion, even though they are busy.¹⁶

According to Ji-ham Lee, many parents in this church discuss Jesus in the home. This church’s programs have encouraged parents and children to talk together about God and the Word. Parents who wished to be biblical parents wanted the help of the church, and this church offered a piece of the answer.

Pyeong-An Church in Seoul. Christians who fled to Busan in 1951, due to the Korean War, founded “Pyeongyang Church.” It moved to Seoul and was named

¹⁴In-ho Lee, interview by author, Suwon, Korea, March 20, 2018.

¹⁵“다음세대” [Next Generation], The Sarang Church, accessed August 23, 2018, <http://www.thesarang.kr/html/next/01.asp>.

¹⁶Ji-ham Lee, interview by author, Suwon, Korea, March 20, 2018.

“Pyeong-An Church” on August 17, 1956. Sukhyoung Hwang has ministered as the third senior pastor at this church since December 21, 2014.¹⁷

Hwang possesses a vision and practical strategy for a family-equipping ministry. He affirms, “Teaching their own children in faith is a biblical duty for parents. I have been doing this [family-equipping] ministry when I was in the United States, and I am going to do this ministry in this church, as well.”¹⁸ Yet, he is not in a hurry because he knows that making a change to the established and traditional church must be accomplished on a basis of trust.¹⁹ He has taught the philosophy of family ministry to second-chair ministers in this church, and has formed relationships with elders and church leaders.

In 2018, though, he presented a contextualized version of Milestone, which Brian Haynes designed, as the “faith path ministry for home-centered education.”²⁰ Simultaneously, he started the “Whole Family Worship with the Four Generations” at the early-morning worship on the last Saturday of every month. He is gradually making a family-friendly culture in the church through such ministries.

This church’s ministry programs and achievements are still limited. However, the approach taken by the pastor’s vision and pastoral reality is the basis for the family-equipping ministry to be rooted in this church. Family ministry does not pertain to introducing new programs, but aligning the church’s existing programs to form a culture

¹⁷“교회발자취” [The Footsteps of the Church], Pyeong-An Church, accessed August 24, 2018, http://epapc.org/page_LJPs15.

¹⁸Sukhyoung Hwang, interview by author. Hwang had ministered at “Living Fountain Korean Church,” in Irving, Texas.

¹⁹Hwang, interview.

²⁰Hwang suggests ten milestones: Birth and Blessing (pregnancy to childbirth), Baby Dedication (0-2 years), Starting Family Worship (3-5 years), Invitation to Faith (6-7 years), Spiritual Growth (8-10 years), Adolescent (11-12 years), Baptism (13-14 years), Coming-of-Age Celebration (16 years), Preparing College (17-21 years), and Preparing Marriage (after 22 years). For more information about the Milestone ministry, see Brian Haynes, *Shift: What It Takes to Finally Reach Families Today* (Loveland, CO: Group Publishing Inc., 2009).

for readying parents to educate their children in the home, as Jones argues.²¹

Jesus Hyang-Nam Church in Hwasung. Ministry needs organically shape family ministry in Jesus Hyang-Nam Church. The founder and senior pastor, Gabsihn Cheong, delineates the gospel-teaching problem in Korean churches. According to him,

The lives of Christians prove Christianity. However, Korean Christianity has lost its influence because the religious gospel is rooted in Korean Christianity. When I was concerned about losing the next generation, in spite of having such a good gospel, I recognized that Korean churches have taught religion, instead of the gospel. . . . Korean parents have taught children to serve God to be blessed. As a result, our children prioritize money, friends, and study, rather than life with Jesus Christ. We have taught them religiously to believe in Jesus. . . . [Similarly,] the church, while speaking the gospel, has actually pursued other things, such as church growth, personal influence, and the authority of the pastor. If ministers have this desire, it naturally influences both adults and children to have such a religious gospel.²²

Recognition of this difficulty is leading his ministry to consider parental influence in a child's growth. He contends that showing parents who live the gospel-centered life is a crucial part of children's faith development, so he conceives of a culture that enables intergenerational communication.

In practice, Jesus Hyang-Nam Church is creating a new culture that hears a child's voice with love because Cheong believes that children want parents' love and respect their opinions.²³ Hence, Cheong considers this church's various educational or family-centered programs as tools for training church members to proclaim the gospel toward children.²⁴ With suggesting intergenerational worship and a Sunday school structural change to encourage parental participation as examples, he explains the core of

²¹Jones, *Family Ministry Field Guide*, 132.

