

LIBERTY UNIVERSITY SEMINARY
JOHN W. RAVLINGS SCHOOL OF DIVINITY

AN EFFECTIVE STRATEGY OF FAMILY MINISTRY IN KOREAN CHURCH TO BUILD
A BIBLICAL FAMILY

A Thesis Project Report Submitted to
The Faculty of the Liberty University School of Divinity
In Candidacy for the Degree of
Doctor of Ministry

by
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Liberty University John W. Rawlings School of Divinity

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ABSTRACT

AN EFFECTIVE STRATEGY OF FAMILY MINISTRY IN KOREAN CHURCH TO BUILD A BIBLICAL FAMILY

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Liberty University School of Divinity, 2020

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The purpose of this project is to assist churches in building a biblical family and developing an effective strategy for family ministry programs. Additionally, it will address the problems and difficulties of Korean families. The study will be based on Korean churches in South Korea. A study of what churches are doing to assist these families will be conducted. This project will suggest how to build a biblical family in Korean churches. This research will survey at least 50 Korean pastors living in Korea and will conduct research on existing family ministry programs in Korean churches based on biblical and theological foundations. This research will provide practical ways to build a biblical family and to develop a family ministry program in Korean churches. Following these research recommendations, a biblical model for making family ministry in Korean churches will be developed.

Abstract length: 140 words.

DEDICATION

Thanks God, the merciful and the passionate, for providing me the opportunity to work on this thesis. My research would not have been possible without Him. I am grateful to my beloved wife Sun-young Hwang, who has been with me as a life companion while writing this thesis, and thanks to my beloved children, my oldest daughter Jillee, middle son Roy, and youngest daughter Sally who give me joy in difficult times. I would like to express the deepest appreciation to Professor Dr. Smith, who has led and guided me with the best advice, during the completion of this thesis. I would also like to express my gratitude to Hyounrae Kim, a wonderful young man who is like a son to me who helped me edit and revise the thesis in the whole process of writing it from beginning to end. Thanks also to Minseok Lee for his advice on statistical analysis of the thesis. I would particularly like to thank the Senior Pastor, Hyun-mo Park of Dae-Shin Church, who recommended me as a scholarship student for the denomination to provide material assistance to the degree program. And thank you to the Korean Evangelical Holiness Church of Overseas Scholarship Support Association for supporting this thesis. Without the help of all these people, this thesis would not have been completed. Above all, I thank my father who waited for this thesis to be completed while studying abroad. I am not able to share this joy with him now, but I am grateful to my beloved father who believes that we will rejoice together in heaven. Thank you also to my father-in-law and my mother-in-law who gave me encouragement far away from Korea. In addition, I would like to thank my sister and brother-in-law whom I hope to meet in Korea, as soon as I complete my thesis. Lastly, all my heartfelt thanks to my beloved mother who has prayed for my thesis, even in illness.

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LIST OF ABBREVIATIONS

KJV	King James Version
NIV	New International Version
LU	Liberty University

CHAPTER ONE

INTRODUCTION

Statement of the Problem

It has been over 100 years since Christianity has been brought to South Korea, and Korean churches have achieved quantitative revival. After many achievements, many events and programs began to emerge in Korean churches. Because of this, church members were required to make their commitment to church events and programs. With their dedication, the church's events and programs have been diversified and the church's quantitative revival could continue. However, now the quantitative growth of Korean churches is on the decline. Until now, Korean church ministry was focused only on events and programs for church growth and therefore, the overall atmosphere of Korean churches has given higher priority to church ministry than family ministry. The programs for the growth of the church and ministry paradigm have created a ministry structure in which the church could neglect the family.

Korean church members devote themselves to church, are faithful in service, and volunteer in church diligently. However, I could see that they were not able to keep their faith very well at home as they did at their churches. And Korean churches have not been able to address this problem properly. There are many people in the church who have a passionate faith but have emotional, mental, and personality problems that make it difficult for them to have a normal family life, but Korean churches were not able to effectively help them.¹ This issue is one of the evidences that Korean churches have only been dedicated to the quantitative growth. The church and the family do not grow up together organically and the family ends up having a difficulty keeping their faith once they are back into their everyday lives. Since problems in

¹ Ye Sun Um, *Korean Church and Family Ministry* (Seoul: Lifebook Press, 2007), 350.

families can cause negative impacts on the church, a church with many dysfunctional families cannot grow into a healthy one. Families with problems produce problem members, who cause friction and conflict wherever they go. Problem families tend to end up making the church unhealthy.² Through this problem, it found out that the pastors in Korea have not really thought about why churches and families should be connected and how to lead families faithfully.

There are many problems in the Korean church, but three of the most common issues are as follows.

The first problem is that many ministers are indifferent to family ministry. They have not had much interest in family ministry because they tend to focus more on the program-based ministries for church growth. In addition, as the pastor's own family is also required to dedicate themselves to the ministry, the church has been given priority over their own home, which has led them to wanting a revitalized church rather than a healthy church.

Second, since the ministers emphasize the revival of the church first, churches have pursued an event-centered ministry. This has resulted in the need for church members to devote themselves to the church. Korean church pastors have only focused on the external growth of the church. Therefore, many families were required to be sacrificed in a strategic way for the growth the church. In the structure of the church, families spend too much time and are forced to spend money, which can create problems for the family. At worst, it could cause family breakdown.³ Therefore, the church has not been able to take care of families naturally and it has resulted a religious imbalance between the church and home. Eventually, the church grew in numbers, but the family faced a crisis.

² Ibid., 353.

³ You Soon Kwon, *Family Ministry Principle and Practice* (Seoul: Publishing House Voice, 2009), 83.

Third, as the church has grown, churches and families have not maintained an organic relationship each other. The Korean church has made quantitative revival, but true fellowship as a family community has disappeared because of the materialism, corporatization, and enlargement of the church. As the church has been specialized and subdivided for effective ministry, a generation separation phenomenon has arisen. In this structure, the unity of the family has not been possible in the church.

Now, the church should be concerned if the life of faith in the church and the life of faith in the family cannot be connected. Members of the Korean church lacked a sound knowledge of family relationships, and lacked practical skills in family relations, such as conflict resolution and communication skills. Those problems could have been prevented if church members had learned the basic knowledge and skills for having a healthy family. These problems are destroying Korean families.⁴ According to the “Statistics for Marriage and Divorce in 2018,”⁵ the number of divorces in 2018 was 108,700, which was 2.5% higher than the previous year. The divorce rate of Korean families is steadily increasing, and the damage caused by this causes much confusion not only in society but also in the church. With the confusion, the church has realized the necessity of family ministry in order to prevent the collapse of the family.

Now, it must be considered whether faith in the church and faith in the family can be connected. It is time for the church to feel the necessity of family ministry to establish a biblical family and to change the pastoral paradigm. In order to do this, it is necessary to examine how the ministers in Korean churches understand family ministry and what efforts are being made in

⁴ Um, *Korean Church and Family Ministry*, 349.

⁵ “Statistics for Marriage and Divorce in 2018,” KOATAT, last modified July 19, 2010, accessed January 25, 2020, http://kostat.go.kr/assist/synap/preview/skin/doc.html?fn=synapview373728_4&rs=/assist/synap/preview.

their churches for family ministry. Family is life, and for this reason, married couples should give birth to children, raise them, grow in number, and fill the earth. Home is not a building or any institution, but a living and breathing place where God gives lives and blesses us to flourish, produce, and grow.⁶ In order for Korean churches to grow healthily, concrete models and paradigms centered on family ministry are needed. Church and family are closely related, like both sides of a coin. If the family loses its function and role, the church also loses its foundation. Therefore, the church must restore and help 21st century's families through specific ministry that meets the needs of the family and its members.⁷ It is also necessary to build an organic relationship between church and family so that the family can healthily devote themselves to the church. Although the pastoral paradigm centered on church growth has had various positive results, many side effects also have been caused to many families.

Statement of Limitations

This study will be focused on family ministry programs in Korean church. Also, the study will be conducted for pastors who are currently ministering in Korea. Additionally, it will be a study for Christian families in the Korean church. So single family homes, divorced families, elderly living alone, and multicultural families will be excluded from this study.

Theoretical Basis

Biblical Basis

⁶ Kwon, *Family Ministry Principle and Practice*, 49.

⁷ Jeasung You, "Diagnosis and Prospect of Korean Church's Family Ministry Family," in Ministry Series Vol.1: Family Ministry, Editorial Department et al. (Seoul: Duranno Academy 2001), 63.

Genesis 2:27-28 (NIV), “So God created mankind in his own image, in the image of God he created them; male and female he created them.” God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”

Genesis 2:18 (NIV), The LORD God said, “It is not good for the man to be alone. I will make a helper suitable for him.” These verses show the biblical background of how the family is formed as a community, and they indicate that the family is the starting point of the church community.

ACTS 16:11-40 (NIV), The small group of early churches began from the family and it was a home-centered community.

1 Timothy 5:1-2 (NIV), “Do not rebuke an older man harshly, but exhort him as if he were your father. Treat younger men as brothers, older women as mothers, and younger women as sisters, with absolute purity.” This verse shows that the community of the early church was a family community.

Methodology

Chapter one introduces the purpose of this project, and presents the problem of Korean churches neglecting family ministry because many pastors only focus on church growth. In addition, chapter one will explain that many Korean churches lack spiritual training focused on families, because the pastoral structures mainly aim for external growth. Since this study focuses on a Korean family, single-person households, divorced families, elders who live alone, and multicultural families will be excluded. A number of problems Korean churches face for family ministry will be listed in chapter 1 so that they can be stepping stones to build a healthier

structure for family ministry. This chapter will list problems and limitations, biblical background, and how to proceed throughout the paper. This chapter also presents reviews of the books that will be included in the project, as well as materials on family ministry along with Internet resources and bible passages.

Chapter two will look at the biblical background of the family. This chapter will explain the background of the family in the Old Testament and in the New Testament. Also, the origin, historical background, and meaning of family ministry will be described. In chapter 2, it will show that the purpose of family ministry is to restore God's original form of family and to live the Word according to God's will. It focuses on the concept of the family in the early church and how family ministry functioned in the early church.

Chapter three will examine family ministry programs in Korean churches, and how family ministry programs in the churches are being activated. In addition, it will analyze and evaluate the impact and strengths and weaknesses of these programs for Korean church families. Moreover, it will investigate the current status of Korean churches that run family ministry programs.

In chapter four, a questionnaire will be sent to the pastors in Korean churches to evaluate the present family ministry of Korean churches; their lack of interest and training on family ministry. In addition, by evaluating the Korean church's family ministry based on the questionnaire and observing the results of how family ministry was not interested in Korean churches, this chapter will suggest how to build a biblical home in the churches and also how to grow the church by establishing biblical family.

Chapter five will study effective biblical theories for building a biblical family. The core concept of this project will explain that the church and the family are one body and cannot be

separated. Chapter five introduces two methods of biblical faith training; Integrated Faith Training and Interlinked Faith Training. Both trainings will be effective methodology for establishing and restoring the biblical family. It describes a practical method of uniting generations for worship in the church and a practical method of integrated family worship in the family. Chapter five will present a model of family ministry that will be needed in Korean churches to achieve the growth and maturity of the organic relationship between the family and the church.

Chapter six will summarize the current ministry of the Korean church and the biblical family ministry for the healthy growth of Korean churches in the future. Conclusively, this chapter will suggest how to structure Korean churches healthily through family ministry.

The Review of Literature

Books

A Theology for Family Ministries by Michael and Michelle Anthony

This book contains very practical contents. It describes the biblical contents of the family and the role of the family in the modern church today. In the first unit, Michael and Michelle identify the characteristics and problems that modern families are currently facing and examines problems in the family. The second unit presents biblical theory and models of family and marriage from the Old Testament and the New Testament. The third unit describes the family ministry of the local churches. It introduces how to prepare to become spiritual parents, and methods for children's ministry and youth ministry at home. This book provides a biblical and theological model for family ministry, as it is necessary to talk about the theological background of family ministry.

Family Ministry by Charles Sell

This book serves as a guide for family ministry. Dr. Charles Sell discusses the basic theories and practices of family ministry in great detail. This book, which consists of eight parts, can give real help to pastors or laymen who are interested in family ministry. This book presents the theology and theories of family ministry and explains the necessary parts to develop family-like relations in the church. This book also provides important elements for marriage education, parental education, specialized family ministry, and for the operation of family ministry. This book can help in the pursuit of building a family in the church and improving the health of the church. This book provides methods for building a healthy church, such as playing a big role for married couples and parents, family restoration, and child rearing principles. This book provides materials on biblical family ministry.

Perspectives on Family Ministry 3 Views by Timothy Paul Jones

This book speaks of the necessity of family ministry and the problems with reduced communication and disconnection among Christian families, and such disconnection and miscommunication tend to appear in the church as well. This book also explains the historical background of family ministry. Additionally, it states that the core of family ministry is discipleship and that the main responsibility for it is on parents. The book gives practical methods for training the parents to take responsibility, and also mentions that family ministry needs to be redeveloped into a new paradigm. This book presents practical ministry models for family ministry and it introduces three different new paradigms. The first model is the family-based ministry which the Grace House Church is currently practicing. The second model is Highview Baptist Church's family-equipping ministry. Lastly, the third model is the family-

integration ministry in Brentwood Church in Tennessee. This book gives practical plans for the three models. This book will be helpful when I explain parenting in chapter five.

Spiritual Parenting by Michelle Antony

The author of the book is a family ministry pastor of Rock Harbor Church. It explains how to raise children who are pleased by God. This book suggests a solution to the problem of how parents can nurture their children well. It also provides several children's education experiences through the author's vivid examples and stories that he has experienced through family ministry. This book is a must for child education. This book teaches that the ideal parents God is looking for are not perfect parents, but ones that are trusting and loyal before God. This book is not about children's education from a world point of view, but on how to raise spiritual children from God's point of view.

The Family God Uses by Tom Blackaby

This book explains what God's plans and purposes for the family are, and how to build an influential family. This book gives opportunity to meet God's chosen families for examples of how they grow the church. The book suggests ideal families that expand the church ministry. Additionally, by providing example families that seek and serve God, it describes what kind of family God will use. The key point of this book is that God has a plan and purpose for the family and that every family exists to fulfill God's purpose. This book explains biblical truths and principles about the family and what the family should be like in the church. This book consists of six chapters and describes the family story of Henry Blackaby; the author of the book. This book will be needed for pastors and leaders who are interested in family ministry. Also, this book will make them think deeply how to build a family in church.

Trained in the Fear of God by Randy Stinson and Timothy Paul Jones

This book was written in essay form by 17 theologians to establish a theological structure for family ministry. This book is divided into three parts. Part one is ‘The Character of God and the Created Order: A Biblical and Theological Framework for Considering Family Relationships.’ Part two is ‘Covenants and Community: Family Discipleship in Christian History.’ Lastly, part three is ‘Growing the Family of God: Guiding a Congregation toward Theologically Grounded Family Ministry.’ The 17 theologians provide the basis for home ministry with a theological approach, a historical approach, and with a practical approach. This book presents a method of family ministry training based on biblical evidence and states that training is a challenging task. Also, it provides a paradigm for the growth of the family in God.

The Family-Friendly Church by Ben Freudenburg and Rick Lawrence

This book emphasizes the practical aspects of how to effectively construct the home and the church at the same time. This book also claims that Christian education and ministry were based on the church-centered and family-supported paradigm, while a new paradigm is family-centered and supported by the church. This book provides a philosophical foundation to rebuild the Christian education system based on the family. This book contains the author's idea that family-based education can prepare the next generation healthily. Church ministers and leaders who have a church-centered mindset can understand and practice the importance and necessity of family ministry through this book. The author says that the first educator in the family is the parent and that they must prepare a family-based Christian education system in the family. This book consists of 19 chapters and every chapter contains questions that can help people think more practically.

Family Ministry by Bu Gil Chu

This book is an introductory book on Korean family ministry that is adapted to Korean

culture. It is very practical because it contains empirical contents in the field. Dr. Chubu Gil, the author of the book, is currently the director of the Korean Family Counseling Institute and a professor at the graduate school of theology at Anyang University. In this book, he mentions that training church members about family ministry programs can help to mature their faith and spirit, and it can eventually change Korean churches. This book is divided into four parts. The first part looks at the common problems of the family, what today's family ministry is about, why family ministry is needed, and the history of family ministry. In the second part, the theological definition of the family is given, and the theological flow of the family is discussed. The third part tells about the scope of family ministry and the framework of family ministry. Lastly, the fourth part introduces the actual practices of family ministry, and suggests ways of activating couple ministry, newly married couple ministry, male ministry, women ministry, youth ministry, elder ministry, single ministry, remarriage ministry, and children ministry.

Family Ministry Theory: Various Theories of Family Ministry and Ministry Practices by Eun Ju Seol

This book contains the theory of family ministry and the methodology of ministry practice. The author has written many books on family ministry and has been a family education missionary to counsel them how to construct a healthy family. This book is divided into ten chapters. It begins with the theological basis of marriage and family, Christian family education theory, sociological foundation of family, problems of modern family, values of family and family life education, church and family ministry, family counseling, parent education, practice and application of family ministry, and finally, the reality of family ministry for the recovery of the family.

House Church is the Key to Church Revival by Seung Ro Park

This book discusses through biblical principles how to restore families that are currently facing the crisis of destruction. This book also argues that the church must restore the original meaning and function of Christianity to the family. This book provides special needs to family development, family life style, and what various circumstances demand of the family.

This book presents directions and alternatives for the Korean church's family ministry.

Korean Church and Family Ministry by Ye Sun Um

This book is about understanding family values of the Korean church and the patriarchal family relationship of Korean families. It also helps us to understand Christian families and couples. This book provides the history and importance of US family ministries and the current state of family ministry in US churches to help us understand their ministry. Additionally, it suggests directions for Korean churches to accomplish practical tasks to develop family ministry. The last part of this book provides ways to resolve difficulties when carrying out home ministry in the Korean church. With the results of the questionnaire survey on the experience of Korean ministers' family ministry, it allows us to understand more accurately what is going on.

Family Ministry Principle and Practice by You Soon Kwon

The author illuminates the problems within family worship, the connection between family life and church life, and the relationship between home and social life. This book explains what biblical family ministries are and how they can do the work of ministry practically in order to recover collapsing families. This book deals with two themes. First, it explains the principles of family ministry and it deals with the formation of family ministry, why family ministry should be done, the original form of family, a close understanding for family ministry, biblical couples, children, parents, and healthy families. Secondly, it deals with the sub-themes, such as family

worship, family education, a community of love, family programs, home and church, home and society, and family evangelization.

House to House: Growing Healthy Small Groups and House Churches in the 21st Century by Larry Kreider

This book is written to show the necessity of correcting the nature of the church. Today's house church is composed of small groups. This book speaks about the process of how they pray, evangelize, and build relationships within small groups. In this book, the author introduces Dove Christian Fellowship International Church. He explains how this church has grown to have more than 2,300 cells, when there were only 25 people in the beginning. This cell church has been an example of what a healthy family church should look like. The book is divided into three parts in total. The first part explains the basics of Christianity in the New Testament, the second part speaks about leadership development, and the third part provides ways that churches should carry on in the future.

Ministry Series Vol.1: Family Ministry by Editorial Department et al

This book is a series of ministry and theological collections. It is a collection of essays of various authors on family ministry subject. Therefore, this book illuminates the practical problems of family ministry in Korea, analyzes how to set up a ministry strategy for changing families, and diagnoses prospecting family ministry. The second part deals with family ministry methodology. This part is composed in interview form by Seok Hwan-Chung Professor from Yonsei University. He talks about how to do family ministry in the church, how to take care of families that are conflicted, and how to convert the ministry paradigm. In the third part, he explains ideal attitudes on marital relations. And in the fourth part, he presents pastoral strategies for divorced families from the biblical view. The last part introduces the system based on his

experiences by going to the actual field of family ministry. This book is needed in order to get to know Korean family ministry better.

Think Orange by Reggie Joiner

This book talks about how to positively affect children with the church and families combining their efforts. This book analyzes the current state of the church and systematically explains how the church can effectively transform families into God's families. 'Think Orange' explains the importance of a church's perception of family ministry and how to shift the paradigm. This book is useful when it comes to finding strategies for family ministry.

D6 DNA by Ron Hunter

This book emphasizes the discipleship ministry necessary to raise the children of God. It provides the family-integrated model for church ministry. This book is written based on Deuteronomy 6:4-9, and it offers some new family programs for churches that help families pass on faith to the next generation. This book explains how to operate this 'D6' ministry and how it helps to make a blended family blend. This book will be useful for integrating families.

7 Family Ministry Essentials by Michelle Anthony and Megan Marshman

This book, which contains essential guidelines for family ministry in the church, is a must-read for any church that has a family ministry program. This book offers seven guidelines for family ministry and suggests the church leaders must apply these guidelines to both the church and the family.

Family in the Bible: Exploring Customs, Culture, and Context by Richard Hess and Daniel Carroll

This book is written by seven professors, and they discuss the keyword "family," especially as it appears in the Bible. It analyzes various families that appear in the New

Testament, including the Pentateuch. The authors emphasize adapting the principles of the family taught in the Bible to modern needs. This book is written with the consideration of the cultural background of the times and the context of the Bible. This book will be a reference to the biblical background of the family in the Old and New Testaments.

Internet Sources

father.or.kr

This site provides a picture of the idealized father and operates various types of programs targeting the father of a family. The program aims to recognize the father's problems in modern Korean society, to restore a father's authority, and to make a healthy father.

mother.or.kr

This site introduces and operates Duranno Mother School, an institution that addresses the crisis of a mother's identity in the family and presents a biblically idealized mother. Through Mother School, mothers restore the lost self-image.

hifamily.com

'High Family' organization tries to make healthy families with their exclusive programs and seminars. The programs and seminars include marital relationship clinics, parent coaching, marriage preparatory school, women happiness consulting, male clinic, old age planning, pastors' wives mentoring, family consulting, and family ministry. Their ultimate goal is to build healthy families based on these programs and seminars.

anyangjeil.org

Anyang First church has their own family ministry. The church website introduces their family ministry and shows the reality of family ministry in the church.

mintools.com

This website contains various ministry materials. They introduce biblical sources, reference books, and articles about family ministry.

gigayun.com

This website introduces a Christian family ministry research institute. This institute focuses on how to build a happy family by running programs based on the Bible. Through this institute's website, it becomes possible to get to know the Korean church's family ministry better.

jigawon.com

Global Family Ministry Center is an organization that carries out family ministries, such as marital happiness, training for ministers of families, spiritual training for couples, internal therapy, happy family making seminar for people at home and abroad, pastor couple seminar, and so on. This site contains materials that may be interesting to pastors, especially through pastor couple seminar materials. This organization also tries to build an organic relationship between church and family through family ministry.

happy-home.or.kr

Happy Home Ministry is an institution for family ministry, which brings practical programs to the church, pastoral attention to family ministry, and trains them to move the church toward family ministry. This site includes many resources for family ministry, including training courses for family ministry, program introductions and more. The site provides data for family ministry.

CHAPTER TWO

BIBLICAL AND THEOLOGICAL FOUNDATION OF FAMILY AND FAMILY MINISTRY

Foundation of Family

Origin of Family

The basic definition of ‘family’ in the dictionary is “a basic social unit consisting of parents and their children” Family is viewed as a group consisting of members who have common values.”⁸ The family is the smallest human community in terms of sociology, and at the same time, it is the fundamental root of human society. No matter how good and well the social community is, if the family is not fully established, it is like a home without a foundation.⁹ Family is a fundamental social group. John MacArthur defined a family as “The family is the basic building block of society.”¹⁰ Levi-Strauss states family is formed through marriage and family consists of a married couple and children. There are many different types of families; a nuclear family is one of them. He also states that every family share a legal bond, has economic, religious, and sexual rights, and share feelings as a family.¹¹ Family can therefore be defined as the fundamental social group, which consists of a married couple and their biological children.