²²Gabsihn Cheong, interview by author, Hwasung, Korea, April 4, 2018.

²³Cheong, interview.

²⁴“교회비전” [Vision of the Church], Jesus Hyang-Nam Church, accessed August 24, 2018, http://jesushn.com/page_FYqP83. This church features “Father School,” “Mother School,” “Happy Family Seminar,” “Baby School,” “Mother’s Prayer Meeting,” “Mother Wise,” “Father Wise,” “AWANA,” and “discipleship programs for adults.”

his ministry for the next generation:

I have a plan to do intergenerational worship more frequently. During that worship, parents can pray for their children and share their learning from the sermon in family worship. In addition, a new culture that encourages parents to take the main role in their children's spiritual growth with the support of Sunday school, instead of the current structure that Sunday schools take the main role in education without parent's participation, will help children's maturity. However, the most important thing is that these changes are not a change in a form of worship or system, but each parent's gospel-centered life, which is revealed by the tone of voice and attitudes of the body when meeting children.²⁵

Making parents live the gospel-centered life is the core of his ministry. The rationale is that this life makes feasible intergenerational communication because that requires God's love.

Cheong values children. Thus, he equips parents to love and respect their child by daily words and actions. Yet the reason for his teaching about parenting skills is making disciples at home—not making good parents. This church is preparing parents to teach their children in godly love as Christ's disciples due to the desire for the kingdom. This wish is the ignition point of family ministry in this church.

Nam-Seoul Pyeong-Chon Church in Anyang. This church of middle size in Korea possesses a vision of “worship and mission community to build the next generation through 303 vision.” Senior Pastor Shinwook Kang has ministered in this church as second senior pastor since July 2004. He is a 303 visionary, who has been trained by Woonhak Yo, the founder of Kyu-Jang Publisher and 303 Vision School, for “303 Vision Ministry” that trains three generations with Bible recitation.²⁶ For this reason, the church pursues the Bible Recitation Ministry, which emphasizes daily Bible-

²⁵Cheong, interview.

²⁶The 303 vision was explained in the fifth chapter. For more information, see Woonhak Yo, *말씀암송 자녀교육: 성경을 가르치기 전에 먹이라* [Bible Recitation and Education of Own Children: Feed the Bible before teach it], (Seoul: Kyu Jang, 2009), 105–17.

Recitation-Family Worship (BRFW) in the home.²⁷

The family-equipping ministry is a natural result of that vision for this church because the daily BRFW is possible solely due to church and family cooperation.

Consequently, Kang stresses family-centered ministry. He states,

Biblically and historically, the home was the center of faith education. Korean churches have been missing this truth for a long time. Therefore, I have emphasized home-centered faith education as a pastoral philosophy. As a natural result, church members recognize their responsibility and the value of the next generations because they are the most important things in Christianity.²⁸

Passing down family-centered faith is the core philosophy of this church and Kang's ministry. The church thus publishes the weekly "Rainbow Letter" for family worship to help parents learn ways to lead a family worship practically.²⁹ Of course, this church holds some occasional programs and events, but it concentrates on both Sunday and daily family worship. Kang's family-centered-ministry philosophy, which focuses on the family discipleship process, is the ministry key. He continues,

Whatever happens, philosophy and direction are important. Even if we cannot do the best thing right now, faith education should be done in the family. To do so, first, the leadership of the church should recognize the importance of this work, and the church should look for a strategy in accordance with each church's unique context. Next, church members should clearly know the truth that outsourcing to Sunday school for their children's spiritual growth is a false concept. Parents should be aware that their children's Christian formation is the responsibility of parents, not Sunday school teachers. These two principles seem easy, but ministers must educate them constantly because of the challenge of contemporary culture and the sinful nature of man.³⁰

²⁷“303비전학교 소개” [Introducing 303 Vision School], Nam-Seoul Pyeong-Chon Church, accessed August 24, 2018, http://namchon.org/html/sub3_3.html.

²⁸Shinwook Kang, interview by author, Anyang, Korea, March 21, 2018.

²⁹“무지개 편지” [Rainbow Letter], Nam-Seoul Pyeong-Chon Church, accessed August 24, 2018, http://namchon.org/bbs/board.php?bo_table=sunnews. Kang explains, in an interview by author, that “in the reality of Korea, conducting family worship is a difficult task. Family members lack time to gather at the same time and place, and preparing a sermon is too much burden for parents. In this environment, telling parents to prepare and lead family worship alone is like saying that to stop family worship. Thus, the Nam-Seoul Pyeong-Chon Church provides rainbow letters every week.”

³⁰Kang, interview.

Kang has attempted to realize the “303 Vision” through his ministry at Nam-Seoul Pyeong-Chon Church. For approximately fifteen years, his ministry has been fruitful for the Lord through the worship of families who truly love God’s Word. Korean Christianity’s future is growing by means of those families.

Se-Dae-Ro Church in Seoul. The founder of Se-Dae-Ro Church, Seunghun Yang, is a Christian educational pioneer in Korean churches. In 1975, he established the Paidion Ministry, which is a Korean institution for Christian education, and has long been dedicated to training parents who raise their children as disciples. He earned a master’s degree in Christian Education from Dallas Theological Seminary, along with a Doctor of Philosophy in Education from Trinity Evangelical Divinity School. On October 6, 2002, Yang and his educational ministry vision partners established the Se-Dae-Ro Church in Jamsil, Seoul. The English name for this church is “Transgenerational Mission Church,” which illustrates this church’s vision for the next generation. As a sample church, Yang has ministered at this church for more than fifteen years and is proposing the significance of family ministry to Korean ministers.

The core of Yang’s ministry is “integration.” He notes,

The most significant principle of my ministry is integration. Every ministry comes from the principle of integration. Just as Jesus unified the relationship between God and mankind, which is all broken off by sin, we must unite our separate ministry and education. Unfortunately, Korean churches have separated the church from the family and adult ministry from Sunday schools. . . . In this separated structure, Korean parents have no spiritual topic to share with their children. If a family has only an entertainment story, words for gag, or secular topics, family worship is impossible. . . . After a faithful generation has died, now Korean Christianity is urgent to keep the property of the church. The Word and life have been separated. Even though sermons are getting frequent, life becomes depraved. Listening to a talented preacher’s sermon and attending a big church never prove a person’s faith. This is what happens when the Word and life are separated. Therefore, we need to do the ministry of integration. We must integrate ministry and education; parents and children; and Word and life. . . . Integration is a biblical principle, so I am trying

to integrate all dimensions of ministries.³¹

Yang supports the family-equipping model with a biased position for the family-integrated model because Korean parents “totally demand the guidance of the church.”³² Hence, he runs various programs to train parents in this church. He holds the core of the family-integrated ministry that parents and children experience the same texts for a Sunday sermon, though, and talk more closely with parents for spiritual integration of the generations. Even though he presents Reggie Joiner’s Orange Ministry as a church philosophy, Yang has contextualized that philosophy to the ministry context of postmodern Korea.³³ He consequently emphasizes “parent education” to overcome the challenges of busyness and secularism in current Korean society. He mentions that “the integration of generations means training parents to grow up with children. Making a Spirit-filled parent is the most vital aspect of the ministry. . . . The important part is the life of parents.”³⁴ He recognizes that training parents as Jesus-like disciples is the beginning of a family ministry, so he continually prepares parents to form disciples in the home.

Under this philosophy, Se-Dae-Ro Church conducts various children’s programs: “Sunday schools” that have same topic as does adult worship; “Baby School” for eighteen-to- thirty-six-month-old babies and their parents; “Olive Worship Team,” in which children serve the church with the adult worship team by their talent; “Vision School” for children to habituate the Quiet Time (QT) for “Orange-Family Worship”; “AWANA”; and “King’s Family Club” for Christian worldview. Additionally, this church runs for parents “discipleship training classes,” “KFC Mother Wise,” “Father

³¹Seunghun Yang, interview by author, Seoul, March 12, 2018.

³²Yang, interview.

³³Kiyoung Choi, 최기영, “‘교육교회’ 비전 갖고 사역 . . . 양승헌 세대로교회 목사” [Ministry with the Vision of ‘Educational Church’ . . . Rev. Seunghun Yang], *Kookmin Ilbo*, August 26, 2015, accessed August 24, 2018, <http://news.kmib.co.kr/article/view.asp?arcid=0923215877>.

³⁴Yang, interview.

Wise,” and “Christian Parent Leadership Coaching School.”³⁵ Yet, at the core of these programs is Yang’s ministry philosophy: family and the church integration by the Word and life integration.

Yang delineates that the only way to change a person is by the means of God’s Word, which is manifested in the life of parents.³⁶ As a result, the family ministry goal is equipping a parent to grow into a small Jesus because these parents make disciples in a natural way with the church partnership.