“In biblical times, extended families lived together in larger households, while in modern Western culture the family unit is usually comprised of the nuclear family (father, mother, and

⁸ Dictionary.com, accessed February 6, 2020, <https://www.dictionary.com/browse/family>.

⁹ Kwon, *Family Ministry Principle and Practice*, 80.

¹⁰ John MacArthur, *The Fulfilled Family* (Chicago, Illinois: Moody Press Edition, 1987), 57, Kindle edition.

¹¹ Claude Levi-Strauss, *The Family: in Man, Culture and Society*, trans *H. L. Shapiro* (New York: Oxford Univ. Press, 1966), 267.

children) living in the same household.”¹² The Bible gives details about the origin of family, its role, and purpose. In Genesis 1, God provides for every need for a family to exist. Genesis 2:24 states “That is why a man leaves his father and mother and is united to his wife, and they become one flesh.” In creating Adam and Eve, God established the first family. In the Old Testament, the Hebrew word ‘עֵלֶף’ (eleph) was used to mean the word ‘family,’ and ‘בַּיִת’ (bayith) was used to mean the words of ‘house,’ ‘home,’ and ‘family.’ Also, the greek word ‘πατριά’ (patria) was used to mean family¹³, and ‘οἶκος’ (oikos) was used to mean ‘home.’¹⁴

According to Sell, marriage is a process to establish a family not only by a man and a woman but also by their children who are the results of their parents’ sexual relationship.¹⁵ A Family is formed by unity of a man and a woman. The result of the unity does not only include their sexual union, but also include the new family members-children. A family in the Old Testament was the union of one man and a woman, and it was the holiness and blessings of God.¹⁶ From the theological point of view, the family was created by God in the order of creation. When God created humankind, He also created families. Family is formed by man and woman. Grown-up men and women leave their parents and move to be independent and learn to be

¹² Andreas J. Kostenberger & David W. Jones, *Marriage, and Family: Biblical Essentials* (Wheaton, Illinois: Published by Crossway Books, 2012), 780, Kindle edition.

¹³ Blue letter bible, accessed January 25, 2020, https://www.blueletterbible.org/search/search.cfm?Criteria=family&t=RVR60#s=s_lexiconc.

¹⁴ Bu Gil Chu, *Family Ministry* (Seoul: Korea Family Counseling Institute Press, 2005), 72.

¹⁵ Charles M. Sell, *Family Ministry* (Grand Rapids, MI: Zondervan Publishing House, 1991). 67.

¹⁶ Eun Ju Seol, *Family Ministry Theory: Various Theories of Family Ministry and Ministry Practices* (Seoul: Yeyoung Communications Press, 2012), 30.

responsible through marriage. Then they give birth, raise children, govern nature, and serve God.¹⁷

Hellerman stated:

“In the ancient world, a male regarded as immediate family (a) his father (from whom he had received his blood), (b) his brothers and sisters (with whom he shared his blood), and (c) offspring of both genders (to whom he passed on his blood). Females, like males, viewed fathers and siblings as blood kin (the technical term is “consanguine”). Since a mother could not pass on membership in her patriline to the next generation, her children technically belonged not to her family but to the patriline of her husband. Because a husband and wife had different fathers—and therefore belonged to different patrilines—married persons in the world of the New Testament generally expressed primary relational allegiance not to a spouse but to members of their family of origin.”¹⁸

The family structure of the ancient era was a pedigree-centered. It was more focused on sibling relationships, rather than a gender and family relationship.

Purpose of Family

“God’s purpose in creation is concerned, family is definitely in God’s will.”¹⁹ As family is created by God, it is important to understand the purpose and plan of family. Here are some of the purposes of God’s family.

First and foremost, God has a purpose of expanding His kingdom through reproducing descendants. God blessed them and said to people in Genesis 1:28, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over

¹⁷ Ibid., 91.

¹⁸ Joseph H. Hellerman, *When the Church Was a Family: Recapturing Jesus' Vision for Authentic Christian Community* (Nashville, Tennessee: Published by B&H Publishing Group, 2009), 740, Kindle edition.

¹⁹ Stephen Kaung, *God's Purpose for the Family* (New York, NY: Christian Fellowship Publishers, 2014), 627, Kindle Edition.

every living creature that moves on the ground” (NIV). God has ordered mankind to be fruitful and multiply in number. This is God’s purpose for human beings. In order to carry out this purpose, it requires parents to educate children how to build a family. Therefore, the purpose of family is to increase the number of families, and is a clear purpose on this earth created by God.

Maston and Tillman state that the Christian family has an intimate communion with Jesus Christ. God has a larger and more important purpose, which is to extend the kingdom of God.²⁰ It is shown that God created the system of the family, and through this, He has wanted to expand the kingdom of God. Therefore, a family has a purpose of building the kingdom of God through reproduction. That is why the church must clearly teach the purpose for the family to achieve the kingdom of God on earth, and to help the family live with the purpose of ruling over it.

Secondly, family has a purpose to complete God’s love. In Genesis 2:18, The LORD God said, “It is not good for the man to be alone. I will make a helper suitable for him.” God created a family to accomplish God’s love through companionship. God understands our weakness that we cannot live alone, so He allows us to have a partner and children to make a family. Conclusively, we have a purpose to form and complete God’s love within a family. Seol states since Christian families are God’s children, they must be faithful to family relationships such as, marital, parental, and brotherhood relationships. The Christian family also must be faithful under God’s covenant, not natural law. In God’s covenant, marriage and family are sacred relationships based on Christ’s love and faithfulness, not personal satisfaction.²¹ Through this sacred relationship,

²⁰ T. B. Maston and William M. Tillman, *The Bible and Family Relations* (Nashville: Broadman press, 1983), 40-41.

²¹ Seol, *Family Ministry Theory*. 45.

God has created a system which can complete God's love. Family has the purpose to show God's love through the family relationship.

Thirdly, family has a purpose to play God's stewardship role. The Christian family has responsibility to play God's stewardship role by having family roles. Family ministry is not just about families ironically. An ideal biblical model for family ministry brings families on missions. The most significant element of family ministry models is the gospel of Jesus Christ.²² "Family is ministry and that the most effective spread of the gospel occurs through family."²³ God has plans for family and He works throughout the family. Therefore, family must be good stewards of God. "The primary purpose in God's thought for having families is that we may serve Him with our families. If a family does not serve God, that family has nullified its primary meaning and purpose."²⁴

Christian families hold a responsibility in the world to fulfil the duties of discipleship. The Christian family is not a unit as a social system, but a unit as the kingdom of God. In order to carry out the duties of discipleship, Christian families should play the significant role of the light and salt of the world.²⁵ In order to do so, one must have a great understanding of what a disciple is, and how families of disciples must live on this earth. Jesus says that family must prepare for a gospel message in Matthew 11:34 to 39.²⁶ "Jesus often emphasized precisely the

²² Michael and Michelle Anthony, *A Theology for Family Ministries* (Nashville, Tenn: Published by B&H Publishing Group, 2011), 178.

²³ R. Kent Hughes and Barbara Hughes. *Disciplines of a Godly Family* (Wheaton, Illinois: Published by Crossway Books, 2004), 1267, Kindle edition.

²⁴ Kaung, *God's Purpose for the Family*, 1500.

²⁵ Seol, *Family Ministry Theory*, 46.

²⁶ Matt. 10:34-38 (NIV), "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. For I have come to turn " 'a man against his father, a daughter against her mother, a

opposite, namely, the gospel's potential to irrevocably undermine family unity and to divide family members against one another."²⁷ The purpose of the Christian family is to keep the commandments of God, to make God's disciples, and to make them fruitful witnesses of God. The Christian family has a significant responsibility to glorify God and to take delight in the Lord.²⁸

Fourth, we have a purpose of obeying God's words. After God created the world, God had a purpose for us to fulfill His will. We had to fulfill our duty to God, but then we failed. So God sent the flood to make everything new. All the wicked people on earth died in the flood, but God saved a family. God has a purpose to make a perfect family through His training. "Ministry is the practical expression of the church's obedience to Christ's commands and an imitation of His example. The New Testament example of church-based ministry accentuates the importance of corporate efforts in providing for the needs of those inside and outside the body of Christ."²⁹

We can find God's command in 1 Corinthians 11:3, as it states Christ is the 'head of every man.' Because he is the head of every man and woman, he commands to family, and we must obey to His command. God trains obedience in the family. "Within the function of the Godhead, it was deemed necessary that Christ submit Himself."³⁰ Colossians 3:20 states "Children, obey your parents in everything, for this pleases the Lord." Children must obey their

daughter-in-law against her mother-in-law - a man's enemies will be the members of his own household.' "Anyone who loves his father or mother more than me is not worthy of me; anyone who loves his son or daughter more than me is not worthy of me; and anyone who does not take his cross and follow me is not worthy of me."

²⁷ Hellerman, *When the Church Was a Family*, 1093.

²⁸ Seol, *Family Ministry Theory*, 47.

²⁹ Shirley, *Family Ministry and the Church*, 24.

³⁰ MacArthur, *The Fulfilled Family*, 35.

parents as the Bible states. Children learn to obey by living under their authority. Children who learn obedience automatically obey God's authority. Conclusively, every family has a purpose to learn how to obey God.

“The home is an extension of the church, where parents have the primary responsibility to witness about the Lord to their children and teach them to obey everything He has commanded them to do.”³¹ Family must know that obeying the word of God is everyone's duty and must take on the responsibility.

Fifth, family has a purpose to fulfill the mission for the kingdom of God. “God has given the family to the church, and the church to the family, to accomplish His Kingdom mission.”³²

John MacArthur mentioned:

“When God originally called out Israel as a people, He established that they be His witnesses. The nation of Israel was not an end in itself; it was a means to an end. God did not call Israel to be a bucket to receive all of His blessings, but a channel through which He could pass His blessings to the world. Israel was to communicate the truth about God to the world.”³³

Ultimately, the highest purpose of family is to glorify God. The purpose of family is to become His glory and sanctified tools of God. We must be the tools of God to bring His will on the earth. 1 Corinthians 10:31 states “ So whether you eat or drink or whatever you do, do it all for the glory of God.” Family has a purpose to glorify God, no matter what they do. “Family is the divinely ordained and primary vehicle to bring glory to God.”³⁴ Family is to be used for the

³¹ Shirley, *Family Ministry and the Church*. 23.

³² Ibid., 24.

³³ MacArthur, *The Fulfilled Family*, 1504.

³⁴ Hughes, *Disciplines of a Godly Family*, 183.

kingdom of God, go before God, and He will give you one.³⁵ Romans 11:36 states “For from him and through him and for him are all things. To him be the glory forever! Amen.” Every family is from Him. God has designed family to glorify His name.

Family in the Old Testament

Genesis 1:27 states that “So God created mankind in his own image, in the image of God he created them; male and female he created them.” God created man and woman in the likeness of God. Therefore, every member of a family has in common God’s attributes, and God made both man and woman to have a relationship with Him. They must discover the image of God in the relationship in the form of family.

“The Old Testament features four major terms related to family: “people”; “tribe”; “clan”; and “house of a father.” While ‘am (“people”) typically has the nation of Israel as a referent and (“tribe”) reflects the people’s tribal structure as descendants of the twelve sons of Jacob, (“clan”) usually designates a subgroup smaller than the tribe but larger than the family.”³⁶ Family must live by the Ten Commandments³⁷ that God has given. Some commandments are related to and build a harmonious family. It can be seen in the Mosaic Law that a very clear and rigorous education about God took place in the family. “Patriarchal families” are the most common

³⁵ Wendy Tatro, *The Family, It's Important to God*. (Wilmington, MA: Living Word Missions) 890, Kindle edition.

³⁶ Andreas J. Kostenberger & David W. Jones, *God, Marriage, and Family: Rebuilding the Biblical Foundation*. (Wheaton, Illinois: Published by Crossway Books, 2004), 1597, Kindle edition.

³⁷ Deut. 4:13(NIV) “And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.”

family types in Israel,³⁸ so father-centered education took place. This religious education in the home helped not only the growing generation but also the older generation to remind themselves as part of the Israeli community.

Abraham was obligated to instruct his whole household (Gen. 18:19). Every father was required to instruct his children (Ex. 10:2; 12:26–27). Passages that reflect the importance of transmitting God’s truth from one generation to the next include Deuteronomy 6:1–9, Psalm 78:3–6, and Proverbs 4:3–4. The nature of instruction involved cultivating the child’s memory to enable him to remember the Law. Parents also trained children in everyday duties (1 Sam. 16:11; 2 Kings 4:18), artistic abilities (1 Sam. 16:15–18; Ps. 137), and household skills (Ex. 35:25–26; Prov. 31:13–31).³⁹

Genesis 18:19 tells us that God has spoken and promised through the family and has fulfilled that promise. The ancient Israelite family consisted of a large binuclear family, while a modern contemporary family only includes husband, wife, and children. Israelite households also included a married children’s families, sons and daughters who were not married yet, and employed servants and slaves.⁴⁰ To the Hebrews, the family referred to a wide range of communities, or small groups. Not only blood relatives or marriage partners were included in the family, but also their slaves, concubines, foreigners, and children of slaves were also part of the family.⁴¹ In the Old Testament, God’s promises were fulfilled through family. Family had a

³⁸ Deut. 6:4-9 (NIV), “Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.”

³⁹ Charles F. Stanley, *Man of God: Leading Your Family by Allowing God to Lead You*. (Colorado Springs, CO: Published by David C Cook, 2013), 1743, Kindle edition.

⁴⁰ Kostenberger & Jones, *God, Marriage, and Family*, 1605.

⁴¹ Yun Su Kim, “Small Group Activities for Family Ministry.” (MA.C.E. dissertation, Sungkyul University Theological Seminary, 2006), 52.

purpose to fulfill God's purpose. The Old Testament shows that the family community was formed through God's promise.

Also, through Genesis 7, We can see that God saved Noah's family from the flood. It was one of the major events of the Bible, in which God decided to send a flood and destroy all life. Why did God flood the world? Many families failed to live according to God's purpose and plan and failed to worship God because of their own unrighteousness and greed. Family must exist for the glory of God.

Adam's Family

The first family God made was Adam's family. When Adam was alone in the Garden of Eden, God thought it was not good for him to be alone, so God made a helper suitable for Adam. That's when the first family was created. However, they broke the promise to God by eating the fruit of the tree of knowledge of good and evil, and blamed each other. Even though they committed sin, God was merciful to Adam's family, made garments of skin for Adam and his wife and clothed them, and made them live outside of the Garden.

Noah's Family

Noah's family was righteous, blameless, and lived according to God's word. Hebrews 11:7 states "By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that is in keeping with faith." According to Stephen Kaung, we can find out in reading the Bible that Noah lived a worthy life before God. He is not saying that all his family-Noah's wife, sons, and daughters-in-law, was all faithful before God, but it was Noah who had lived a worthy life before Him. Therefore, God chose Noah and rescued his whole family.⁴² Noah and his family were

⁴² Kaung, *God's Purpose for the Family*, 510.

faithful and lived to find God's direction. They were the only family saved from the judgment of God.

Abraham's Family

“God would increase Abraham's family to the point where they would become a ‘great nation’(Gen. 12:2).”⁴³ Abraham did not have any children until he was old. There were only two members of the family. However, God promised them a son and built a family through that promise. Eventually, Abraham's family became the ancestor of faith, and left a legacy of faith.

Kostenberger summarizes Abraham's family as follows:

Sarah, who up to that point had borne Abraham no children, sought to remedy the situation by encouraging Abraham to secure offspring through her maidservant Hagar. When the latter conceived and began to despise her mistress, Sarah complained to Abraham and mistreated Hagar (Gen. 16:1-6). After Sarah had given birth to Isaac, she rejoiced, but when Ishmael, Hagar's son, was disdainful toward Isaac, Sarah went to Abraham and told him to get rid of “this slave woman with her son” (Gen. 21:10). In keeping with God's word (Gen. 21:12), Abraham complied and sent Hagar and Ishmael away. This series of events illustrates that a couple must not seek to remedy a situation out of unbelief, or the consequences of sin will further complicate their situation.⁴⁴

Isaac's Family

We can find the beauty of marriage through Isaac's marriage process. Genesis 24:7 states “The Lord, the God of heaven, who brought me out of my father's household and my native land and who spoke to me and promised me on oath, saying, ‘To your offspring I will give this land’—he will send his angel before you so that you can get a wife for my son from there.” Abraham helped his son's marriage by praying to God. Abraham, the father of faith, wanted his

⁴³ Marvin R. Wilson. *Perspectives on Our Father Abraham: Essays in Honor of Marvin R. Wilson*. edit, Steven A. Hunt, (Grand Rapids, Michigan: Published by Wm. B. Eerdmans Publishing Co, 2010), Kindle edition, 1199.

⁴⁴ Kostenberger & Jones, *God, Marriage, and Family*, 826.

son's family to become a family of faith. Isaac wanted a woman who is cognate, not a stranger, and who had the same view of marriage. Isaac prayed to God to find a mate and that led him to build the faithful house.

Boaz and Ruth's Family

“Ruth, a young Moabite widow, who had followed her mother-in-law Naomi back to Judah after the death of her husband, is noticed by Boaz, who shows kindness to her and does not rest until he secures her hand in marriage.”⁴⁵ Boaz and Ruth were a remarried couple. Ruth was a widow and took care of her mother in law, however: she served and believed in God, and God gave her a new husband, Boaz. Ruth's remarriage shows that there was a redemption culture back then. The story of Ruth (One of the greatest salvation-historically significant figures being the great-grandmother of King David, Ruth 4:22) shows Ruth being trustworthy in God when going through tough times.⁴⁶

Family in the New Testament

“Haven't you read, he replied, that at the beginning the Creator 'made them male and female,' and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh' So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.” (Matthew 19:4-6 NIV) God has spoken about the divine purpose of marriage and that no one separates it.

A family is created when men and women are united as one, and God has a plan for the family. In the New Testament, a church was a family and a family was a church. Acts 2:42-47

⁴⁵ Ibid., 838.

⁴⁶ Ibid., 848.

explains⁴⁷ that in the early church, the family was the church, where they were teaching, breaking bread, praying, and had fellowship each other. According to Acts 16:11-40, the first Philippian church began at Lydia's house, and the Ephesus church in Asia began at Aquila and Priscilla's house. With that being said, the beginning of the early church began at home. Additionally, 1 Timothy 3:5⁴⁸ states that one must know how to manage his family in order to take care of God's church. Therefore, a church and a family must maintain an organic relationship each other. 1 Corinthians 16:19, Colossians 4:15, and Philemon 1:2, these verses all indicate that the churches in the New Testament were house churches. Through the family, the early churches were established, and through the early churches, many Christian families today can worship God.

Jesus' Family

When Jesus came to the earth, he was part of a family, and lived about 30 years in the family as a carpenter. In the New Testament, not only did he place great importance concerning family, especially about marriage, but he also gave many lessons about it. Jesus spoke of the sacredness of marriage and an unbreakable covenant. "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" Wherefore they are no more twain, but one flesh. What therefore God

⁴⁷ Act, 2:42-47(NIV), "They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved."

⁴⁸ 1Tim, 3:5(NIV), "If anyone does not know how to manage his own family, how can he take care of God's church?"

hath joined together, let not man put asunder. (Matt19: 4-6, KJV) Jesus also said what God has joined together, let no one separate. Jesus saw marriage as ordained by God and marriage as sacred and indispensable.

Paul's Family

The apostle Paul's perspective on family ministry can be found in his letters. He emphasizes the characteristics of family in many aspects, including marital relationships, parent-child relationships, ethical living, and relationships with family members. According to 1 Corinthians 7:14⁴⁹, for Paul, marriage is based on God's revelation, divine covenant, and absolute integrity.

Paul saw marriage as an eternal relationship, like a covenant of God and church, and he had a clear belief in monogamy. Marriage is a strong comprehensive relationship between a husband and a wife, but it is also an exclusive relationship.⁵⁰ Paul encouraged parents to teach obedience, nurture, admonition, and love to their children. Colossians 3:20 states "Children, obey your parents in everything, for this pleases the Lord." It is saying that children learn to obey God by obeying their parents. Paul encourages parents to love and nurture their children. Paul focuses on building a family that pleases God. Thus, every member of the family is supposed to build a family on the principle of love and obedience.

Cornelius' Family

In Acts 10, we can observe a family of a stranger called Cornelius. "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God

⁴⁹ 1Cor. 7:4 (NIV), "The wife's body does not belong to her alone but also to her husband. In the same way, the husband's body does not belong to him alone but also to his wife."

⁵⁰ Seol, *Family Ministry Theory*, 36.

always”(KJV). He was longing for God’s Words and lived a praying life. He was visions through prayer and had the opportunity to meet Peter. His family feared God and invited Peter to hear about God. He was also a foreigner and a Roman officer, but regardless of his position, he and his family helped neighbors who were poor and worshiped God diligently. Eventually his family was blessed by God.

Aquila and Priscilla’s Family

Romans 16:3-4 states “Greet Priscilla and Aquila, my co-workers in Christ Jesus. They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them”(NIV). The only purpose for their life was to give glory to God. As recorded in Acts 18, when Jews attempted to sue Paul and it did not go as they please, they assaulted the synagogue leader who accepted Paul and the Gospel. In other words, caring for the apostle Paul was dangerous to do back then. However, these couples still helped the apostle Paul no matter what. They showed their dedication to pastors who are proclaiming the gospel while in a difficult environment.⁵¹ Like this, this family was dedicated to the Gospel.

Timothy’s Family

Timothy's family can be viewed as the family of faith education and training. In 2 Timothy 1:2 “I have been reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also” (NIV). Lois passed faith on to her daughter Eunice and taught her faith to Timothy. So Timothy was well-educated in his family since a young age. Therefore, he became a useful tool for God’s purposes and received compliments from many. His family is considered as one of the families who pass their

⁵¹ “Bible Sermons (60) Priscilla Aquila” Youngchul Park's blogger, accessed February 1, 2020, <https://m.blog.naver.com/PostView.nhn?blogId=holytime5925&logNo=150093466401&proxyReferer=https%3A%2F%2Fwww.google.com%2F>.

faith onto the next generation.

Foundation of Family Ministry

Meaning of Family Ministry

The purpose of Family ministry is to restore the image of God's first family in the Garden of Eden. The meaning is given in family ministry to restore the meaning of the family as God created the world and said "It is good." Family ministry is the work of spiritual cultivation; the seeds of the Gospel take root in families and bear fruits. Therefore, family ministry must be the basis of all other ministries.⁵² Because the church is built on the basis of each family, the church must first establish the ministry for the family, not the ministry for the church. Additionally, child care is the center of family ministry. Family types vary, however; most families are not just made up of married couples, but also include children, the next generation. Therefore, another key part of family ministry will be to nurture children in the faith. Family must believe that a home is the highest priority place to grow the faith of a child, and the church must be prepared to train and support the parents. Also, a church has to reduce interest in establishing a 'good church,' and more attention should be given to building good families.⁵³ However, the attention of Korean churches has been limited to church growth. They have not been able to train parents to stand firm in God. As a result, many children grew up in parental indifference.

Michelle Anthony mentioned:

Family ministry needs a mission that says the entire faith community will feel the responsibility of raising a spiritually transformed generation of children—taking into account single people, grandparents, and children who are simply without parents to play

⁵² Chu, *Family Ministry*, 41.