A misunderstanding in Korea about family-integrated model. Prior to introducing Korean family-integrated churches, this section refers to a misconception of the family-integrated church in Korea because Seoul Baptist Church of Houston (SBCH), Texas—which Young-Gi Choi started in 1993—is known to be a family-integrated church.

SBCH differs from the family-integrated-ministry model. Although that church pursues the early church’s ministry model—a house church—in which the whole family gathered together to worship and live an intimate life,³⁷ SBCH’s ministry philosophy and structure constitute adult-centered and age-segregated ministry. First of all, SBCH concentrates on spiritual healing through sharing life without hypocrisy, rather than spiritual heritages.³⁸ Second, SBCH has maintained Sunday schools from the beginning of the church’s home church ministry.³⁹ These facts show that SBCH is not a family-

³⁵“모임안내 > 양육” [Introducing Programs > Spiritual Growth], Se-Dae-Ro Church, accessed August 24, 2018, http://sedaero.org/pud/index.php?group_code=pud&category_id=94&p_cate_id=88&m_id=48.

³⁶Byungkook Kim, 김병국, “세대로교회 교육목회콘퍼런스” [The Conference of Educational Ministry by Se-Dae-Ro Church], *Kidok Ilbo*, April 13, 2017, <http://www.kidok.com/news/articleView.html?idxno=102750>.

³⁷“What is the house church?” the Seoul Baptist Church of Houston, accessed August 21, 2018, <http://seoulbaptist.org/cont/0201.php>.

³⁸“What is the Seoul Church?” the Seoul Baptist Church of Houston, accessed August 21, 2018, <http://seoulbaptist.org/cont/010201.php>.

³⁹According to SBCH history, this church has hired ministers for children’s education even

integrated church.

Emmaus Church in Daegu. Emmaus Church in Daegu, Korea, was established as a family-integrated church due to the vision of its founding pastor, Chang-Soo Han. Like Shinwook Kang, Han holds 303 Vision as his ministry philosophy,⁴⁰ so he emphasizes family worship and biblical parenting that demonstrate the Lord's image to His own children. This church has extra space for Sunday school, but intentionally worships together every Sunday. It values every generation worshipping together because the goal of this church is “linking the adult generation to the next generation.”⁴¹

Emmaus Church has three visions: “grow up the laity as a co-worker, prepare for the next generation, and constantly renew the church.” Yet, this church has few meetings and events only, such as Saturday School for training in spirituality and personality, Bible-Recitation-Family Worship for the 303 Vision,⁴² Wednesday Private Bible Study (PBS) meeting, and parent education classes when parents need it. Han feels that “love” and “liberty” in Christ inherit spiritual legacy—not programs. The faith passed down by “the grace and love of the Word appears in a family, particularly a mother, without restraining the freedom that God has given.”⁴³

In the same light, Han contends that when pastors first abandon authoritarianism and selfishness, church members follow them, and children therefore become disciples. He explains,

after the start of the house church ministry, and it built an independent Sunday School building in 1999. See “History of the Church,” the Seoul Baptist Church of Houston, accessed August 21, 2018, <http://seoulbaptist.org/cont/010202.php>.

⁴⁰Han is a 303 Vision seminar speaker.

⁴¹Chang-Soo Han, interview by author, Daegu, Korea, February 24, 2018.

⁴²Sanghyun Baek, “‘저출산·고령화’ 극복하는 교회들 5: 대구 엠마오교회 [Churches overcoming ‘low fertility and aging’ 5: Emmaus Church in Daegu],” *Kookmin Ilbo*, May 18, 2015, accessed by August 23, 2018, <http://news.kmib.co.kr/article/view.asp?arcid=0923080903>.

⁴³Han, interview.

So far, many churches have targeted growth. But I think that it is unbiblical. The Scripture values the next generation members because they are a soul—not future attendance. Thus, ecclesiology is important. To be specific, Dietrich Bonhoeffer’s ecclesiology, the concept of “church for others,” has had a major impact on me. Numerous churches today seek the “church for the church.” However, the church must forgive their prerogative and be a church that thinks about others.⁴⁴

Emmaus Church pursues the sacrificial life of the pastor, parents, and children who live as Jesus gave His life for others. To this end, Han formed a family-integrated church and is realizing its value.