⁵³ Ben Freudenburg & Rick Lawrence, *The Family Friendly Church* (CO: Group Publishing, Inc., 1998), 74.

that spiritual role. The reality is that many children don't have spiritually supportive parents. But by being part of the larger faith community, these children can still experience authentic, organic, and life-transforming spiritual guidance from loving adults in the church community.⁵⁴

Family ministry encompasses relationship building with both familial and church family relationships across generations. Family ministry teaches biblical concepts of human relations in aspects of family life. Family ministry builds all families healthily and teaches the importance of relationships.⁵⁵ In this sense, it can be said that family ministry requires a ministry that has an interlinked structure between generations. Family ministry interprets biblical concepts of human relationship into a practical form for family life. Family ministry also helps to meet the needs of all the church members who are at different stages of life. Family ministry is about educating and influencing the community to achieve oneness. But what is more important than education and influencing the community is to teach them God's purpose and meaning for family and help it become a practical ministry.

"Family ministry involves recognizing the diversity of family structures in the church, as well as the accompanying challenges faced by family members in any arrangement."⁵⁶ Family ministry is not some type of a seminar or a program in a church. A family is the smallest church of a church and the smallest community to achieve the gospel of God. In order to do so, family ministry needs to be practiced in the body of Christ, the living organism. In addition, family ministry is a process of preaching the gospel by building real faith. Therefore, the church should

⁵⁴ Michelle Anthony, *Dreaming of More for the Next Generation: Lifetime Faith Ignited by Family Ministry* (Colorado Springs, CO: Published by David C Cook, 2012), 548, Kindle edition.

⁵⁵ Seol, *Family Ministry Theory*, 297.

⁵⁶ Shirley, *Family Ministry and the Church*, 14.

have a good understanding of the family and help the family restore its original meaning and function.

Family ministry begins with the theological, pastoral, and educational considerations of the church. Leon Smith calls it ‘Dynamic Interpenetration relationship.’⁵⁷

Charles M. Sell talks about five different assumptions about family ministry in his book.

First, family ministry should begin with a theological foundation. The ministers should be able to judge if the programs or activities are appropriate for the church based on the understanding of the nature of the church and its ministry. Second, family ministry should deal with the realistic problems of today. Third, family ministry should be practical. Fourth, family ministry should cover various kinds of families; not only a regular family but also for singles, old couples, children without parents. Fifth, family ministry can have the greatest effect when the church makes the family as a community of the church.⁵⁸

Out of these five assumptions about family ministry, I actively agree that family ministry should be practical. Korean churches should not just be satisfied with church revival. It is effective when the church properly realizes the reality of family.

Dr. Chubu Gil defines the unlimited goal of family ministry as ‘establishing the relationship between God and me, and God and our family.’ He also mentions that family ministry is a holistic program of God to revive our first love with God by going back to God’s first family in Eden.⁵⁹ Family ministry must be premised on the assumption that family is established by God. Therefore, the church must be careful and train the family in order for them to restore the purpose of family, and the church must help families practically.

⁵⁷ Seol, *Family Ministry Theory*, 293.

⁵⁸ Charles M. Sell, *Family Ministry*, Trans. Yang Eun Sook and Song Heon Bok (Seoul: Lifebook Press, 1988), 15-17.

⁵⁹ Chu, *Family Ministry*, 30.

The Biblical Origin of Family Ministry

The origin of family ministry is recorded in Genesis 1:29. It explains that family ministry goes back to when God created the first family; Adam and Eve. In other words, the origin of family ministry started through God's first family and their sufferings. The first man and woman violated God's command in the Garden of Eden. The cost of violating God's command was passing on original sin to all mankind. It can be seen that family ministry for the first family originated from this journey. The origin of family ministry to children is also recorded in the Bible. It is seen through the conflict between Cain and Abel. The relationship between the Israelites and God also reveals the origin of family ministry. The origin of family ministry can be found in Paul's spiritual nurturing of Priscilla and Aquila.

Ephesians 5:21 to 6:4 explains that the essence of the Christian family is the family relationship; the wife's obedience to husband, the husband's love, the child's obedience and respect for their parents, and child discipline.

Submit to one another out of reverence for Christ. Wives, submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything. Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church-- for we are members of his body. "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh." This is a profound mystery--but I am talking about Christ and the church. However, each one of you also must love his wife as he loves himself, and the wife must respect her husband. Children, obey your parents in the Lord, for this is right. "Honor your father and mother"--which is the first commandment with a promise-- "that it may go well with you and that you may enjoy long life on the earth." Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord. (Ephesians 5:21~6:4)

Colossians 3:18-21 states “Wives, submit yourselves to your husbands, as is fitting in the Lord. Husbands, love your wives and do not be harsh with them. Children, obey your parents in everything, for this pleases the Lord. Fathers, do not embitter your children, or they will become discouraged.” This is a verse that speaks of the duties and responsibilities needed in a family. These Scriptures in the Bible mentioned that skills for family ministry are needed in order to fulfill the duties and responsibilities in marital relationships and the parent-child relationship. It can be found that each family member was required to take on their parts to strengthen family bonds in the early church as well. Family ministry was operated in the early church in order to build a beautiful family of God. The importance of parenting can also be found in Timothy’s family. The origin of family ministry can be found in many families in the Bible. Family ministry was begun when God created the first family and there we can find the true meaning of family ministry.

Historical Background of Family Ministry

In the 1940s, when western society became modernized and with the First and Second World Wars, the necessity of family ministry began to emerge.⁶⁰ The war brought the problem of divorce and remarriage of many widows and orphans. It resulted in many familial problems. These complex problems within family led to the beginning of family counseling as a part of a ministry that can never be disregarded.⁶¹ It was known that family ministry was born in 1961 by

⁶⁰ Ho Phil Park, “A Study Concerning Spouse Recovery Through Family Ministry” (MA. Dissertation, Anyang University Seminary, 2006). 33.

⁶¹ Ibid.

the movement led by David Mace in the Quaker Church in the United States.⁶² In the 1960s, the number of churches of the United States declined, many churches were closed, and there were a limited number of seminary students. So ministers that were interested in family ministry gathered around and began to analyze what the problem was. That is how family ministry was born.⁶³

In the case of Korean churches, marriage seminars have been held sporadically in church programs since the mid-1970s. According to Dr. Bugil-Chu, Pastor Yongjo-Ha and his wife Eunsun-Yang first started family ministry in Korea under the name of Marriage and Family Counseling Seminar. In order to specialize the ministry, Eunsun became independent in 1985 by making the ministry called HOME, and the school of Tyrannus opened a class of family ministry and counseling to present a new model of family ministry. In 1986, the first marriage preparatory school was opened in the school of Tyrannus. Also, in 1996, the Children's Research Center was established in order to promote the ministry of children in detail.⁶⁴

A person who played a significant role in the history of family ministry in Korea is pastor Dongwon-lee who serves as a pastor of the Global Mission Church. Since the 1980s, he has spread the importance of family and has opened the door to early family ministry by opening the New Family Seminar.⁶⁵ Since then, ministry groups such as the Christian Family Ministry Research Institute, Korea Family Ministry Research Institute, Global Village Ministry Training Institute, and Duranno Family Counseling Research Institute have been established to develop

⁶² Oe Sik Kim, *For Abundant Marriage* (Seoul: publisher Nathan Press, 1989), 8.

⁶³ Kwon, *Family Ministry Principle and Practice*, 30.

⁶⁴ Chu, *Family Ministry*, 64.

⁶⁵ Ibid., 66.

various programs, such as professional family minister training and marital relationship training programs.⁶⁶

Purpose of Family Ministry

Charles Sell defines family ministry as “All the creative endeavors to help the family come together.”⁶⁷ Additionally, Jeong Sook Jeong defines "family ministry" as a "Christian holistic ministry to restore the true meaning of the family created by God" in her book of "Biblical family Ministry.”⁶⁸ The purpose of family ministry is to restore the true meaning of the family created by God and actualize the ministry in real life by practicing. Also, family ministry is a process where the members of the family become the way God wants, and ultimately try to mature into a family to glorify God. When these families are restored and grown, and firmly established in faith, the family as a church will be able to take on the role of the perfect body of Christ.

“Family ministry is the process of intentionally and persistently coordinating a congregation’s proclamation and practices so that parents are acknowledged, trained, and held accountable as primary disciple-makers in their children’s lives.”⁶⁹ In the narrow sense of the term, family ministry focuses on ministry to the family, and in a broad sense, family ministry aims for a family that believes in Jesus to become exemplary on the earth with a healthy family

⁶⁶ “Current Status and Tasks of Family Ministry in the Korean Church” Weekly Christian, accessed February, 25, 2020, http://data.cnews.or.kr/1496/contents/senggak/senggak1496-4.htm_

⁶⁷ Sell. *Family Ministry*, trans. Yang & Song, 14.

⁶⁸ Jeong Sook Jeong, *The Christian Family Ministry* (Seoul: Publishing Bethany Books Press, 1994), 20.

⁶⁹ Randy Stinson and Timothy Paul Jones, eds., *Trained in the Fear of God: Family Ministry in Theological, Historical, and Practical Perspective*, (Grand Rapids, MI: Published by Kregel Publications a division of Kregel, Inc. 2011), 15.

life and serve as witnesses of Christ.⁷⁰ According to Eom Yeseon, family ministry enables humans to enjoy happiness that comes from intimate family relationships, and this happiness is God's gift of grace to man. Family should accomplish God's mission to maximize the gift God has given to each family member and to the whole family. Family also has a mission to make God's reign of salvation come true on the earth.⁷¹ Family ministry is the ministry to restore God's original purpose for family. It heals family in order to make them instruments in the hands of God. Family ministry is the overall work of the church to restore the true meaning of the family.⁷²

In the future, if church ministry does not involve ministry for the family, church growth cannot be expected. It has become an urgent issue for the Korean church to grasp the situation of families and to find specific ways of biblical ministry to solve the family crisis. "The church is a mirror for the home, and the home reflects the example of the church: a place where families can experience God's plan for commitment, accountability, and love; practice these attributes within the home; and return to God's people prepared to enhance and enrich their relationships with their church family."⁷³ Family ministry is now God's command to Christians today. Family is the first starting point of learning and knowing God and growing faith. Therefore, the church must be prepared to train and support parents. If Korean churches want to build good churches and

⁷⁰ David R. Mace, de. *Prevention in Family Services* (Newbury Park: SAGE Publications, 1983), 204.

⁷¹ Um, *Korean Church and Family Ministry*. 319.

⁷² Seol, *Family Ministry Theory*, 21.

⁷³ Shirley, *Family Ministry and the Church*, 35.

growing churches, they should first be concerned about building a good family and a healthy family.

Summary

This chapter explains the assumptions about family. Through families of the New and Old Testament, we could find that family is made for God's purpose. This chapter also talks about the purposes of family, which are to establish the kingdom of God, to fulfill God's love, to obey God's Word, to serve as God's stewardship, and to fulfill His mission for the kingdom of God. There are many theories and many perspectives on family ministry, but family ministry is the re-establishment of the relationship between God and family. Family ministry is a holistic program that restores their first love with God. Family ministry must help family become God's tool for mission by restoring God's order of creation. What must be done in family ministry is to bring back the God-created family. Family ministry must be done through practical life and training based on the Word of God, so that family can be built into what God desires. Conclusively, family ministry helps family to be mature and glorify God.

CHAPTER THREE

FAMILY MINISTRY PROGRAMS USED BY KOREAN CHURCHES

Korean churches have experienced quantitative and qualitative church growth. As the church grew, family devotion to the church increased. However, even after experiencing the revival, the church did not actively deal with family problems. As the Korean church only pursued church revival, they did not recognize the responsibility of the church to take care of families. The Korean church recently has realized the importance of family recovery and family ministry programs. This chapter will analyze the current family ministry operated in Korean churches and several main family programs in Korea.

Current State of Family Ministry Organizations

Although there is less interest in family ministry in Korea, the number of family ministry programs are increasing, specifically to solve several family issues arising in them. This chapter will examine some of the family ministry programs operating in Korea.

Hifamily

Hifamily is the ‘first happiness family NGO’ in Korea, created by the representative Gil-won Song, who has emphasized the importance of happiness and the future of family beginning 30 years ago.⁷⁴ In 2002, this NGO was moved to Yangjae-Dong and renamed to ‘Hifamily.’ Hifamily highlights five areas, which are family happiness, spiritual recovery, mind peace,

⁷⁴ “Hifamily Introduction,” Hifamily Institute, accessed March 2, 2020, <http://hifamily.org/skin/page/about01.html>.

dream design, and physical health. This NGO focused on these five areas to create a healthy family.⁷⁵

The main programs of this NGO include.

- Emotion Coaching (Emotional education)
- Loving You (Healing and recovery)
- Happy Ending School Leadership Course (Death education)
- Family Healing Camp Leadership Course (Family Ministry)
- Latte Papa (Fathering class)
- Family Ministry Highest Course, Disclosure Training (Fostering family ministries)
- 365-Day Preaching on Family Seminar (Family Ministry)
- Family Festivals (Strengthening Family Intimacy)
- Married-Couple Seminar (Happy Couple)
- Mourning (Supporting the bereaved)

In addition, they also offer a customized happy family program for groups more than 15 members whether they are for family business, institution, church, or social gathering. They also operate a counseling center to solve various family problems, such as overall family counseling, psychological counseling, corporate counseling, and sexual abuse counseling.

Happy Home Ministry

The purpose of this NGO is to realize and apply the covenant of family and Christ, through family ministry, and to make the kingdom of God expand. The ultimate goal is to establish a rich relationship between God and oneself and God and family.⁷⁶ The NGO's main visions are to spread the Gospel to the Church, prepare marriage and family properly, inspect and restore family biblically, prepare a biblical marriage and family framework, publish family ministry books, build a research center, support missionaries for the expansion of the kingdom of

⁷⁵ "Why Hifamily," Hifamily Institute, accessed March 2, 2020, <http://hifamily.org/skin/page/about03.html>.

⁷⁶ "Purpose and Vision," Happy Home Ministry, accessed March 3, 2020, http://www.happy-home.or.kr/tong/document/document_view.asp?uotc_code=1501&uotc=6411&chk_ON=4&lef=01&sublef=4.

God, build Christian marriages and families rightly, serve as professors in the field of counseling and family ministry, and to make the kingdom of God for the world.⁷⁷

The main programs of Happy Home Ministry include Happy Marriage Preparation School, Happy Couple School, Happy Family School, Happy Whole Family School, Happy Singles Ministry School, Happy Elderly Care Ministry, Happy Birth School, Happy Conversation School, Happy Father School, Happy Mother School, and Happy Parents school. Additionally, there are the Family Revival Festival, Healing and Recovery Retreat, Finding Vision Retreat, and Whole Person Recovery Retreat.⁷⁸

Family Builders Ministry

FBM stands for Family Builders Ministry. FBM applies God's words to each marriage and family in order to build a healthy family that helps church and the world.⁷⁹ It operates various programs for singles, couples, and child rearing. FBM strives to build a harmonious family and church, prevent family collapse, and care for neighbors. The ultimate vision of FBM and its slogans are 'Bring all families to Christ!', 'Peace of God to all families!', and 'All families to be filled with the Holy Spirit.'⁸⁰

Their focused ministries are as follow.

⁷⁷ Ibid.

⁷⁸ "Activity content," Happy Home Ministry, accessed March 3, 2020, http://www.happy-home.or.kr/tong/document/document_view.asp?uotc_code=1501&uotc=6409&chk_ON=6&lef=01&sublef=6.

⁷⁹ "Introduction," Family Builders Ministry, accessed March 18, 2020, <http://family4family.com/home/인사말소개>.

⁸⁰ "Our vision and strategy," Family Builders Ministry, accessed March 18, 2020, <http://family4family.com/home/주요사역/싱글부모학교/우리의-비전과-전략>.

Childcare School

Childcare School provides biblical principles and resources for parents to become a respected dad and a beloved mom. Childcare School has six different themes. The first theme is about the role of parents, the second theme is about the child's identity, the third is about building a healthy relationship, the fourth theme is about training children with nurture and admonition, the fifth theme is about personality development in childhood, and lastly, the sixth theme is about children leaving home.⁸¹

Marriage Preparation School

Marriage Preparation School provides information for single men and women on what biblical blueprints and dating are. For the main topic, they study why millennials are putting off marriage, the marriage blueprint in God's plan, learn the difference between men and women, and suggestions for what healthy dating is for Christians.⁸²

Growth in Marriage School

Growth in Marriage School provides a practical blueprint for a Christian home so that a married couple can live a happy and healthy life. Its main purpose is to present a biblical model for a married couple to understand the responsibilities and roles of husbands and wives in a home, and to help them find ways to promote and keep relationships healthy. It also provides lessons on how to develop communication skills for couples, how to resolve conflict in a marriage, and how to communicate effectively with children.⁸³

⁸¹ "Major Ministry" Family Builders Ministry, accessed March 18, 2020, <http://family4family.com/home/주요사역>.

⁸² Ibid.

⁸³ Ibid.

Family Recovery Academy

Family Recovery Academy explores the characteristics of dysfunctional families and adult children. This academy guides such families through the process of forming an ideal personality and the path to recovery. It helps dysfunctional families and adult children understand the root causes of anger, shame, fear, or impulsive behavior. It finally helps them overcome those roots problems; shame, fear, anger, impulsive behavior, and low self-esteem.⁸⁴

Relationship Recovery School

This school trains people to grow in various relationships and help them spread a pleasing fragrance of Jesus to those around them.⁸⁵

Conversation Recovery School

This place helps to improve interpersonal relations by providing the secret of conflict resolution and conversation skills. There are three main objectives of this school. First is to improve conversation skills. With the conversation skill class, one learns how to listen and express oneself in order for them to advance in a relationship. Secondly, it examines the types of conflict and the types of conflict resolution and how to apply them to one's relationship. The third is to bless and forgive. By teaching what the powers of forgiveness, blessing someone, and thanksgiving are, one can live a life of blessing and thanksgiving.⁸⁶

School Impact

School Impact is a youth organization that cultivates talented young people by helping

⁸⁴ Ibid.

⁸⁵ Ibid.

⁸⁶ Ibid.

them develop the right identity, vision, and good influence on a mission. This organization's ultimate vision is to help youth realizing who they are and how important they are on this earth. In addition, it also helps them to know God's calling for their lives so that they can become true leaders who positively influence the world.⁸⁷

The core values are as follows.⁸⁸

Identity: Who Am I: The big identity question of youth, discovering personal core values.
Creativity: Building capabilities through voluntary participation and creative challenges.
Talent Development: High-potential talent development and scholarship support.
Mission Discovery: Identify talents and utilize them.
Talent Management Training: Training to grow into a balanced future talent.
Leadership Training: Training youth leaders to lead the world and history.
Personality Development: Development and cultivation of character as a global leader.

Impact Action

Impact Action is a project in which students learn the areas of compassion, education, and the environment through student organizations. It helps students to challenge themselves as future talents who influence the world through a variety of actions. This project raises regular funds and finds practical ways to help someone going through difficult times. In addition, it also helps students to establish a global friendship to mingle and share dreams.⁸⁹

Impact Academic

Impact Academic is a project that creates and trains the next generation of leaders with a balance of spirituality, character, creativity, professionalism, and leadership. This project

⁸⁷ "Vision and Values," School Impact, accessed March 23, 2020, <http://school-impact.org/스쿨임팩트/비전과-가치/>.

⁸⁸ Ibid.

⁸⁹ "Impact Action," School Impact, accessed March 23, 2020, <http://school-impact.org/사역/impact-action/>.

operates after school and includes many different programs, such as Impact Academy, Global Leader School, Youth's Instructor School, Parent School, and Forum for Youth Professionals.⁹⁰

Healthy Parent School

A Healthy Parent School is a 12-week short-term school for all parents who want to raise healthy children. This school helps parents to understand their children better, build parent-child relationships and strong communication, and recover of the joy of serving and nurturing.⁹¹

Global Leader School

Global Leader School is for teenagers who want to challenge themselves to improve their leadership skills and exert a good influence on a valuable life and future. Global Leader School is also a 12-week training program that is held during summer and winter vacations. During this period, students go through various training programs locally and overseas, do volunteer work, and study about history, culture, people, and social studies.⁹²

Youth's Instructor School

It is time for teachers to train the next generation of leaders as prepared leaders. Youth's Instructor School is an instructor training course for 12 weeks. During the 12 weeks, instructors receive training in schools and local churches.⁹³

⁹⁰ Ibid.

⁹¹ "Healthy Parent School" School Impact, accessed March 23, 2020, <http://school-impact.org/사역/impact-academy/부모교사-학교/>.

⁹² "Global Leader School," School Impact, accessed March 23, 2020, <http://school-impact.org/사역/impact-academy/방과-후-아카데미/>.

⁹³ "Youth's Instructor School," School Impact, accessed March 23, 2020, <http://school-impact.org/사역/impact-academy/청소년-지도자-포럼/>.

Current State of Family Ministry in Korean Churches

Onnuri Church

Onnuri church is one of the largest churches in Korea and it is representative of Korean Churches. This church carries a lot of different ministries, programs and even media broadcasting. In this chapter, the current status of family ministry programs in Onnuri church will be examined. The ministries of this church are divided into childcare ministry, worship ministry, family ministry, restoration ministry, compassionate ministry, women's ministry, evangelism ministry, and Jesus Discipleship ministry(JDS). In particular, Onnuri Church operates a separate family ministry to spread the importance of family ministry to many other Korean churches.

Onnuri church believes that when a family stands firm, a society will stand firm, and when a society stands firm, a country will stand firm. They also believe that the purpose of family ministry is to restore beautiful marital relationships and lead children to the right path, bearing fruit into each family, church, and workplace. In addition, as many families are restored, the kingdom of God will be expanded through the revival of family worship.⁹⁴

Family Ministry Programs

God's Family Training School

This is a program that presents a model of a beautiful family that God wants and to transform into a family of God through various training courses. This program is available to any married couples who have been married for over 10 years. The curriculum includes the purpose

⁹⁴ "Family Ministry Introduction" Onnuri Church, accessed January 27, 2020, <http://www.onnuri.org/missions/ministry-introduction/family-ministry/사역-소개/>.

and principles of God's family system, differences in marriage, conversation for married couples, family tree, missions for husband and wife, and child education.⁹⁵

Young Married-Couple School

Young Married-Couple School is another family training program that helps a family to be built biblically through several theories and practices. All couples who have been married for less than 10 years can join this program. It is a 4-week program and the curriculum consists of conversation for married couples, child education, and internal healing.⁹⁶

A Beautiful Companion

A Beautiful Companion is a married couple coaching program that helps couples to have romantic companionship. With the mentor couples, each couple participates in small groups. After diagnosing their relationship in a small group, the mentor couples come up with strategies to restore their relationship based on the textbook. The program is divided into two different courses: a general course and a coach training course. The target of the program is anyone who is a registered member of the Onnuri Church, and it is mandatory for couples to participate together.⁹⁷

Jabez's Mother (Women's Bereavement Program)

Jabez's Mother is a bereavement support program that helps any bereaved woman experience spiritual healing and recovery through worship. It provides the spiritual, physical, and social needs of them. After recovering themselves, they serve those who are in the same situation

⁹⁵ "Family Ministry Composition," Onnuri Church, accessed January 27, 2020, <http://www.onnuri.org/missions/ministry-introduction/family-ministry/사역-구성/>.

⁹⁶ Ibid.

⁹⁷ Ibid.

as them with the love of Jesus. The purpose of this program is to share the gospel and live a rich life as children of God together. This program is available to all women who have experienced the pain of bereavement. Regular meetings are held every Tuesday and the meeting consists of worship, prayer, fellowship, and sharing.⁹⁸

Divorce Recovery School

The Divorce Healing School is a program that helps divorced people to heal and recover from the pain and wounds of divorce. The program is divided into DSR (Female Divorce Recovery School) and Good Life (Male Divorce Recovery School). The program is open to those already divorced, separated, or anyone currently in the crisis of divorce. The meeting is held every Saturday with worship, fellowship, sharing, and educational programs.⁹⁹

Hello Mom

Hello Mom is a program that helps to establish a family just the way God wants by giving biblical encouragement for parents waiting to conceive. Hello Mom offers two programs, which are Maternity School and Postpartum School. This school is available to any mothers who are preparing for pregnancy, already pregnant women, or women who have infants and toddlers. Hello Mom is held every Friday with many educational programs, worship, and fellowship.¹⁰⁰

Global Mission Church Counseling Center

Global Mission Church is another large church in Korea, and is one of the churches that started family ministry in Korea. This church operates its own counseling center called the

⁹⁸ Ibid.

⁹⁹ Ibid.

¹⁰⁰ Ibid.

“Global Counseling Center.” This Global Counseling Center aims to create a community where the individuals, families, and church stand as a healthy organism that resembles Jesus. This church also operates a number of family ministry programs.

Family Ministry Programs

Marriage Love School

Marriage Love School has the vision of establishing a biblical family. The church states that there are eight essential topics in family life, which are a biblical view on family, creative self-awareness, the Bible’s teaching on marriage, creative conversation, sexual intimacy in marriage, marriage clinic, middle and old age, and family mentoring. It is a 9-week program. Through small group workshop and lectures, students will share and experience various biblical themes about family life.¹⁰¹

Pilgrimage of Love (Couple’s pilgrimage)

This is one of the Global Mission church’s representative programs. It’s a two-day, one-night couple’s spirituality training program. The couples go on a pilgrimage together, repenting of their past lives, awakening to the present, and making decisions about the rest of their lives. This program is held twice a year in the first half and second half.¹⁰²

Pilgrim Marriage Love School & Pilgrimage of Love

This is the mixture of both Marriage Love School and Pilgrimage of Love programs of Global Mission Church. It operates at a small size and the senior pastor Dong-won Lee leads the program. It’s an intensive program that runs for 2 nights and 3 days, once a year. This program

¹⁰¹ “Family Ministry,” Global Mission Church Counseling Center, accessed February 9, 2020, <http://cm.jiguchon.org>.

¹⁰² Ibid.

takes place in “Nami Island” in Korea. The couples tour the island and take their time together.¹⁰³

Marriage Preparation School

Marriage Preparation School is a program that helps couples who are planning to marry soon and plan to have a biblical family. The program concerns the biblical understanding of marriage and talk about conversation for married couples, conflict resolution, sexual intimacy in marriage, money management for newlyweds, and more. It allows them to understand that God’s design for marriage is for spiritual and mental, and physical unity. This is a 3-week program.¹⁰⁴

Seoncheon Church

Seongcheon church is located in Geumcheon- Gu, Seoul, and the church is presided over by pastor Byeon-Tae Kim. This church is not big as Onnuri church or Global Mission church, however; it is big enough to operate family ministry and has several pastors dedicating to family ministry. By the fact that not many Korean churches, as big as Seongcheon church, are interested in family ministry, this church is devoted to family ministry, as shown on their website.

Seongcheon church believes that one cannot experience a joy of heaven on earth or in a church without experiencing it in home. After feeling the crisis of serious family destruction in a pluralistic society, this church aims to achieve the vision of the kingdom of God by returning to a healthy and happy family through the gospel of Christ and various family ministry programs.¹⁰⁵

¹⁰³ Ibid.

¹⁰⁴ Ibid.

¹⁰⁵ “Family Ministry,” Seoncheon Church, accessed February 9, 2020, <https://www.scpc.or.kr/homemission>.

Family Ministry Programs

Couple's Happiness Camp

Every summer, volunteer families participate in a variety of healing and recovery programs to help families become happier. Couple's Happiness Camp is one of them. This program helps couples to overcome pain and conflict by looking back on themselves, and by understanding each other's temperaments.¹⁰⁶

Happy Family Seminar

This Seminar is held once a year to build a happy family in the church. The program includes short lectures, group workshops, and presentation. This program helps look back at their own family, experience the lives of other families, and create a healthier family.¹⁰⁷

Marriage Preparation School

This school introduces a bird's-eye view of God's marriage, and helps a couple prepare marriage to build a healthy family. The example curriculum includes. the bird's eye view of God's marriage, the understanding of men and women's psychology, the roles and conflicts of couple, dreams in a fascinating bedroom, and the inheritance of Jehovah.¹⁰⁸

Making Memories

This program allows couples to take time away from busy daily life and spend time with spouse to make their own memory. In the 2-days and 1-night program, it helps couples to express

¹⁰⁶ Ibid.

¹⁰⁷ Ibid.

¹⁰⁸ Ibid.

their love for each other by riding a boat together, hiking and walking together, and increase the intimacy of each other.¹⁰⁹

Couple's Happiness School

This is one of the Church's training programs for families. Every 12-weeks, five to six families apply for this Bible study to study about biblical family life. This program is aimed at marriage clinic with the lectures, discussions, and group counseling. The lecture covers various topics, such as God's design for marriage, differences in marriage, economic life, roles, conflict and fighting, conversation for married couples, marital sex, and child education.¹¹⁰

Other Programs

In order to build a healthy family, Seoncheon Church and the early childhood school is focusing on parent education. The family ministry department sends a congratulations card to each wedding takes place, couple anniversaries, and their birthdays. In addition, this church is operating a variety of family ministry programs such as parents meeting who have adolescents and young children, Naomi School for those who live alone, and silver classes to prepare for death. They are building a healthy family that expands the kingdom of God through these programs.¹¹¹

Analysis and Evaluation of Major Programs of Family Ministry in the Korean Church

Duranno Father School

Historical Background

¹⁰⁹ Ibid.

¹¹⁰ Ibid.

¹¹¹ Ibid.

Father School was first established in Duranno school in October, 1995. Father school has been established with the recognition that the problems of our society begin at home, and that a problem at home is the father's problem. Additionally, Father School was established with the purpose of proposing images of a true father, restoring father's broken authority at home, and rebuilding the images of a biblical and healthy father.¹¹²

Father School has started as a purpose of Christian development, but they have invited non-Christians as well, since they have been questioning to ask themselves "who is father," after going through the IMF financial crisis in 2004. Currently, Father School is operated for the purpose of building a biblical image of the father and for fatherhood education in prison, companies, and government offices.¹¹³

Curricular Approach

The educational target is every man who is a father. Father School is a five-week program and meets every Saturday or Sunday. Father school focuses on how to apply His Words to life and the layman's movement.¹¹⁴ The curriculum of Father School includes 'A father's influence' in week 1, 'Fatherhood and masculinity' in week 2, 'A Father's mission' in week 3, 'The role of a spiritual father' in week 4, and 'A father and a family' in week 5.¹¹⁵

¹¹² "Duranno Father School Introduction," Korean Church of Israel, accessed January 25, 2015, http://www.israelchurch.org/g/bbs/board.php?bo_table=z3_5&wr_id=2.

¹¹³ "Father School Introduction," Duranno father School, accessed January 28, https://www.father.or.kr/content/showContent.action?fn=01_info/index.

¹¹⁴ In Su Kim, "A study on promoting father's role for family recovery." (MA. Dissertation, Hannam University, Graduate School of Interdisciplinary Theology, 2012), 40.

¹¹⁵ Do Young Hyun, "A Study on Changes in the Role Recognition of Fathers in the Family." (MA. Dissertation, Daejeon University, Business Administration-Graduate School of Social Welfare, 2008), 17.

The details of the program curriculum are as follows.¹¹⁶ In the first week, the program is operated based on the theme of ‘A father’s influence,’ which is the first week’s lesson. Once they come to the school, they have a time of introducing themselves within a group and sharing their motives for attending Father school. Further, each member shares the commitment to change through Father school. Once they get to know each other, the first week’s lesson is taught. In addition, they take the Lord’s communion as a special program in the first week. Writing letters to their fathers and children is given as an assignment. The second week explores the theme of ‘Fatherhood and masculinity.’ The participants share their cultural influences. Also, they take time to think about the sin they committed as a father and write them on a piece of paper. Then they burn it in fire as a ritual of repentance. Assignments for the week 2 include, blessing their children to increase intimacy with them, write letters to their wives, and write a list of 20 reasons why they are lovely. In the third week, they learn about the mission of the father. The lesson includes the child indicator guide and the future of the father. This week allows fathers to think about 20 reasons why their wives are lovely and to think about what kind of husband they were in the past. Assignments for this week are getting to know their children deeply and listing 20 things that make their wives lovely. In the fourth week, they learn about the role of a spiritual father. They learn that fathers have authority to bless, speak, discipline, and pass on faith to the next generation, and all these authorities are from God. They will also take communion. Going on a date with their wife and writing personal mission statements are given as assignments for this week.

¹¹⁶ Woo Hee Park, “Research on How Paternal Education Effects the Recognition of Functional Change in His Family.” (MA. Dissertation, Kangnam University, Graduate School of Social Welfare, 2004), 18-19.

Father School trains fathers to build a healthy family culture. It also allows fathers to find the true father's authority and father's identity through various programs for 4 to 5 weeks. Father School encourages fathers to become sincere and diligent workers in their workplaces and society. Most importantly, Father School encourages fathers to teach their children the right values and leave a legacy of faith for their children as a family leader.¹¹⁷ Father School tries to recover dysfunctional fathers through the lectures, counseling, and practice. Then it gives them time to look back on their lives to restore their families. Fundamentally, Father School is a program aimed at teaching and motivating fathers. It allows them to ask themselves what kind of life they have lived as a father, to repent, and to establish father's rights.¹¹⁸ Father School offers lectures about child discipline methods, establishing family relationships, and multiple ways to build a healthy family. It also provides many programs including washing their wife's feet, blessing families, and making a family promise. These programs increase mutual respect in families and closeness between family members.

Strengths and Weaknesses

Assuming that many family problems, such as family collapse or problems of the youth, originate from the absence of father's role in a family, this Father School can recover and create a biblical father. In addition, Duranno's Father School programs teach fathers to become biblical fathers. The practical educational programs allow fathers to apply what they learn to their home. After the completion of Father School, the father's role in the family is enhanced and effective. Also, their relationships with their children and spouse are improved. Father School is a program

¹¹⁷ "Duranno Father School Introduction," Korean Church of Israel, accessed January 25, 2015, http://www.israelchurch.org/g/bbs/board.php?bo_table=z3_5&wr_id=2.

¹¹⁸ Yeon Shil Noh, "A Study on the Effect of Duranno Father School Program for Prevention against Home Breaking Up." (MA. Dissertation, Kyonggi University, Graduate School of Social Welfare, 2001), 20.

that can develop a father as a husband and a family leader. It is an essential program for the father who leads the family in the crisis of family disintegration. Through Father School, a number of families can be restored and turn endings into new beginnings. Also, Father School is a profound effect on family recovery. Through a father who completed Father School, a family is firmly established in society and in the church. Father School has a great advantage of maintaining the intimacy with family members. One disadvantage of the program is that Father school is based on Christian elements, and it might rouse antipathy for non-Christians. In addition, participation may decrease because of age differences in the program. Also, it is impossible to follow up whether they are doing well as a father in the family after completing the program. If there is a follow-up program in the future to supplement the evaluation of how they are doing after completing the program, the program will be more effective to train many fathers. However, it is still a matchless family training program that repairs family relationships, encourages family conversation, and builds biblical fathers as a family leader. Conclusively, Father School is an effective program that restores fathers' authority and builds biblical families by resembling Jesus Christ, who is the model and the head of the family.

Duranno Mother School

Historical Background

Mother School was established with the recognition that the family crisis in Korea occurs when moms lose their identity and with the absence of a father in a family. Mother School set out to make faithful mothers, create healthy families, and to build a clean society through the

restoration of femininity.¹¹⁹ Without the true restoration of mothers, the restoration of the fathers and children is impossible. Therefore, Mother School focuses on making healthy mothers, who were once oppressed by traditional values, and helping them to restore the right self-confidence. Mother School helps mothers to become happy wives and good mothers so that the family can be restored and further change society.¹²⁰

Curricular Approach

Duranno Mother School provides various lectures and testimonies of about an hour and a half each week for 5 weeks. Participating moms find the lectures helpful to understand the subjects.¹²¹

Mother School treats each mother with tender affection and preceeds each program with prayer, seeking the help of the Holy Spirit to heal and restore moms that participate. The program includes worship service, group sharing, theme-based lectures, and Christian ceremonies. Meals are also provided.¹²²

Curriculum of the program is as follows.¹²³

The first lecture aims to examine the women in the Bible on the theme of “Becoming Biblical Women.” Through the lecture 1, moms discover their true self and have time to define biblical femininity. In the second lecture, they examine the psychological, physiological, and role differences between men and women. The topic of the second

¹¹⁹ “About Mother School,” Mother School, accessed January 27, http://www.mother.or.kr/content/pubf.action?fn=sub/about/sub01_01&sm=010101.

¹²⁰ Ibid.

¹²¹ Yun Kyung Lee, “The Church's Mother Education Program for Christian Families.” (MACE. Dissertaion, Presbyterian Theological Seminary, Graduate School of Education, 2004), 80.

¹²² “Program Introduction,” Duranno Mother School of Americas, accessed January 27, <https://www.motherschool.us/projects>.

¹²³ “What is Mother School,” Daejeon Central Church, accessed January 27, http://choongang.or.kr/page_12_3.

lecture is “Wife with a Mission.” Through this topic, moms establish a new role as a mother and as a helper. The third lecture is about “Mother’s influence.” They learn how to raise a child, the mission and the privilege of parenting, and finally the influence of mothers on child. The lecture teaches that mothers are to be blessed by God. With the topic of “Praying Mother,” the fourth lectures teach how to pray for their children and what the power of prayer is. Also, it encourages moms not to give up praying for their children. In the last lecture, mothers experience God’s love and the cross of Christ, with the topic of “Cross and Mission.” In this final lecture, mothers decide to take their cross in the name of the mother.

Mother School follows God’s will of ‘Mother should take their responsibilities as mothers.’ In order to follow God’s will, Mother School presents the image of biblical femininity so that the mothers become healthy and happy women. Also, through the program, mothers learn to become a true helpmate in Christ, to build a healthy family by taking the role of the wife, and to raise children as a mother with a gentle heart. Furthermore, Mother School holds a vision to make all mothers become the channels of blessing that build the churches and society beautifully as the mothers of the nations.

A number of churches and organizations are operating Mother School programs to help these families in crisis and restoration. The churches are helping mothers find the will of God in Christ and teach how to live happily together at home and in the churches.¹²⁴ The main characteristic of Mother School is that it is a large group operation. Also, it includes Christian ceremonies, assignments, and psychological tests every week. Around a hundred twenty mothers participate in the program, and many mothers learn in a limited time to play the right role in their home.¹²⁵

Strengths and Weaknesses

¹²⁴ Youngkyung Choi, “Family lives when a mother stands firm” Kookmin Daily, accessed January 27, <http://m.kmib.co.kr/view.asp?arcid=0006677964>.

¹²⁵ Lee, “The Church's Mother Education Program for Christian Families”, 80.

Once again, Duranno Mother School presents the image of biblical femininity for mothers to become a true helpmate in Christ, to raise children with good manners, and to be the channels of blessing that build the church and society beautifully as the mothers of the nations. Mother School also teaches what the true meaning of motherhood is and how to train up children biblically. Mother School has the advantage of making a great contribution to mother's education because it teaches to expand the kingdom of God by establishing a family community through mothers who have biblical values. However, although Mother School can make a difference in family through the participate mom, it has the disadvantage that mother's scope can be limited during the program. Also, since there are no restrictions for the recruitment, there are concerns that mothers who have already raised their children may have feelings of guilt and regret in the content of child rearing. Therefore, it may be a somewhat limited program for mothers who already have adult children.

MotherWise

Historical Background

MotherWise was first started as a women's ministry by Denise Glenn in the United States in 1980. It has grown into an international family ministry organization, the Kardo Ministries (www.kardo.org), since 2002. Kardo Ministries is responsible for creating, distributing, teaching, and translating Bible study materials for families.¹²⁶

There are two major purposes of the program. The first purpose is to awaken parents to confess their faith in Jesus Christ, and to pass on God's grace to the next generation. The second

¹²⁶ Bo Yang Park, "The Effects of the Mother-Wise Program on the Parenting Attitudes of Christian Mothers Raising Adolescent Children." (D.L.E., Dissertation, Westminster Graduate School of Theology, 2019), 33.

purpose is to make parents live a mature life with Jesus through in-depth Bible study. Also, it provides biblical values and wisdom for women to live as a channel of blessing at the home.¹²⁷

MotherWise's ultimate goal is to teach powerful truths to change women's lives. Now is the time; the need for a healthier, God-centered family is greater than ever before.¹²⁸

Curricular Approach

MotherWise is operated as theme-based and is divided into three different topics. First, the Wisdom section (Wisdom for Mothers) is a 10-week course that contains the principles of the Word that mature mothers in various relationships in life. Next, the Freedom section (Freedom for Mothers) is also a 10-week course that contains five principles about truth that will set mothers free. Lastly, the Restore section (Restore My Heart) is a 6-week course that discusses biblical promises to heal a broken heart.¹²⁹

The MotherWise Bible study book consists of three subjects: 'Wisdom,' 'Freedom,' and 'Recovery.' MotherWise is operated over a total of 24 weeks. Wisdom and Freedom are 8-week courses, and Recovery is a 6-week course. Each person studies the Bible study book on their own, and meet in a small group to share and pray every week.¹³⁰ MotherWise can also be used on the world mission level. For instance, the trained women can guide and train other people and

¹²⁷ "About MotherWise," MotherWise of SongJuk Church, accessed January 27, <https://songjukc.wixsite.com/motherwise/about-karen>.

¹²⁸ "What is MatherWise," Daejeon Central Church, accessed January 27, http://choongang.or.kr/page_12_3.

¹²⁹ "About MatherWise," MatherWise of SongJuk Church, accessed January 27, <https://songjukc.wixsite.com/motherwise/about-karen>.

¹³⁰ "How to study the Bible with MotherWise textbook," MotherWise Korea, accessed January 27, <https://blog.naver.com/PostView.nhn?blogId=motherwisekorea&logNo=221521714295&categoryNo=1&parentCategoryNo=1&from=thumbnailList>.

leaders around the word who need MotherWise. Currently, MotherWise's books have been translated into about 15 languages, therefore, it is possible to train many different people.¹³¹

The process of MotherWise is as follows.¹³²

The duration of the entire meeting can be up to 2 hours depending on the group conditions, characteristics, and educational content. If the duration is 2 hours, the group members are required to do 30 minutes of exercise along with the exercise video before the Bible study. Next, with the guidance of an advisory mother, group prayer is held for about 30 minutes. Finally, each group member takes turns to lead a discussion for that week and share information about child rearing.

Strengths and Weaknesses

MotherWise meetings can be held anywhere, whether it is at a church or a home, wherever they can encourage each other. Each group member is supposed to study the book on their own and meet once a week to share it. However, depending on circumstances, the meeting can be held once a week, once a month, or they can even decide how often they will meet. That is one of the advantages of MotherWise. MotherWise is not only about Bible study, but also focuses on establishing the family according to God's Word. These focuses include things such as marriage or child rearing. Also, MotherWise has a great effect in empowering women to fulfill God's mission.

MotherWise can also be used on the world mission level. For instance, the trained women can guide and train other people and leaders around the word who need MotherWise. Currently,

¹³¹ Park, "The Effects of the Mother-Wise Program on the Parenting Attitudes of Christian Mothers Raising Adolescent Children", 34.

¹³² Ibid., 36.

MotherWise's books have been translated into about 15 languages, therefore, it is possible to train many different people.¹³³

MotherWise is a mother training program that requires them to have a personal time to meditate God's Words on their own. However, if the mothers spend a lot of time on household chores and their children each day, it could be difficult for them to spend time on the Bible study. Therefore, there are some disadvantages in that it is difficult for them to complete the MotherWise program due to the fact that it takes a lot of physical time. However, it also has the advantage of creating Bible reading habits for mothers themselves and their children and being able to do biblical parenting. MotherWise also has the advantage for mothers who struggle with their teenagers. Through MotherWise, mothers learn to practice biblical parenting. It helps them form effective parenting attitudes toward their teenager child.

Summary

This chapter analyzes various family ministry programs that are currently operating in Korean churches. Besides these programs that were mentioned in this chapter, there are many other family ministry programs that are being operated in Korean churches and efforts are being made to restore facilities. Korean churches have had hard time excogitating restoring family in a short time. As a result, family ministry programs that that were mentioned are what Korean churches came up with. However, there still have been disadvantages to those programs in that it is most likely impossible for a small church to operate such programs. In order for these family ministry programs to be applied to small churches; many family ministry conferences need to be held to establish family ministry leaders sent out to play the role of restoring the family. Still, a

¹³³ "What is Matherwise," Daejeon Central Church, accessed January 27, http://choongang.or.kr/page_12_3.

positive thing is that many programs are being held in the church, giving the opportunity for families to be restored. However, if Korean churches focus only on church growth, these programs will not survive for long. I believe that the pastor's commitment to family ministry-oriented programs is necessary to ensure that the ministry continues to happen. Awareness of the necessity of family ministry is still lacking. It is urgent to develop an efficient family ministry program that allows families to receive training in the church and apply what they learn at home. It is essential that Korean churches try to change the paradigm to establish the biblical family in a long-term ministry rather than a short-term.

CHAPTER FOUR

QUESTIONNAIRE ABOUT FAMILY MINISTRY

Overview of the Surveys

The Purpose Questionnaire Research

The purpose of this survey is to research Korean church pastors' pastoral ministry and evaluate how much family ministry influences Korean churches to find strategic ways to build biblical assumptions in Korean churches. It consists of a total of 24 questions. Questions 1 to 5 are questions to identify the general background, questions 6 to 14 are about ministers, and questions 15 to 24 are questions to evaluate family ministry.

Method and Process

After receiving IRB (Institutional Review Board) approval, the period of the questionnaire was held for a month, from December 1 to 30, 2019. The survey was sent by e-mail and messenger to pastors who are working in Korea to collect the data. For the questionnaire format, the Google Survey (<http://drive.google.com>) was used. Then the survey results were analyzed by using Power BI and Excel.

Limitations

The target population is limited to Korean church pastors and ministers over 18 years old.

Participants

As mentioned above, those who participated in the questionnaire are only ministers who

are or have been working in Korean churches. Regardless of the denomination and gender, 109 pastors who are currently ministering in Korea participated in this questionnaire. Since the questionnaire did not contain specific questions about personal information, the survey was anonymously taken. They also answered each question through an online survey tool (i.e. Google Survey).

Survey Analysis and Findings

General Background (1-5)

1. How old are you?

Most people (34.86%) who participated in this survey were between age 41 and 50 and 31.19% were in the next age group (age 31 to 40). Secondly, it was found that 17.43% of those who participated were over the 51 years old, and the rest (16.51%) were less than age 30.. Overall, more than half (52.29%) of participants were age 41 or above.