Hanul-Nuri Church in Yongin. Hanul-Nuri Church in Yongin, Korea, was formed as a family-integrated church. Its founding pastor, Daijin Kim, had studied for a Master of Arts in Christian Education at the Dallas Theological Seminary in Dallas, Texas, and studied for a Doctor of Ministry in Family Ministry at The Southern Baptist Theological Seminary in Louisville, Kentucky. In 2015, Kim founded Hanul-Nuri Church with this statement: “Faith is not teaching but believing that it is the inheritance. It builds a tradition of family integration where all the family worship together from a child to an adult. Each one helps the neighbors according to their gifts, so that they are glorified by God and joyful to their neighbors.”⁴⁵

For Kim, the family-integrated model is the best way to share parents’ faith with the next generation in the Korean ministry context because of the Korean church culture:

In particular, a strong connectedness to one’s own family and a passion for children’s education are possibilities for Korean family ministry. However, through my experiences in the past five-to-six years to set up family ministry in Korea, I recognized that Korean pastors prefer programs, rather than philosophy. For instance, Havruta, a Jewish pedagogue, has lost its purpose and turned into a church-led program. Korean ministers want to make parents depend on the church, instead of doing something independently. In addition, Korean churches have a

⁴⁴Han, interview.

⁴⁵“About Hanul-Nuri Church,” Facebook Page, accessed August 23, 2018, https://www.facebook.com/pg/hnuri.org/about/?ref=page_internal.

culture that urges ministers to accomplish a tangible achievement in a short time. To change these cultures of organized churches is so difficult.⁴⁶

From this perspective, Kim defines Christian education as linking person and person; adult and children; and generation and generation:

Christian education means to introduce a person to one who loves Jesus. Hence, if a child meets parents of faith, that realizes Christian education. If a child meets another person in a faith community, a local church, that is another opportunity for Christian education. From such meetings, spiritual children and mutual growth begin. . . . To do this, Hanul-Nuri Church considers the minimum unit of ministry to be a home, not as an individual. Consequently, I think about how to care for a family, instead of an individual. The educational ministry starts with this relationship.⁴⁷

Kim's comprehension makes Hanul-Nuri Church value family-like relationships. This church's small size is nonnegotiable for maintaining the proper number to "meet and talk with each other," despite the fact that the church has financial burdens.⁴⁸

In introducing the Think Wise ministry, Kim writes, "Faith is not taught to be taught. God has set up the home and the church in person so that [children] see and follow the steps of their parents."⁴⁹ He established the Hanul-Nuri Church, and has ministered to every church family, to realize the vision in the Korean ministry field.

⁴⁶Daijin Kim, interview by author, Yongin, Korea, March 22, 2018. Kim has introduced family ministry philosophy and models to Korean churches through the Think Wise Ministry.

⁴⁷Daijin Kim, interview.

⁴⁸Jang-il Choi, 최장일, "하늘누리교회가 스터디카페에서 예배드리는 이유" [The reason for Hanul-Nuri Church worship in a study cafe], *Bon Herald*, July 14, 2018, accessed August 23, 2018, <http://www.bonhd.net/news/articleView.html?idxno=5216>.

⁴⁹Daijin Kim, 김대진, "싱크와이즈에 오신것을 환영합니다" [Welcome to Think Wise], Think Wise, accessed August 23, 2018, http://syncwise.org/new_about/index.php.

APPENDIX 3

HAGI-HASUL

하기하슬 [Hagi-Hasul], which Woonhak Yo proposed, is the abbreviation of “하나님을 기쁘시게 하는 일, 하나님을 슬프시게 하는 일 [Actions that please God and make God grieve]” in Korean. It includes two sheets of paper that initially refer to “Hagi” for attaching a “thank-you” sticker and second “Hasul” for attaching a “repent” sticker, when a child thinks he or she has done something to please God or make God grieve by himself or herself. The purpose of Hagi-Hasul is training a child to live a life conforming to the Lord’s standards by self-conscience.¹