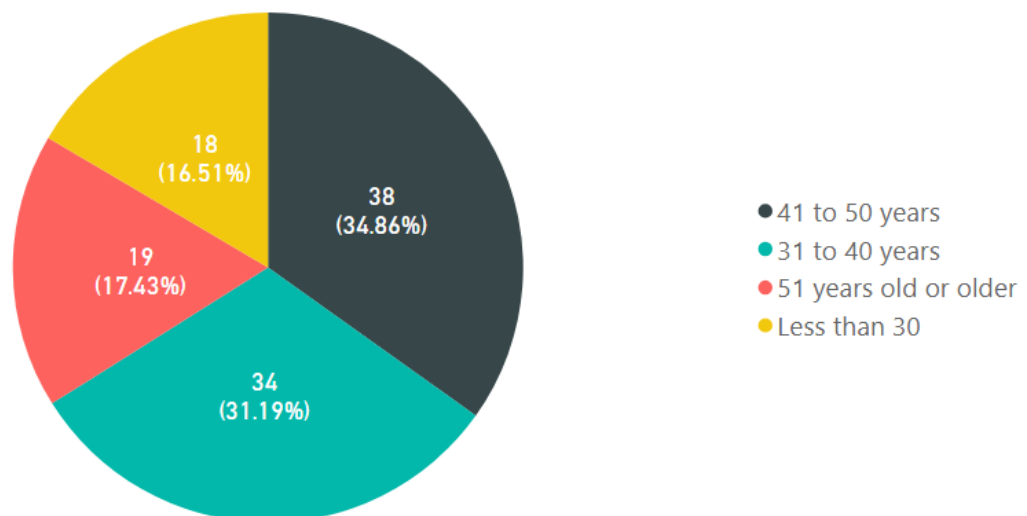


Figure 4.1. Summary of Responses about Questionnaire-Question 1

2. Which denomination do you belong to?

The Evangelical Holiness denomination was one of the largest group which participated in the survey, marking 32.1%; next was the Baptist denomination with 19.3%. The Presbyterian denomination was the third highest participating denomination with 19.3%, while Non-denomination participated in the survey with 12.8%. The smallest denominations that participated in the survey were Methodist and Full Gospel with 10.1% and 8.3% each.

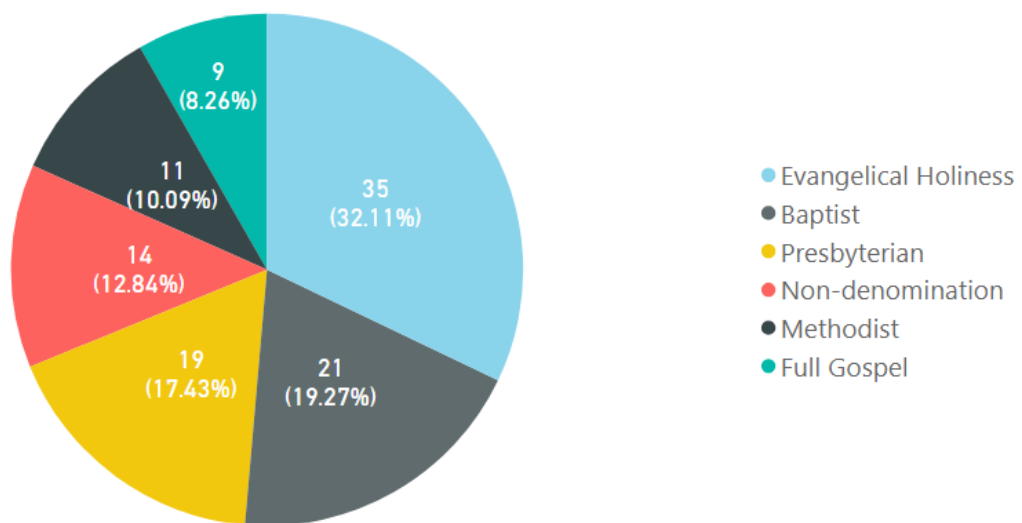


Figure 4.2. Summary of Responses about Questionnaire-Question 2

3. How long have you served in your church?

With regards to the question about the period of ministry, 33.03% were between 11 and 20 years. Participants who had a ministry period of 3 to 5 years were the second largest group with 24.77%. 21 to 30 years was 20.18% and 6 to 10 years was 19.27% and the last group, which

has been in ministry for more than 31 years, showed the least participation at 2.75%.

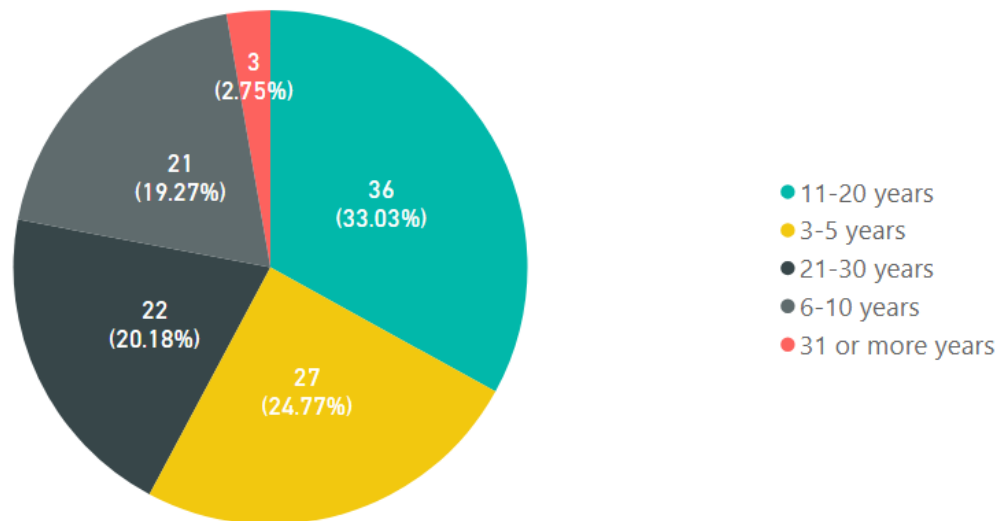


Figure 4.3. Summary of Responses about Questionnaire-Question 3

4. What is your role within the church?

Among the participants in the question asking about the position of the church, the largest participant group was the Senior Pastor (44.95%). And the size of the Associate Pastor and Intern Pastor groups were equal to 22.02% each. In addition the Pastor's Wife group was 8.26% as female ministers participated, and the smallest percentage (2.75%) was of missionaries.

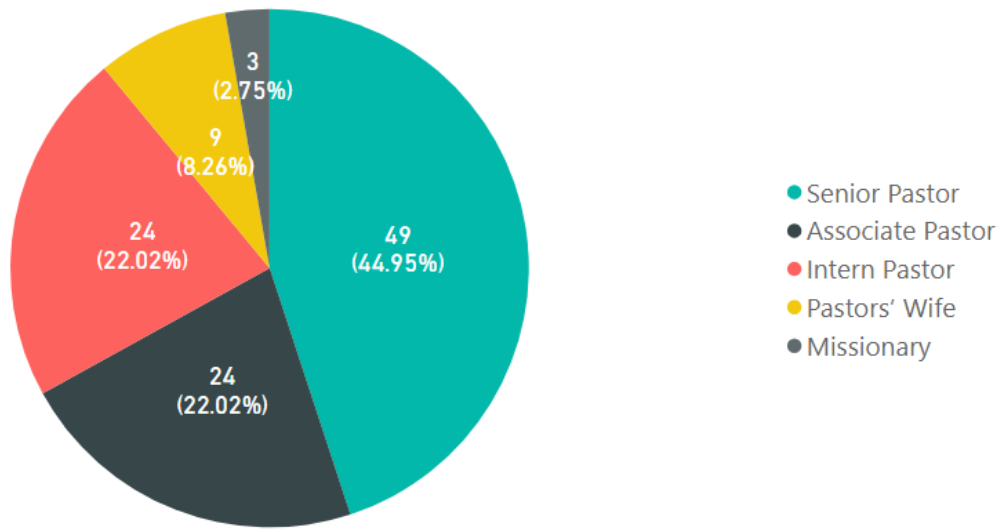


Figure 4.4. Summary of Responses about Questionnaire-Question 4

5. How many people are regularly attending Sunday worship in your church?

In the questionnaire about the number of people in the church, participants in the ministry with between 100 and 500 people were 33.94%, followed by 50 to 100 and 500 to 1000 church participants who equally had 22.02%. In addition, 12.84% of the participants were ministers in churches with less than 50 people. Participants with the least participation (9.17%) had more than 1000 church members. It can be seen that the results of this question indicate the survey is based on small and medium-sized churches rather than relatively large churches.

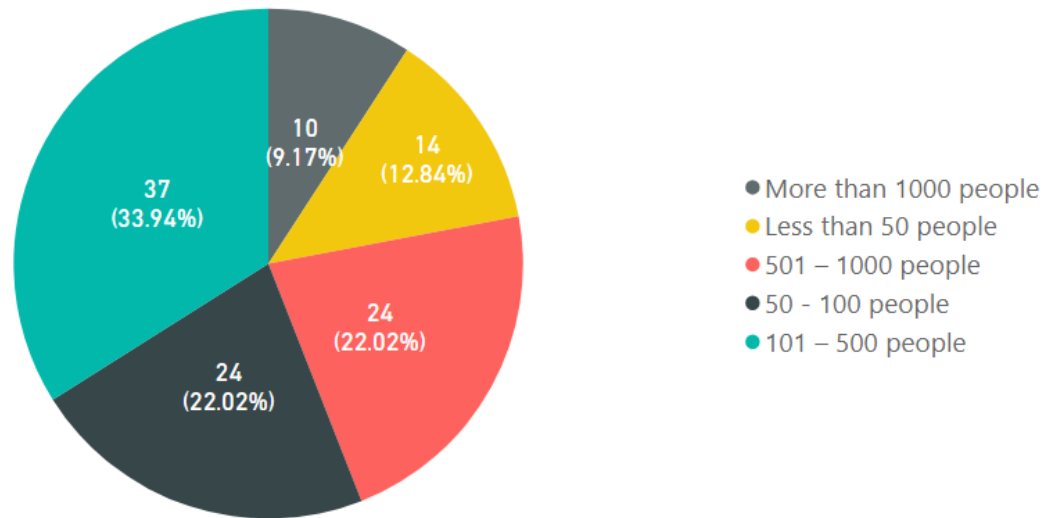


Figure 4.5. Summary of Responses about Questionnaire-Question 5

About Ministers (6-15)

6. What do you think is the most important thing in your church ministry? (Please select only 5 options below).

As a result of the participants being asked what part of the ministry that they thought was important in the ministry of the church, the results of choosing the five different types of ministry that they thought were important were as follows.

First of all, 16.6% of the choices were the worship ministry. The next important ministry was the 'Preaching' chosen by 72 people (13.9%). And the third most important part was the discipleship ministry, 65 (12.5%) answered. In addition, 55 people (10.6%) thought family ministry was important. And evangelism was 52 (10.0%), mission was 49 (9.4%), leadership training was 45 (8.7%), ministry for the next generation was 42 (8.1%), and praise was 30 (6.4%). In addition, the numbers of the ministries of fellowship (2.7%) and poor relief (1.2%)

were low.

It can be seen that the importance of family ministry is not a large part of Korean church ministry. When the participants selected the five parts repeatedly, family ministry was considered to be the fourth most important thing. Participants in family ministry were able to see the responses of the participants who thought it was a little important to some extent, and the results that the Korean church considered most important were the ministry of worship and preaching.

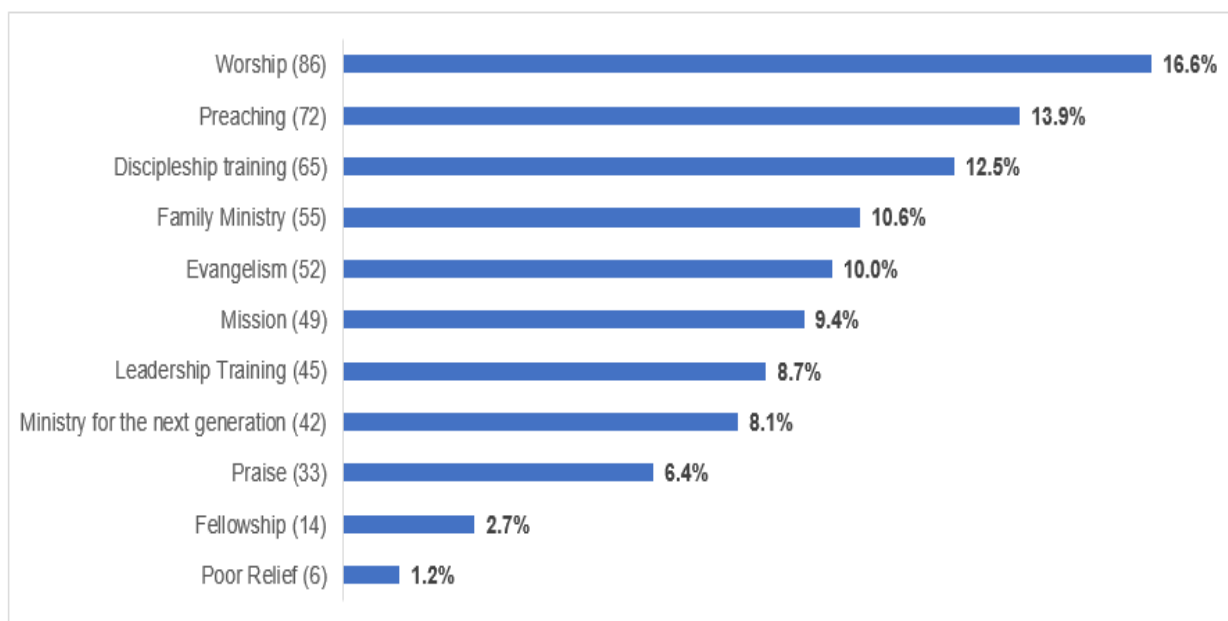


Figure 4.6. Summary of Responses about Questionnaire-Question 6

7. How important do you think family ministry is in your ministry?

When it comes to the importance of family ministry, 29.36% of participants answered 'important.' And 'slightly important' was 28.44%, and 23.85% said 'very important.' 15.6% of participants answered that it was fairly important, and 2.75% answered that it was not important at all.

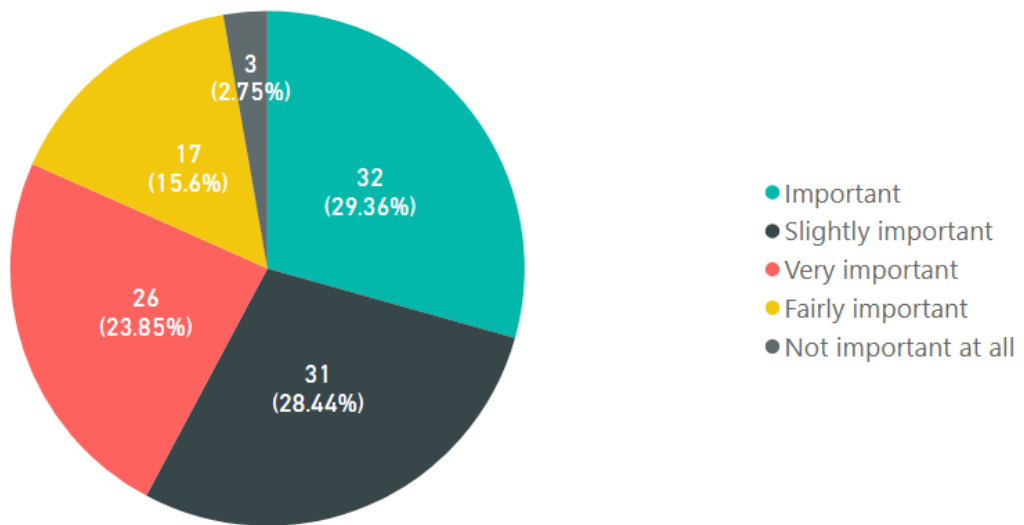


Figure 4.7. Summary of Responses about Questionnaire-Question 7

8. Have you attended any type of training program for family ministry? (Please select all that apply)

The Father School was attended by 39 (24.5%), which was the largest group to respond to this question. First of all, it should be noted that most participants are male. And surprisingly, 37(23.9%) out of 108 said they had never participated in a program for family ministry. In the case of overlapping percentages, one-third were found to have no experience in family ministry programs. It implies ministers or churches are indifferent to family ministry. It can be also seen that there were still many participants who had no experience in family ministry at all. There were 19 Family Seminars (12.3%), Duranno family ministry school 13 (8.4%), Motherwise 9 (5.8%), and Marriage Preparation program 9 (5.8%). In addition, 8 (5.2%) Happy Couples Academy, 6 (3.9%) Family Builders ministry, and 6 (3.9%) Biblical Parenting School, and 6 (3.9%) Mother School. Finally, the lowest number was 4 (2.6%) in the Family Counseling School program. This survey question indicates that participation in family ministry was low,

which is current Korean church family ministry in reality.

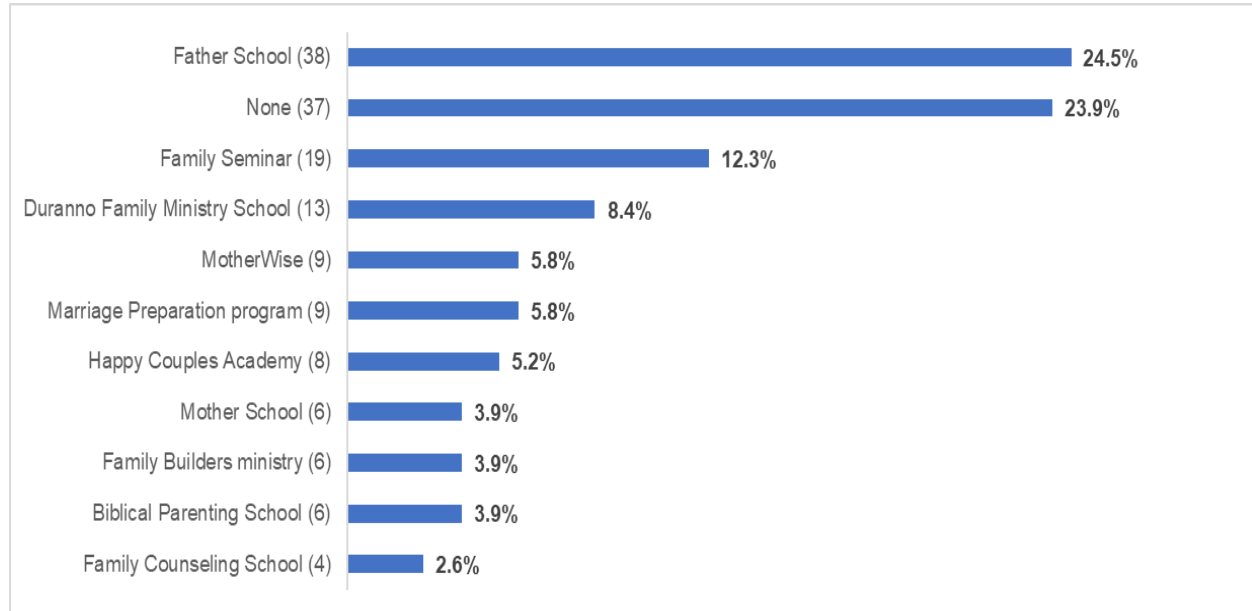


Figure 4.8. Summary of Responses about Questionnaire-Question 8

9. How well do you think Korean pastors are doing in family ministry?

To the question of how well Korean church pastors are doing family ministry, more than half of 55.05% responded they did not do well. The next response was that they do family ministry well overall at 36.7%, not very well at 6.42%, good at 1.83%, and no one responded to it 'very well.' The results reflect the reality of Korean church family ministry because no one thinks Korean church ministers are doing very well.

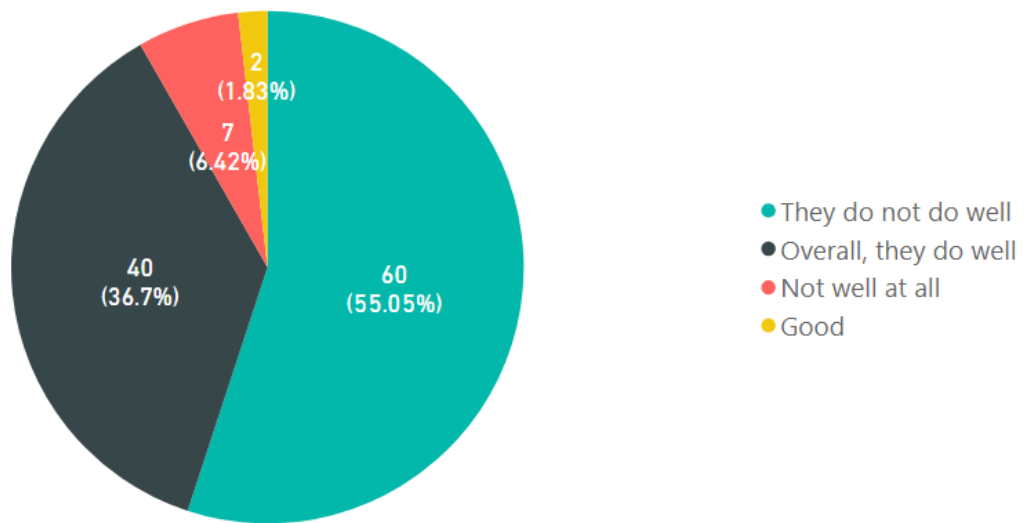


Figure 4.9. Summary of Responses about Questionnaire-Question 9

10. How much do you think family ministry impacts church revival?

About half of the participants (49.54%) said that family ministry impacts church revival slightly. And the next group (25.69%) said that it impacts church revival very much, while 23.85% said it barely impacts church revival. Lastly, below 1% answered that it does not impact church revival at all.

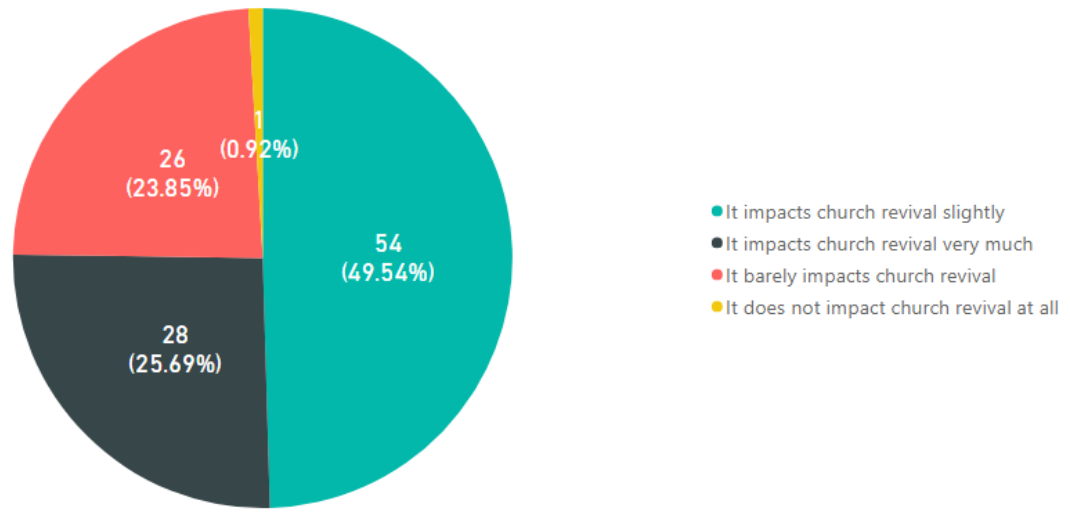


Figure 4.10. Summary of Responses about Questionnaire-Question 10

11. How much do you think family ministry takes part in the Korean church?

44.04% of participants answered that family ministry plays minor roles in the Korean church. And it was 36.7% that said it takes part in the Korean church to some extent, and 10.09% responded it takes no part in the Korean church at all. However, 9.17% of participants answered that it takes a significant part in the Korean church. Pastors whose pastoral paradigm focuses on church growth are reflecting the reality of Korean churches, which do not place much emphasis on family ministry.

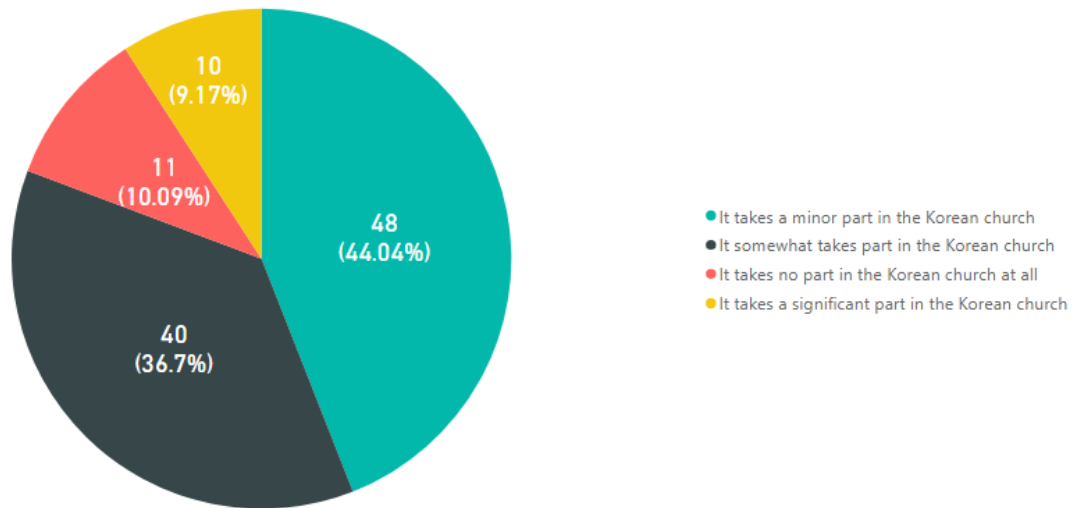


Figure 4.11. Summary of Responses about Questionnaire-Question 11

12. How healthy do you think the church member's family is in your church?

More than half (58.72%) of the respondents said that their church members were "somewhat healthy" regarding the health of the believers' family in the churches. Other participants who said they were healthy were 22.02%, and the participants who said they were not sure were 11.93%. Some participants (7.34%) answered that they were not healthy, and no one answered that they were very healthy. Although there is no exact standard of family health, it was found that most participants thought that they were a healthy family to some extent in terms of family health.

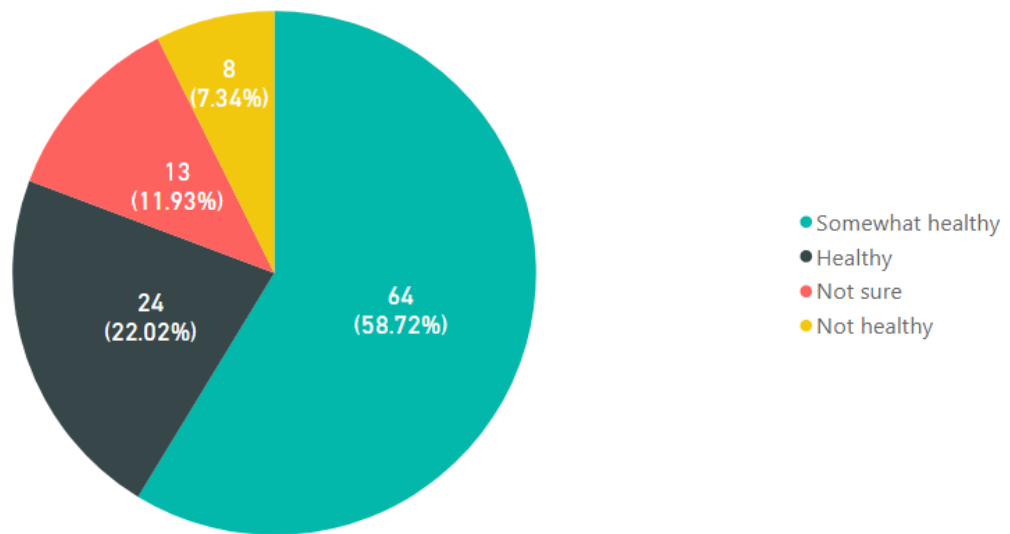


Figure 4.12. Summary of Responses about Questionnaire-Question 12

13. How healthy is your church?

A survey of how healthy the church was answered 58.72% to 'somewhat healthy,' 27.52% to 'healthy,' and 6.42% to 'not healthy' and 'not sure.' 'very healthy' answered 0.92%. Overall, the perception of family health and church health were quite similar.

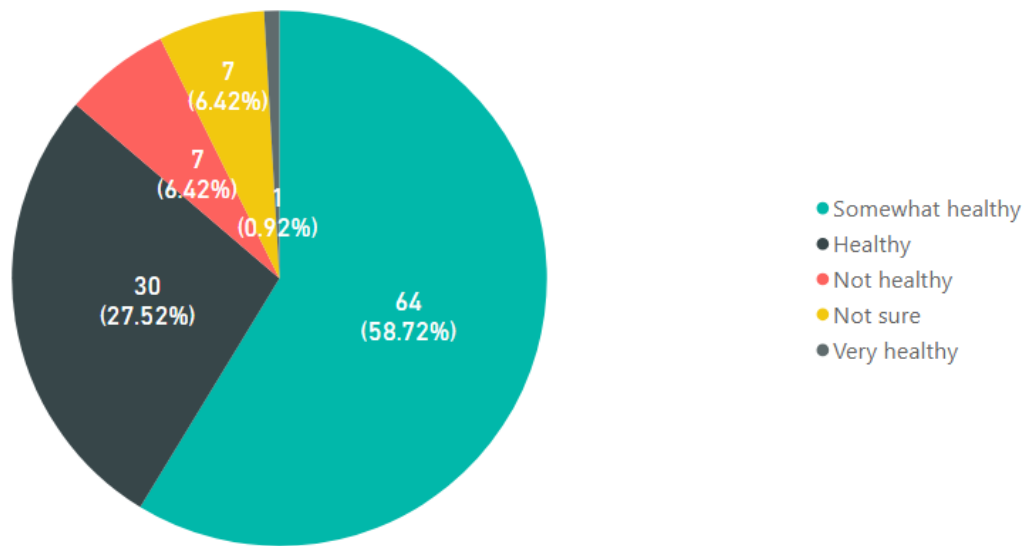


Figure 4.13. Summary of Responses about Questionnaire-Question 13

14. Do you intend to shift the pastoral paradigm to family ministry?

More than half of participants (59.63%) were willing to shift the pastoral paradigm from pastoral ministry to family ministry, and 40.37% did not intend to shift the pastoral paradigm in the direction of family ministry. This result reveals the positive impact of family ministry because more than half of them are thinking about switching their existing pastoral paradigm into family-centered ministry.

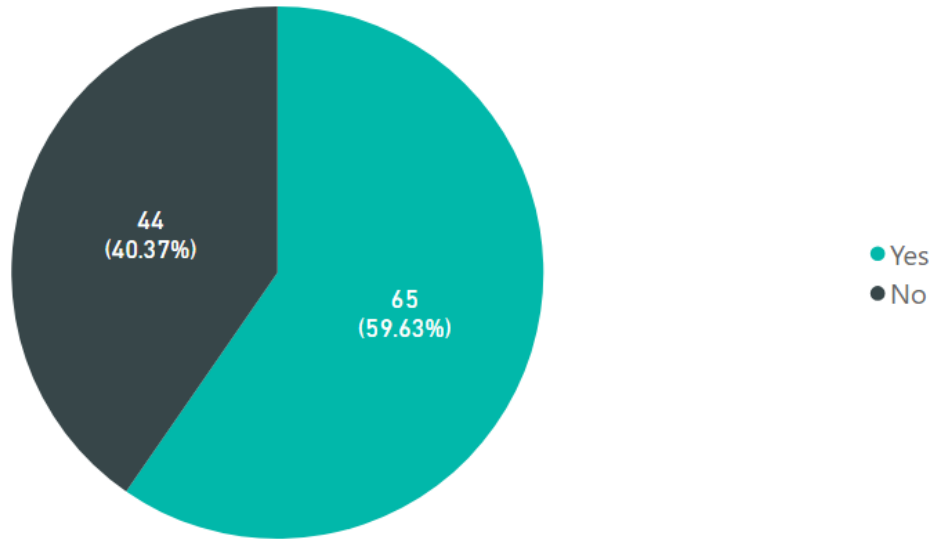


Figure 4.14. Summary of Responses about Questionnaire-Question 14

About Family Ministry (15-24)

15. Do you think that the generations are well connected in your church?

53.21% of respondents said 'Neutral' in a questionnaire that asked about the unity from generations to generations. 'Disagree' was 23.85%, and 'Agree' was (17.43%). 3.67% of the participants answered 'Strongly Agree,' and 1.83% answered 'Strongly Disagree'

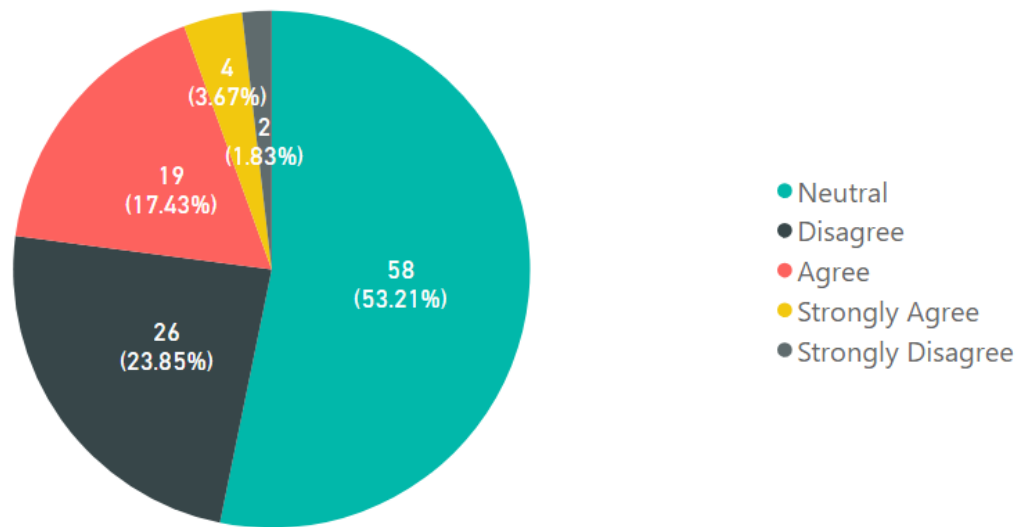


Figure 4.5. Summary of Responses about Questionnaire-Question 15

16. Do you think your church is successful in raising spiritual children?

About 53.21% of 'Neutral' responded that churches are successful in raising spiritual children. 'Disagree' responded 22.94%, 'Agree' (19.27%), 'Strongly Agree' (2.75%), and 'Strongly Disagree' (1.83%).

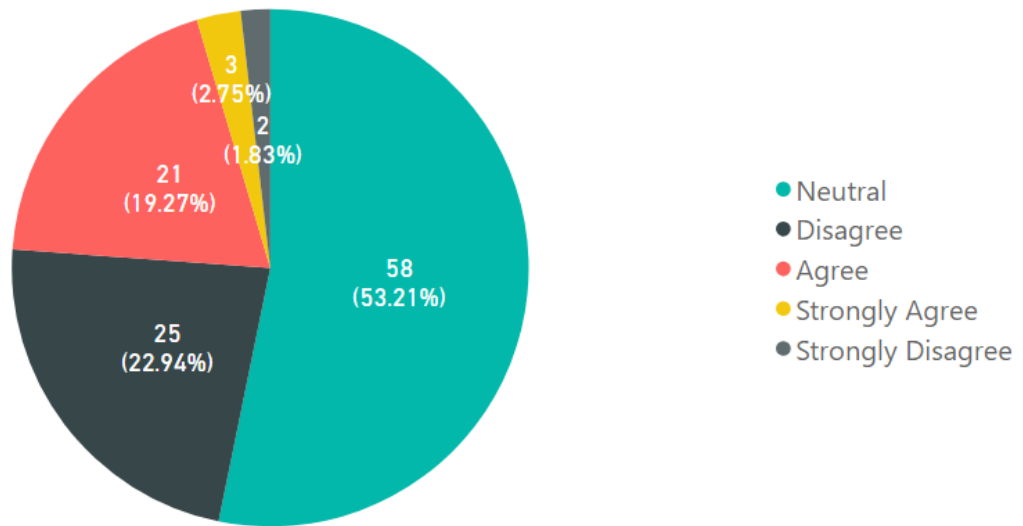


Figure 4.16. Summary of Responses about Questionnaire-Question 16

17. Have you ever operated a family ministry program?

As to the question of 'Have you ever done family ministry in your church?', 'No' was 53.21% and 46.79% answered 'Yes'. It can be seen that about half of the participants are less interested in family ministry programs.

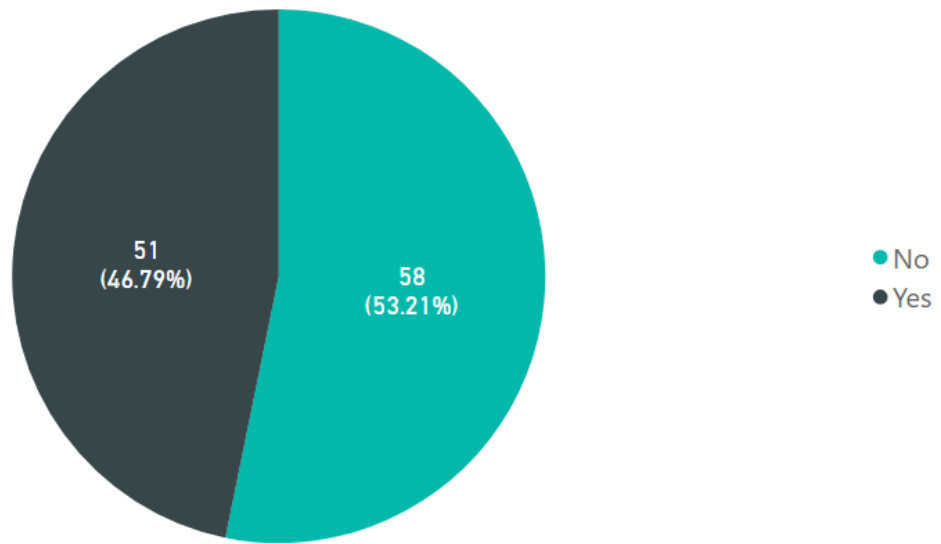


Figure 4.17. Summary of Responses about Questionnaire-Question 17

18. What family ministry is your church currently operating?

57 participants (44.9%) responded 'None' to the church asking about ongoing family ministry. Among a variety of family ministry programs, Family seminars for families were the highest at 11.0%. The next highest percentage of family ministry was Father Schools and MotherWise, both at 9.4%, followed by Biblical Parenting School 5.5%, Duranno Family Ministry School 4.7%, Character education 3.9%, Mother School 3.1%, and Marriage Preparation program 2.4%. Family Counseling School, Divorced Single School, and Newly Married Couple School had the same response with 1.6%. Happy Couples Academy was at 0.8%. Those who answered others, which is part of the none item, includes church-home school (0.8%) and one-time seminars (0.8%). There were no responses (0.00%) among couple growth schools, Single School, Family Builders ministry and Fetal Development School. Overall, it implies that Korean churches have little interest in family ministry.

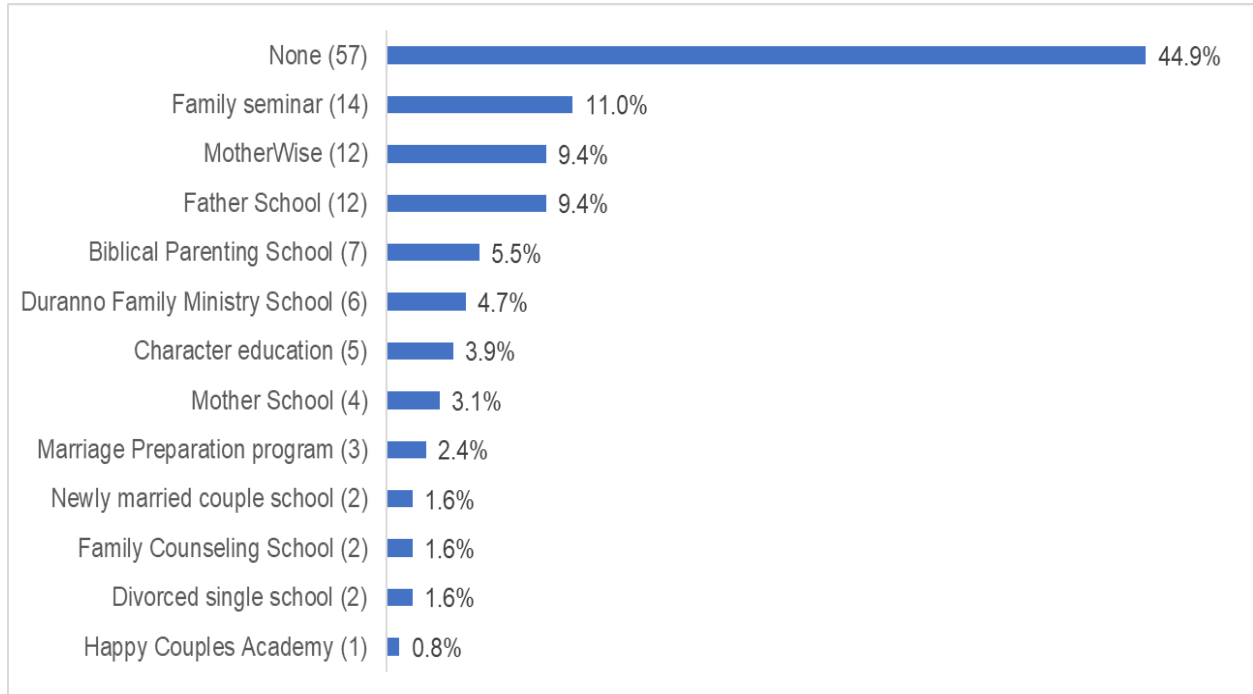


Figure 4.18. Summary of Responses about Questionnaire-Question 18

19. What do you expect from family ministry?

More than half (55.05%) of respondents answered they expect biblical family restoration to be accomplished through family ministry. And the second most anticipated part was the faith maturity of church members (16.51%). In addition, solving relationship problems and discipleship training were 7.34%, qualitative church growth was 5.5%, and quantitative church growth was 3.67%. The respondents who did not answer this question showed 2.75%, and the least respondents scored 1.83% as solving personal identity problems.

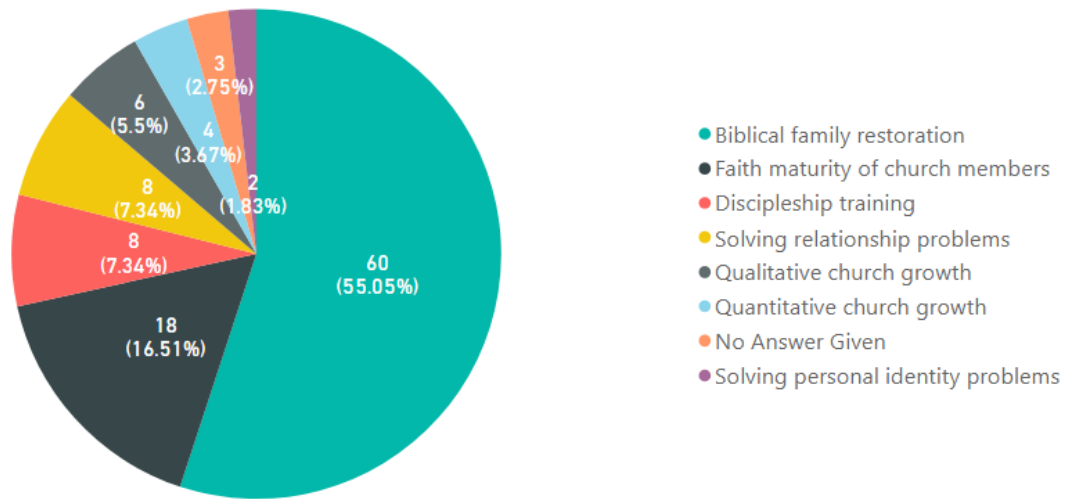


Figure 4.19. Summary of Responses about Questionnaire-Question 19

20. Do you think your church builds biblical family?

Of the respondents that answered this question, 54.13% answered 'Neutral.' The second most frequent response was 'Disagree' (27.52%). Third, 'Agree' was 11.93%. 'Strongly Disagree' was 5.5% and 'Strongly Agree' was 0.92%, the lowest response.

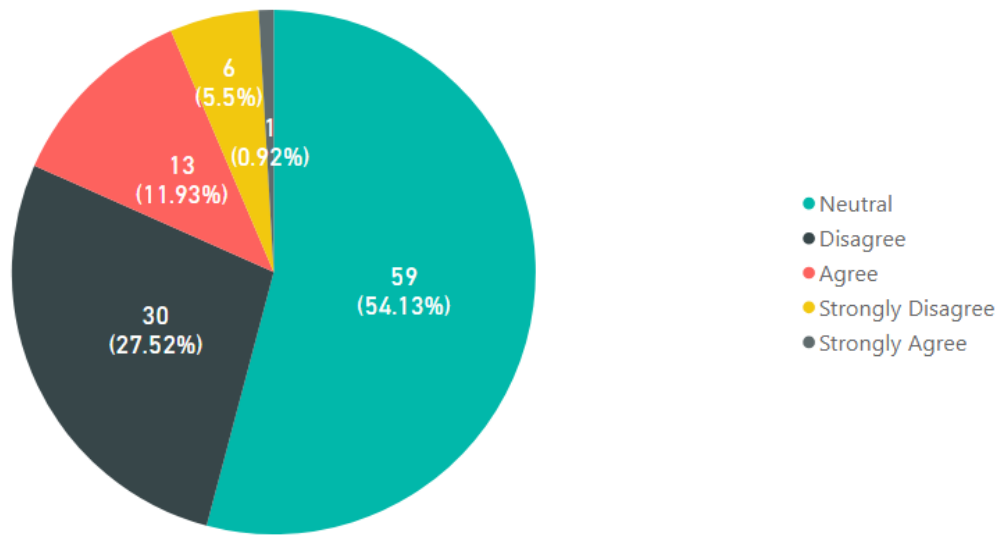


Figure 4.20. Summary of Responses about Questionnaire-Question 20

21. Do you think family ministry is the foundation of all ministry?

39.45% of participants answered with a 'neutral.' Next, 23.85% of participants answered, "Disagree" and 21.1% of participants answered, "Agree." Participants answered 12.84% of 'Strongly Agree' and 2.75% of 'Strongly Disagree'.

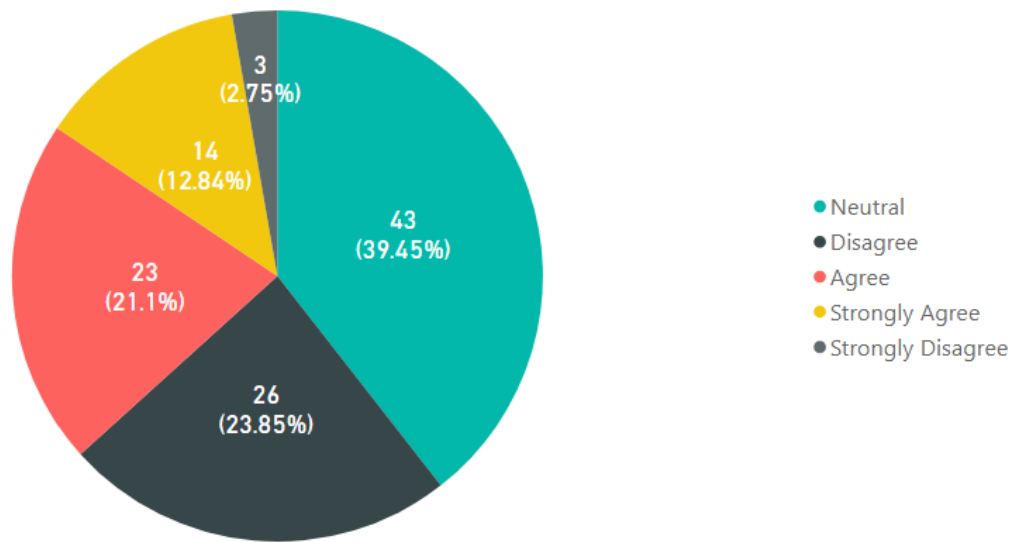


Figure 4.21. Summary of Responses about Questionnaire-Question 21

22. Is there a family ministry department in your church?

81.65% of participants answered 'No' to the question of whether there is a family ministry department in church while few participants (18.35%) answered 'Yes.'