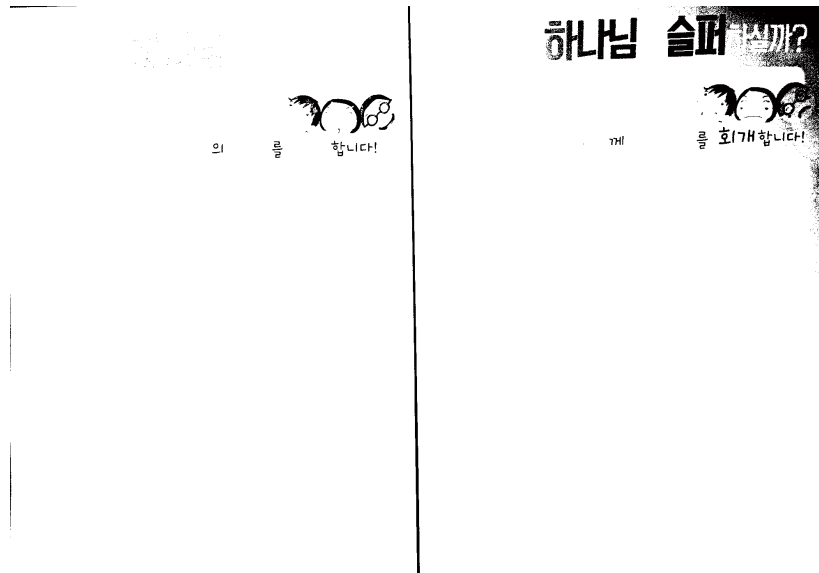


Figure A3. Hagi-Hasul

¹Woonhak Yo, 여운학, “즐거운 자기주도 성품훈련 ‘하기하슬’로 자녀가 거듭난다” [Children are born again through the joyful self-directed character training 'Hagi-Hasul'], *Godposting*, December 21, 2016, <http://gp.godpeople.com/archives/32365>.

APPENDIX 4

AN EXAMPLE OF PREACHING PLAN WITH BIBLE RECITATION FAMILY WORSHIP

Matching Sunday-sermon topics with a memorized passage in family worship helps families to better understand God’s Word. Table A2 proposes a preaching-plan example, with two Bible-recitation-family-worship terms. Based on this instance, each preacher can develop his own plans in accordance with his church Scripture-recitation schedule. The first week of a term focuses on recommending the main memorization-passage theme. Then, the rest of the weeks of that term broaden and deepen the principal theme through related passages. At last, after memorizing all the verses, the church can celebrate the term together and suggest the next passage.

Table A2. An example of preaching plan with the Bible recitation.

Memorization passage	Weekly preaching passage and topic	
Psalm 23:1 – 6 (Memorize two verses per week)	1st week	Psalm 23:1 – 6, The Sovereignty of God
	2nd week	1 Samuel 17:36 – 37, The Shepherding of God
	3rd week	Luke 23:35 – 37, The Cross in the Will of God
	4th week	John 17:13 – 26, The Calling of Christians
1 Corinthians 13:1 – 13 (Memorize three verses a week)	1st week	1 Corinthians 13:1 – 13, Love Is the Best Gift
	2nd week	Genesis 1:26 – 28, The Creation in Godly Love
	3rd week	Hosea 1:2 – 9, He Still Loves Sinners
	4th week	Romans 5:8, Jesus, the Manifestation of His Love
	5th week	Matthew 22:34 – 40, Loving Is the Best Life

APPENDIX 5

AN EXAMPLE OF EVALUATION PAPER

Name:	
Questions	Answers
1. How many times per week does your family worship God at home?	Normally, _____ times a week.
2. On the average, how many family members are attending?	Participate: _____ / Absent: _____
3. How many times do you eat a meal with your children in a week?	Normally, _____ times per week.
4. If you are conducting family worship, what is the most difficult? If you are not holding family worship, why?	
5. How many times have you had faith talk over one-on-one meetings with your child during the past three months?	With son: _____ times. With daughter: _____ times.
6. How many times do you pray with any of your children in a week?	Normally, _____ times per week.
7. How often do you take time with your spouse in a week?	Normally, _____ times a week.
8. In that time, have you discussed spiritual issues with your spouse?	
9. Do you have a topic you want to deal with in your relationship with your child? What is your biggest concern in your relationship with your child?	
10. Do you have any comment about ministry? Please write your thoughts without burden.	

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ABSTRACT

A STRATEGIC PLAN FOR FAMILY MINISTRY AS A RESPONSE OF SOCIOCULTURAL CHANGES IN SOUTH KOREA

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This thesis researches the recent cultural transition in Korean society, and suggests a strategic plan for family ministry as a response to the change. Chapter 1 is an introduction that surveys the literature about the relationship of Christianity and culture to propose the responsibility for Christians as biblical culture-makers. Chapter 2 studies the tendency of recent Korean culture, familism, and encourages Korean-church leaders to transform their ministry philosophy into family ministry. Chapter 3 exposes the original discipleship design, which the cooperation of parents and ministers accomplishes through 2 Timothy 3:14–15. Chapter 4 recommends a strategy plan, which includes six steps, to create a family ministry culture. Chapter 5 proposes twenty-three family ministry programs to help ministers contextualize them into a church's ministry context. Chapter 6 offers an example of developing a family ministry curriculum and summarizes this work.

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