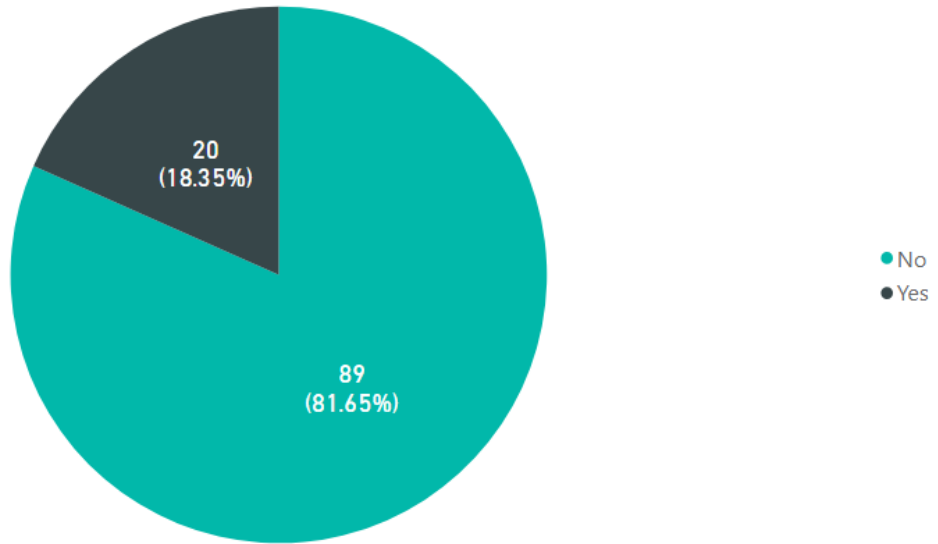


Figure 4.22. Summary of Responses about Questionnaire-Question 22

23. What do you think is the biggest obstacle to the establishment of family ministry in Korean churches?

About half of the participants (49.54%) thought that Pastor's indifference was a major obstacle to family ministry in the church. Next, they answered that they lacked understanding of family ministry (16.51%). 14.68% responded that is "lack of family ministry experts," and 11.01% answered 'Lack of family ministry programs.' And the lowest figure, 8.26%, is the indicator of lack of participation by church members.

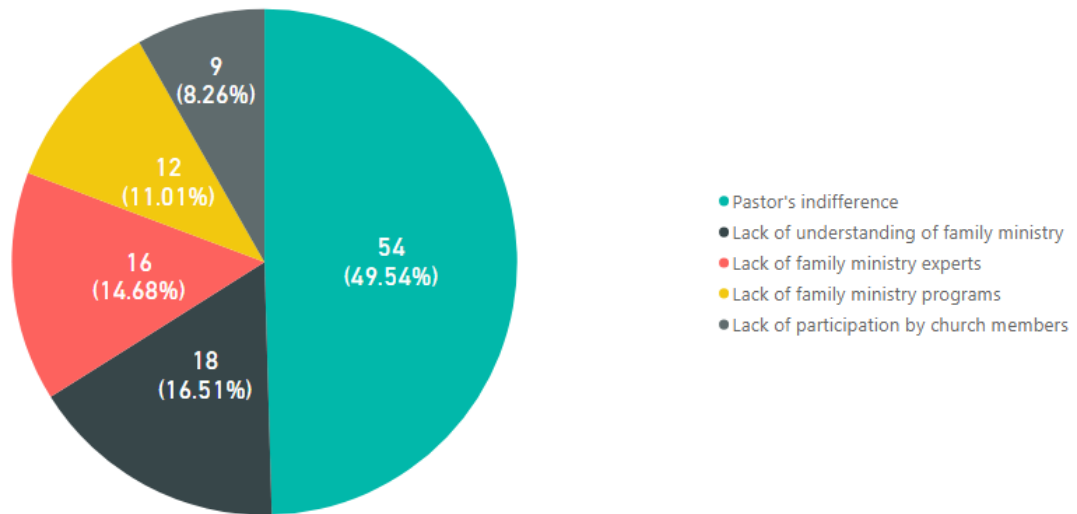


Figure 4.23. Summary of Responses about Questionnaire-Question 23

24. If you have an effective training program to build a biblical family, are you willing to adapt it to your church?

94.5% of the participants said they were willing to participate in effective training programs to build a biblical family. And only 5.5% said they did not intend to participate. Although the Korean church has not attempted to establish a biblical family, many of them are willing to participate if there is an effective program. That being said, effective programs for family ministry are either non-existent or lacking in many Korean churches.

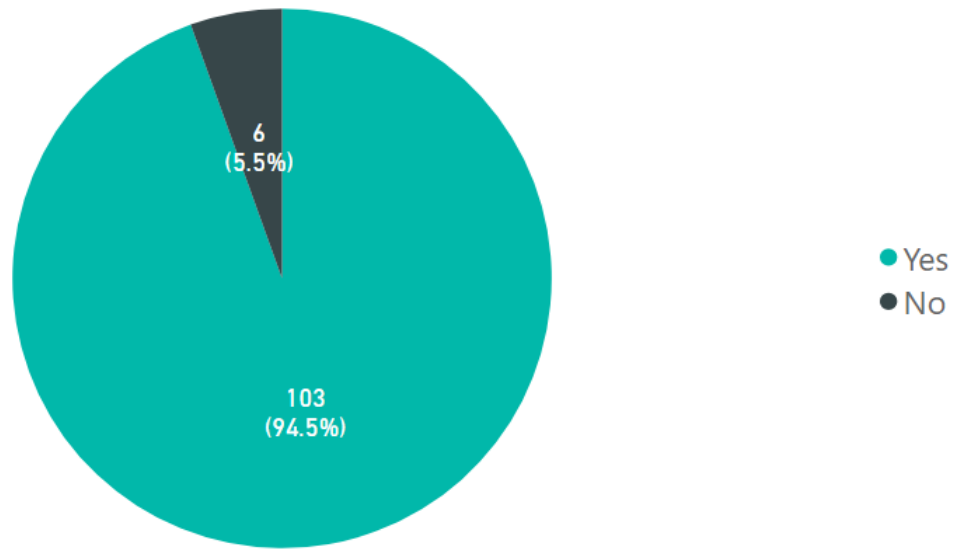


Figure 4.24. Summary of Responses about Questionnaire-Question 24

Correlation Analysis

Figure 4.25. is the result of integrating the factors of family ministry disability and the number of years in Korean church ministry. According to this analysis, pastors who have been working for between 11 and 20 years answered that 'pastor's indifference' is the most common reason why family ministry is difficult to develop in Korean churches. In addition, all participants over 31 years answered that the pastor was indifferent. According to this analysis, the pastors who are currently in the 11th-20th year at the Korean church can be said to be a group that is actively leading the ministry. However, considering that the group's indifference was cited as the reason why family ministry was difficult to settle in the Korean church, it seems that there is a need for a way to make pastors actually interested in and participate in family ministry in the church.

Q23(Row)/Q3(Column)	11-20 years	21-30 years	31 or more years	3-5 years	6-10 years	Total ▲
Lack of participation by church members	5	1		2	1	9
Lack of family ministry programs	4	1		4	3	12
Lack of family ministry experts	2	9		3	2	16
Lack of understanding of family ministry	9	1		6	2	18
Pastor's indifference	16	10	3	12	13	54
Total	36	22	3	27	21	109

Figure 4.25. Matrix Table of Question 23 and Question 3

According to the analysis table in Figure 4.26., it was confirmed that the participants serving as senior pastors in the Korean church answered 'It takes a minor part in the Korean church'. Like many churches, the ministry system of one church is the responsibility of the senior pastor. After all, when observing this 4.26 analysis table, the answer to question 23, 'pastor's indifference' is inevitable. Through this figure, it was possible to see the interest and direction of the senior pastor who is currently playing an important role in the direction of the ministry of the church.

Q11(Row)/Q4(Column)	Associate Pastor	Intern Pastor	Missi onary	Pastors' Wife	Senior Pastor	Total
It somewhat takes part in the Korean church	9	8	1	7	15	40
It takes a minor part in the Korean church	9	11	2	1	25	48
It takes a significant part in the Korean church	2	3		1	4	10
It takes no part in the Korean church at all	4	2			5	11
Total	24	24	3	9	49	109

Figure 4.26. Matrix Table of Question 11 and Question 4

In Figure 4.27., when asked whether or not you have ever done family ministry in the church where the participants are working, there were many answers that the size of the church was 501-1000, medium and large churches. In addition, it can be seen that there were many opportunities to participate in family ministry as a large number of church days, inferring that the small churches of 50 people or less had never participated. In other words, it indicates that it is difficult to participate in family ministry because of the circumstances the small church faces.

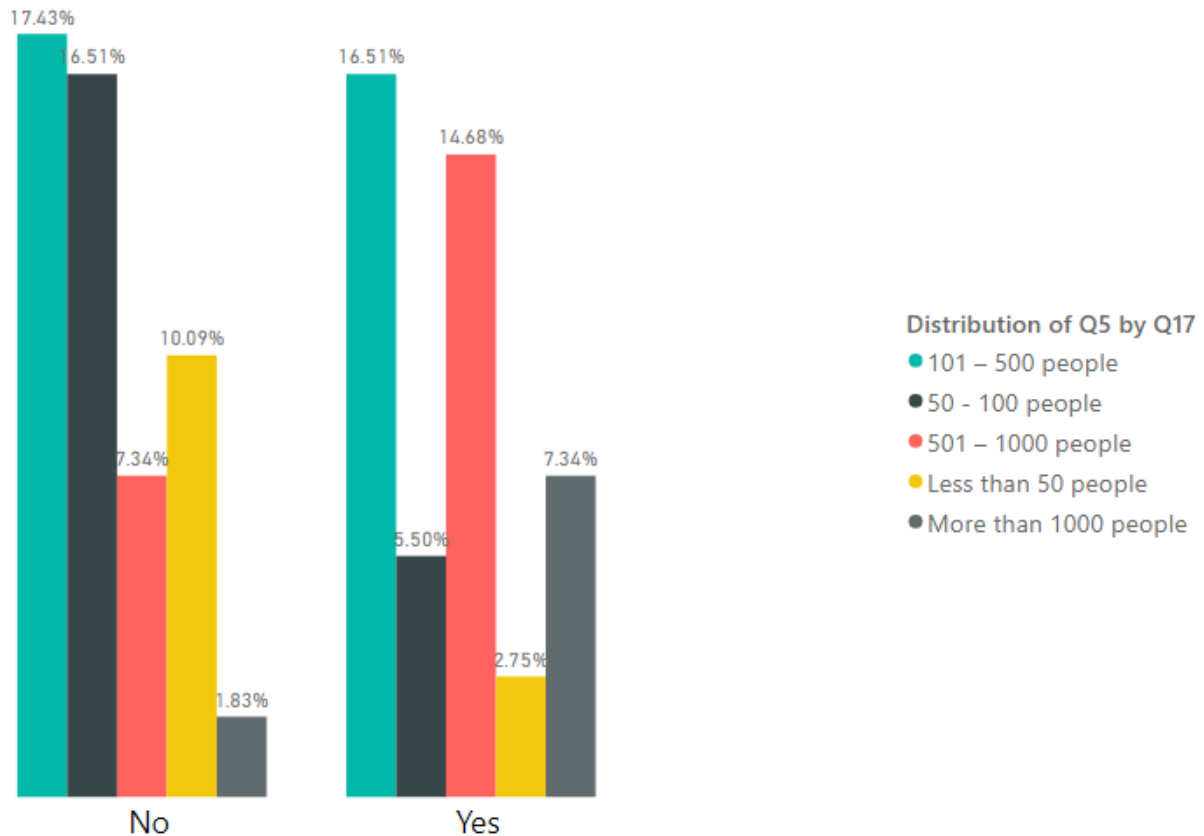


Figure 4.27. Matrix Table of Question 17 and Question 5

Based on the analysis of Table 4.28., it can be seen that the overall response rate of ‘Yes’ and ‘No’ is different in the participant group that has been in ministry between 20 and 30 years. In general, unlike the response that it is possible to change the paradigm of family ministry with a positive answer, it can be seen as a peculiar point that the response is different only among the participants in the 20-30s. Ministers who have been in ministry for 20-30 years have responded that it is difficult to change the overall pastoral structure. It can be inferred that they are familiar with the pastoral paradigm.

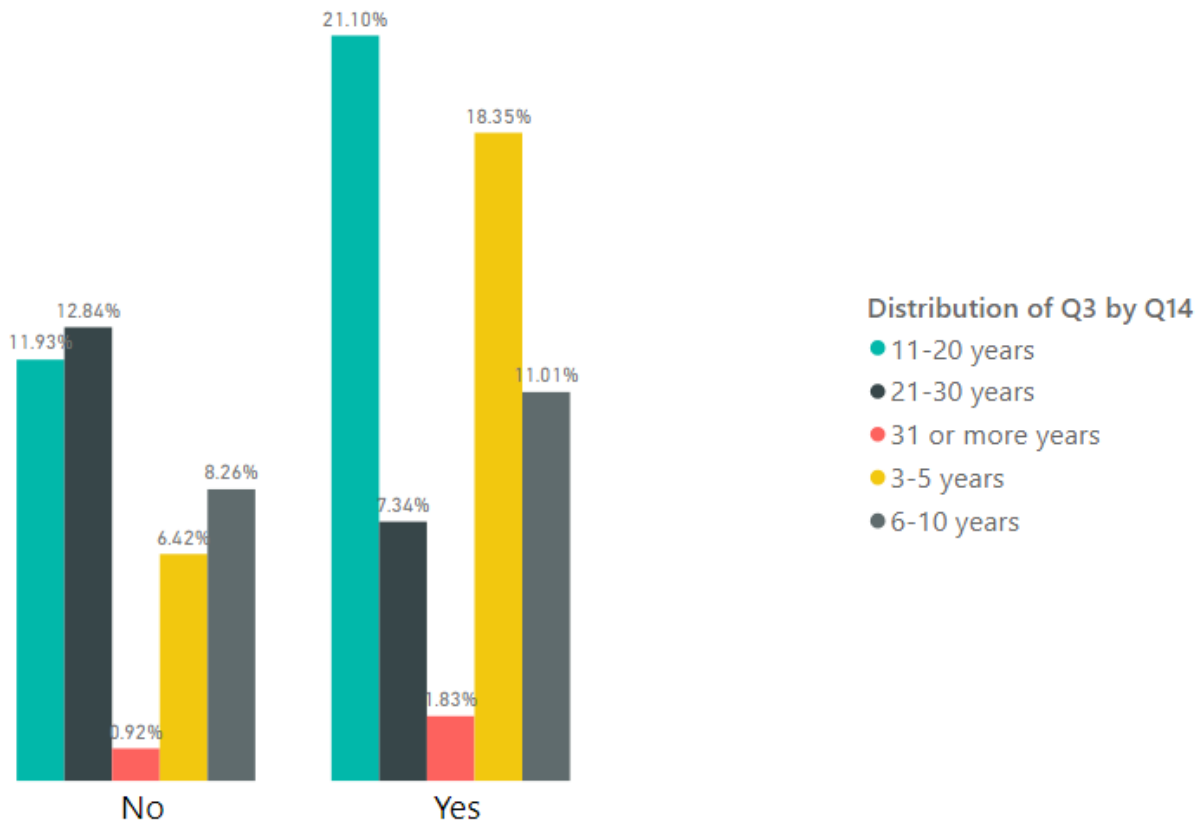


Figure 4.28. Matrix Table of Question14 and Question 3

According to the analysis table in Figure 4.29, what we can expect in the future is that, when asked whether they are willing to participate in the program if there is an effective biblical family building project, 47 of 49 participants as pastors responded that they could participate in the project. Although the overall structure of the paradigm cannot be changed, it is highly encouraging that most people answered ‘yes’ to participate in the overall project to build an effective family in the church. Family ministry in Korea is not being done as of right now based on the survey results. However, it is certain that participants have willingness to establish a biblical family in the future, and this survey should lead to providing practical strategies and action plans for effective family ministry.

Q24(Row)/Q4(Column)	Associate Pastor	Intern Pastor	Missionary	Pastors' Wife	Senior Pastor	Total
No	2	1		1	2	6
Yes	22	23	3	8	47	103
Total	24	24	3	9	49	109

Figure 4.29. Matrix Table of Question 24 and Question 4

Summary

Summarizing the survey statistics as a whole, Korean church pastors tend not to heavily focus on family ministry in reality. Worship and preaching have been the priorities of Korean church pastors.

Overall, it seems they understand the importance of family ministry, but responded that it was not easy to apply it in the pastoral field. It also turned out that the Korean church actually did not have many family ministry programs in place. That may be the reason why Korean church pastors did not think that they were doing well in family ministry since a great deal of their attention was paid to revival outside the church. However, the positive part was that participants were willing to turn their pastoral paradigm to family ministry.

Although it was not the case that ministers in the church were currently engaged in ministry with interest in the programs of family ministry, the survey showed that they wanted to build a biblical family. Above all, this questionnaire revealed that the pastor lacked interest in family ministry. In order to establish a biblical family, it seems that there is a need for a strategic way to attract the attention of Korean church pastors.

CHAPTER FIVE

EFFECTIVE STRATEGIES FOR BUILDING A BIBLICAL FAMILY

Family ministry should be composed of plans and strategies that can continue beyond one-time situations. Family ministry should be operated with the church and the family united and connected. It should not just end up as a program of the church. Otherwise, it will be difficult to build a biblical family, and the problems that the family goes through will not be solved properly. If the church helps the family establish itself biblically, the church will be able to grow and function as a large community gathering of restored families. Junsu Kim states that God has established the family which is the most important element that forms one's personality. Therefore, the quality of family life has a great effect on the life of a person. The experiences of relationships acquired in the family determine how we do at school, church, and in other areas of social life.¹³⁴

The family can be considered as a small church within the church. The church is the body where Jesus Christ becomes the head. Body and head are not separated but one. Eventually, the family in the church must grow and mature in Jesus Christ. In order to do this, the church must establish the biblical family mentioned in the Bible. Church and family are living organisms where Jesus is the head of the body. This living organism, the church and the family, forms the community of God in Jesus Christ.¹³⁵ Church and family have a linkage and union structure, which means that the church and the family are one body that cannot be separated. Seol

¹³⁴ Junsu Kim, "Family Ministry in the Church, How to do," in *Ministry Series Vol.1: Family Ministry*, Editorial Department et al. (Seoul: Duranno Academy, 2001), 93.

¹³⁵ Dong Hoon Lee, "A Study on the Family Worship Model as a link between Church and Family." (MA.C.E. Dissertation, Graduate School of Education, Presbyterian Society Theological Seminary, Department of Christian Education, Major in Christian Education, 2009), 15.

mentioned that Church and family are spiritual organisms headed by Jesus Christ. Church and family form a community in Jesus Christ. Therefore, when family matures and stands firm in faith, the church can grow.¹³⁶ In this chapter, effective strategic ways to build a biblical family will be discussed.

Since family ministry programs in the church are individual programs centered on a specific target, if church programs are operated without a proper understanding of the family, it is difficult to expect a mature family. However, it is the time for the church and the family to build an organic relationship. This chapter will discuss how the church should shift existing programs into family-centered programs, and how the church can restore families to be healthy and biblically based again. Thus, this chapter will suggest some biblical strategy and biblical training for families to consider what role they need to play in their lives.

The Basis for Developing an Effective Strategy

Families as small churches must gather and be trained in the church, and the church must operate family ministry effectively. The purpose of the training must focus on building biblical families.

¹³⁶ Seol, *Family Ministry Theory*, 293.

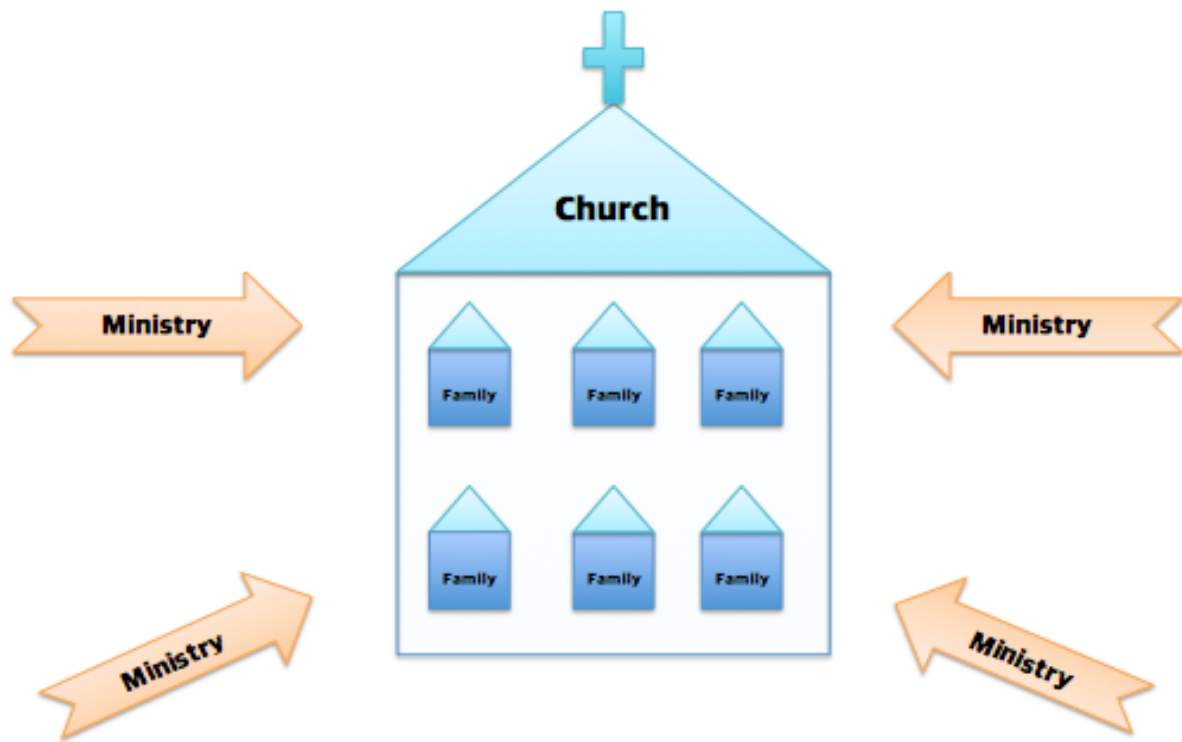


Figure 5.1

As shown in Figure 5.1, the church ministry's structure focuses on church growth. Since they train family for the church's benefit, not for families to grow, families do not get to practice any at home. But now, the church should be able to grasp and analyze family life well and give practical training for family that they can apply at home. That way, as a small church, the family can influence society as Christians. The ministry for these families will also play an important role in changing the church's ministry structure. Shin Sang-soon's thesis stated: "The success of family ministry cannot be measured by how big the church is or how many families attend the

church, but it has to measure by how the church trains and nurtures family.”¹³⁷ After all, the true success of a family ministry depends on how much the families in that church can live as God's families. Churches must stop using the family as a method of growth. And now it is the time that they must transform into family-centered churches rather than church-centered churches.

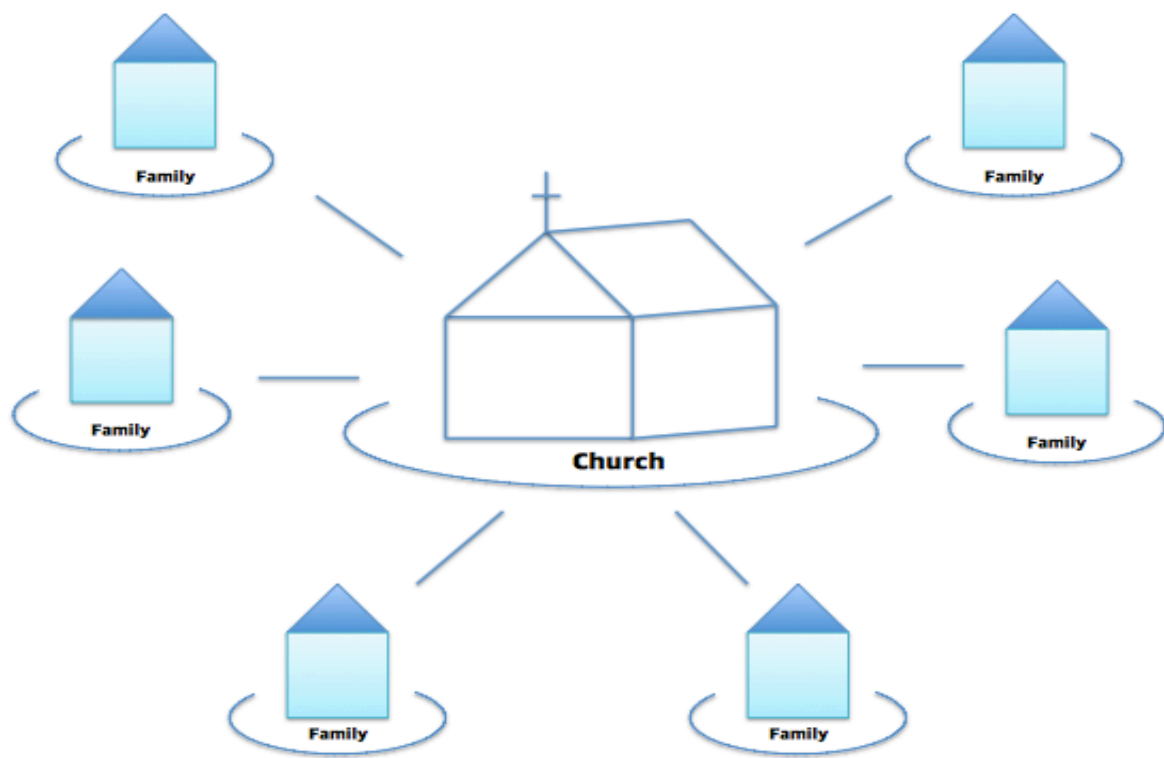


Figure 5.2

As shown in Figure 5.2, families live separately, not living together in church. The actual place where family spends almost all time is in society and their home. Therefore, the church

¹³⁷ Sang Soon Shin “Influence of the Church on the Family.” (Graduate School of Theology, Seoul Theological University, 1993), 131.

needs to offer various ministries for family, tailored to their lives, and must properly train them. Also, in Figure 5.2, no color was added to the church image. It means that the church is meaningless if the family is missing. The church is a large community where each family gathers, and each family must be able to function fully as a church in their lives. The family must continue the faith training received from the church at home in order to pass the faith along according to God's purpose.

Christian home discipline should be based on love and trust among family members, and what one learns at home becomes part of one's life and habits. Therefore, home should be a place where parents adopt a holistic approach to parenting.¹³⁸ The church should provide an effective methodology for how families can be established biblically through faith training. The church must provide programs that can be practiced in the home as well.

Most of all, our Lord sees us as members of the common family. According to God's plan, the family (including spouse and children) is to function as a small church. The family has a duty to do almost everything that the church does. We are to educate children in home, pray, and share our faith with those who have not received Jesus yet. Sometimes, we serve communion at home as well. This is the same function that a small group performs.¹³⁹ Therefore, the church must help families to make their homes spiritual. When a family functions spiritually, they can be established as a biblical family. That is why the church needs to create a practical family ministry. Also, the church should make sure that the training the family receives is practically applicable in their house. The relationship between the church and the home is inseparable, like a

¹³⁸ Seol, *Family Ministry Theory*, 54.

¹³⁹ Larry Kreider, *House to House: Growing Healthy Small Groups and House Churches in the 21st Century* (Shippensburg, PA: Destiny Image Publishers, 2008), 82.

blood vessel.¹⁴⁰ The church and family are two pillars of the Christian faith. The church is central to the Christian faith, and the family is the most practical and fundamental element of the Christian faith.¹⁴¹ In order for these two pillars to be properly established in faith, faith training must be carried out on a biblical basis.

To do so, above all else, there must be a principle of faith to establish an effective strategy. In this thesis, two structures of the core faith principles will be presented for the church and family to be fully established in an organic relationship.

Core Principles of Faith for Effective Strategies

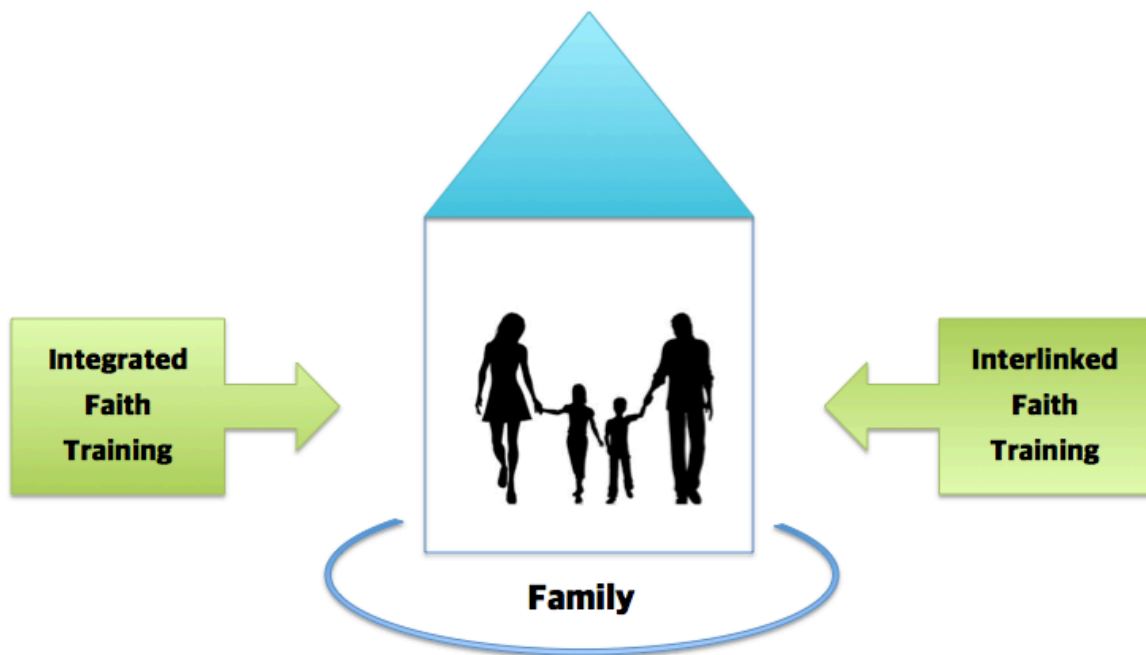


Figure 5.3

¹⁴⁰ Kwon, *Family Ministry Principle and Practice*, 81.

¹⁴¹ Lee, "A Study on the Family Worship Model as a link between Church and Family.", 37.

First Core Strategy: Integrated Faith Training

As shown in Figure 5.3, the first core faith principle is Integrated Faith Training, which is an essential element for families. Jeremiah 50:5 states “They will ask the way to Zion and turn their faces toward it. They will come and bind themselves to the Lord in an everlasting covenant that will not be forgotten.” The most significant key of Integrated Faith Training is to have unity with God. In other words, it is a core faith principle that enables all generations to achieve unity with God. This principle allows family to think about what unity with God really means. This first faith training will help in building a biblical family. Freudenburg and Lawrence mentioned integrated faith as follows:

Moses is reminding parents of their role as teachers of the faith. These laws of God are so important that we’re to teach them to our children as we sit with them at home, as we walk with them in our neighborhoods, as we put them to bed, and as we wake them in the morning. In fact, these laws are so important that our homes should have them written on the door posts and at the gated as “bulletin board” reminders of God’s will. The point is, they should be so familiar to kids-because families talk about them so often, as well as living by them-that they’re just a natural part of families’ everyday lives. That’s called an integrated faith.¹⁴²

Through integrated faith training, the prior generations pass on their faith to the next generation, and it continues from generation to generation to know God. Through the integration of these generations, faith maturity in the family can be created. In that sense, integrated faith plays an important part in building a biblical family. Colossians 2:19 mentions “They have lost connection with the head, from whom the whole body, supported and held together by its ligaments and sinews, grows as God causes it to grow.” As it states in the verse, one can grow when the whole body supports together. Without ligaments and sinews, it is impossible to grow. The ligaments are for the support of the body, and the sinews are for uniting the whole body

¹⁴² Freudenburg and Lawrence, *The Family Friendly Church*, 103.

together. There must be a strong unity in the church like ligaments and sinews. Unity means that all of the body is connected. God makes it grow through the perfect unity of generation and generation. The unity of God and the family plays a powerful role to establish a biblical family. “The family is certainly a distinct unit, but the family-in-Christ is incorporated into the church. Although the natural family is related biologically or legally to one another, the family of God is related spiritually.”¹⁴³

Deuteronomy 29:10-12 says “All of you are standing today in the presence of the Lord your God—your leaders and chief men, your elders and officials, and all the other men of Israel, together with your children and your wives, and the foreigners living in your camps who chop your wood and carry your water. You are standing here in order to enter into a covenant with the Lord your God, a covenant the Lord is making with you this day and sealing with an oath.” God did not call some of the people but commanded all of mankind to worship before God’s covenant. God has commanded for all generations to hear the word of God.

Why is Integrated faith training needed for Korean churches? First of all, families cannot be made by one person. A family consists of husband and wife, and children. In order to achieve such effective family ministry, it is necessary to design family ministry so that it will result in integration rather than separation.

When this is the key principle in the church, families become reconciled to each other and can be established as healthier families. Currently, many Korean churches divide ministries up for each generation individually. However, while there may be an advantage to intensively teaching a specific group, it can lead to faith separation in a family. That is why it is necessary for the church to have a ministry to achieve unity so that different generations can communicate

¹⁴³ Shirley, *Family Ministry and the Church*, 17.

with each other in the church. When this integrated faith training is conducted, parents can educate their children in faith at home. Additionally, the church should be responsible and provide training to communicate within families for families having a hard time communicating. Eventually, the 'Integrated faith training' can be a way to prevent separation at home, to communicate between generations, and integrate a blended family.

Second Core Strategy: Interlinked Faith Training

As shown in Figure 5.3, the first core faith principle is Interlinked Faith Training, which is an essential element for families. The second core faith principle is Interlinked Faith Training, which is an essential element in families. John 15:4-5 explains this interlinked faith training by Jesus's parable of vine. "Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing."(NIV) The branch is linked to the vine. If the branch is not linked to the vine, it cannot bear any fruit. This parable of the vine teaches that we, who are branched, must not leave Jesus, and that we cannot bear any fruit without him. Therefore, as an important structure of faith, the interlinked faith structure must be established in the home. Also, the church should train the family in this faith structure.

In the Bible,¹⁴⁴ the expression 'from generation to generation,' is often used. The Bible emphasizes the importance of generational connection and keeping the commandments of God

¹⁴⁴ The following verses related 'from generation to generation' ; Luke 1:50 "His mercy extends to those who fear him, from generation to generation."; Lamentations 5:19 "You, O LORD, reign forever; your throne endures from generation to generation."; Psalms 79:13 "Then we your people, the sheep of your pasture, will praise you forever; from generation to generation we will recount your praise."; Daniel 4:3 "How great are his signs, how mighty his wonders! His kingdom is an eternal kingdom; his dominion endures from generation to generation.";

above all else. Israelites considered generational connection as the most important element in their faith. Exodus 3:15 states “God also said to Moses, 'Say to the Israelites, 'The LORD, the God of your fathers--the God of Abraham, the God of Isaac and the God of Jacob--has sent me to you.' This is my name forever, the name by which I am to be remembered from generation to generation.” Like this, providing education based on the interlinked faith structure helps generations not to forget God. Proverb 22:6 states “Start children off on the way they should go, and even when they are old they will not turn from it.”(NIV) This passage emphasizes the importance of teaching. Then, what is the church supposed to do about it? First, the church needs to train parents to educate their child at home, not just leaving them to teachers at the church.

Normally, each generation worships in a different place at the church, and it often leads the parents to leave their children’s education to the Sunday school teachers. Parents tend to believe that sending their children to Sunday school once a week is enough for their children’s faith formation. Parents have been neglected in children’s faith education. However, in order to establish a biblical family, parents themselves must participate in educating their children at home, not just having the Sunday school teachers do it. “Parents are the key faith developers for their children they can have either a positive or negative impact on their kids’ faith growth.”¹⁴⁵ In reality, children's faith is formed at home, not at church. The parents must check themselves first, if they are a spiritual mother and father able to raise the children by faith. Ephesians 6:4¹⁴⁶ explains the task assigned to parents. Parents must be able to bring their children up in the

Isaiah 34:17 “He allots their portions; his hand distributes them by measure. They will possess it forever and dwell there from generation to generation.”

¹⁴⁵ Freudenburg and Lawrence, *The Family Friendly Church*, 77.

¹⁴⁶ Ephesians 6:4 “Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.”(NIV)

training and make them disciples of God. And the church needs to create a structure that can actually do this training. That way, faith can be naturally transmitted in family. Robert Lynn argued that the program to rescue the family is essential for the survival of the church. “The family needs the church, and the church needs the family.”¹⁴⁷

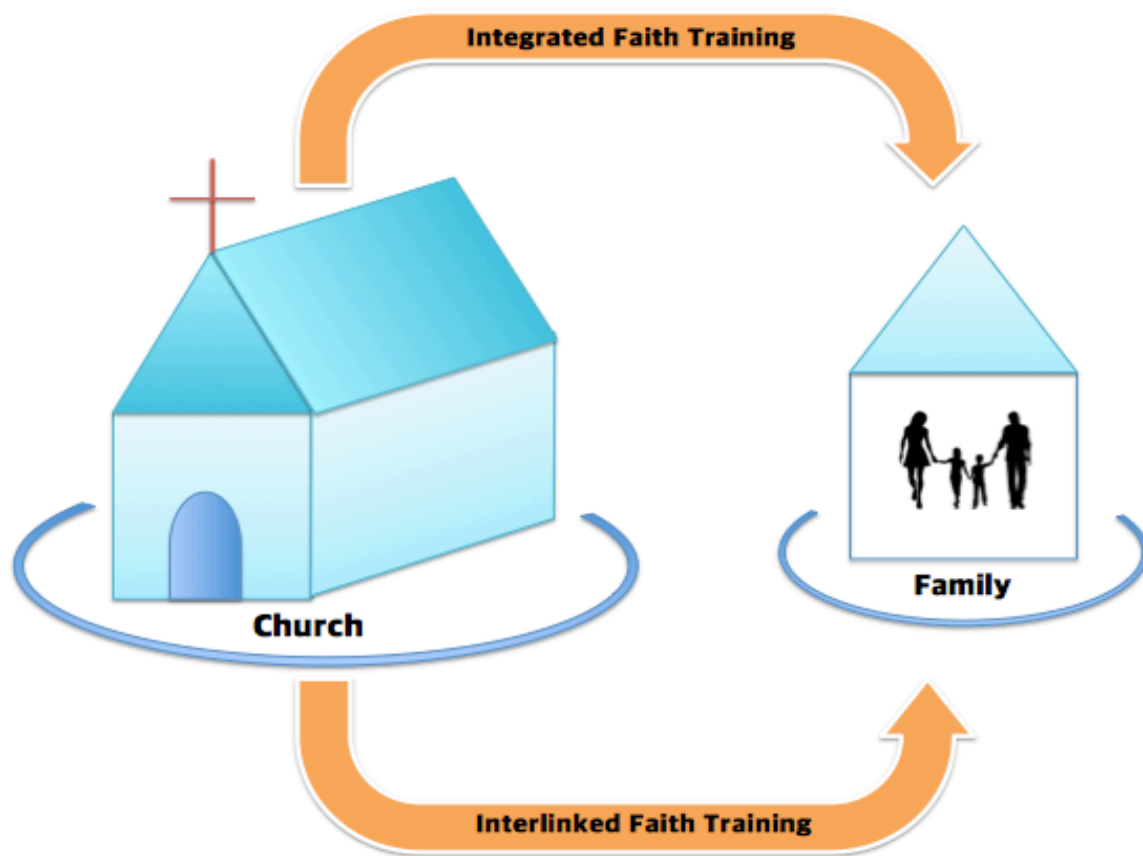


Figure 5.4

For this reason, this chapter suggests two core structural trainings, as shown in Figure 5.4. The church must provide a training field where the family can practice their faith, and the two

¹⁴⁷ Robert Lynn, *Protest Strategies in Education* (New York: Association Press, 1964), 25.

core trainings must be practiced in the home as well. Eventually, when the two core trainings begin in the church, it is possible to achieve the ultimate purpose of family ministry in the family. Then, how should the church active practical family ministry with the two core trainings?

Practical Ways to Develop Effective Strategies

Integrated Faith Training and Interlinked Faith Training through Worship in the Church

The biblical basis for intergenerational corporate worship can be found in Deuteronomy¹⁴⁸. In order to celebrate Sukkot, the Israelites gathered all men, women, and children to hear the law, learn it, and obey the word. Abraham, the father of faith, built and worshiped at the altar wherever he went. He worshiped in Mark's attic, Paul and his companions often worshiped by the river when they met Lydia, a dealer in purple cloth.¹⁴⁹ Genesis 17:7 also provides biblical basis for the interlinked faith structure. It states, "I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you." This verse shows the covenant between God and the Israelites that descendants and the generations to come must be united for God. It implies that the fulfillment of the covenant with God is accomplished through the unity of these generations.

"When referring to the church as a covenant community, it does not refer only to adults.

The church refers to a congregation of all ages, men and women, who are God's covenant people,

¹⁴⁸ Deuteronomy 31:1-12, "Then Moses commanded them: "At the end of every seven years, in the year for canceling debts, during the Feast of Tabernacles, when all Israel comes to appear before the LORD your God at the place he will choose, you shall read this law before them in their hearing. Assemble the people--men, women and children, and the aliens living in your towns--so they can listen and learn to fear the LORD your God and follow carefully all the words of this law."

¹⁴⁹ Act 16:13, "On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the women who had gathered there."

and is a community where all of them are connected together.”¹⁵⁰ Many of the church's ministries are running based on worship. Therefore, rather than creating new special programs, if the church becomes family-centered, the family will naturally be trained in the church. The church is the family composed of a community of families. For the effectiveness of ministry in Korean churches, many ministries have been divided into each generation and as a result, it has affected the family as a community.

First of all, Korean churches offer different worship services for each generation. Parents and their children worship in different places. But worship at home is different. They must worship together. Therefore, it is necessary for churches to create a new structure where the whole family can worship together based on the integrated faith training. The two core principles, integrated faith training and interlinked faith training, must be newly created within the framework of intergenerational corporate worship. In that sense, intergenerational corporate worship is a great bridge to connect these two principles. First of all, it is necessary to look at some good examples of churches that have implemented intergenerational corporate worship in the Korean church.

Intergenerational Corporate Worship Case Churches

Sedaero Church

Sedaero church is located in Songpa District in Seoul. Sedaero church makes every effort to establish biblical families that raise disciples of Jesus. Pastor Seung-Heon Yang, the lead

¹⁵⁰ Yoo Kwang Hyun et al., *Intergenerational corporate worship* (Seoul: Publishing Bread of Life, 2018), 25

pastor of this church, is a church education expert who has emphasized evangelizing the next generation since his 20s. He has served in Pidion, a children mission organization, for over 30 years. After that, he went abroad to study and education for six years. After working in children's ministry for over 40 years, he realized the keyword for church education was "integration."¹⁵¹ The Sunday worship service of Sedaero church consists of two parts. The first part is only for adults and the second part is intergeneration corporate worship. One of the characteristics of the church is the Sunday School system. The Sunday school system is very specific and largely divided into toddler school, infant school, kindergarten, elementary school, middle school, high school, youth part 1, and youth part 2. The church school is divided into Saturday school meeting on Saturday morning and Sunday school. Saturday School starts every week at 10 am under the name of KFC (Kings Family Club). Saturday School consists of a story room, a craft room, a game room, a verse-memorizing room, and a dining room. After Sunday School, parents and children attend the intergenerational corporate worship service together.¹⁵²

The significant characteristic of this church is that all generations worship together at the church. In addition, this church operates a program that compensates for the shortcomings of intergenerational corporate worship, so that all generations receive faith education and continue to pass on the faith. All of their ministry is carried out in integrated and interlinked faith structures for family growth.

Mokpo-Changjo Church

¹⁵¹ Kookmin Daily, accessed July 5, 2020, <http://news.kmib.co.kr/article/view.asp?arcid=0923215877>.

¹⁵² Yoo Kwang Hyun et al., *Intergenerational corporate worship*, 61.

Gyeon-Yoon Kim, the senior pastor of Mokpo-Changjo church, is leading intergenerational corporate worship based on a biblical basis. Based on the interview¹⁵³ with pastor Yoon, he mentioned that he has decided to have this generational worship because of intergenerational disagreement. Due to this problem, pastor Yoon prepared and switched the paradigm of the ministry to intergenerational corporate worship service, starting in 2014. After switching the ministry paradigm, the church is known as a healthy church by other churches. The reason he could do this was that he had a clear understanding of intergenerational corporate worship and ecclesiology. The pastor prepares sermons for worship and all generations listen to the sermons together. After that, teachers and parents provide faith education for children, focusing on last week's sermons. Children form their faith through special meetings for each church school after worship service, and at 2 pm, all generations gather together once more and practice faith in intergenerational corporate worship. In particular, since unbelieving children can feel alienated, teachers are devoted to caring for unbelievers, and making up for the shortcomings of intergenerational corporate worship.

Gwangju Chungsa Church

Gwangju Chungsa church is located in Saam-ro, Gwangju. The church is famously known as the church that has taken the lead in working for the next generation along with intergenerational corporate worship. This church was founded in 1983, and the senior pastor Baek Yeon-eun has been inaugurated as the second senior pastor. When he first came to the church, there were 80 members attending. However, after he implemented intergenerational corporate worship, the church has experienced constant revival. The church's first vision was

¹⁵³ This is an interview with the senior pastor of Mokpo-Changjo church from CBS News. <https://www.youtube.com/watch?v=jckWb-bWCqo&feature=share>.

“People are Society,” and focused on children's ministry to raise a godly generation. In particular, this church has a place called the ‘Share the Love Dining Room,’ where all generations can have fellowship meals. This indicates that this church also values fellowship which boosts loving each other. In addition, the church has built an “intergenerational center,” and is running a family school to create a healthy next generation. A total of 3 billion won was spent to take over the existing commercial building and rebuilt it as an intergenerational center.¹⁵⁴ This church has been leading intergenerational ministry by conducting the intergenerational ministry conference for more than 20 years. The church has also run a variety of family-centered ministries and programs, such as family building, school management, job creation, and marriage, to pass on the faith to future generations. The core structure of Gwangju Chungsa church is an integrated and interlinked faith structure. With these two structures, the church aims to restore the family and to establish a biblical family.

Down Community Church

Family ministry has been accomplished through intergenerational corporate worship in Down Community Church. In an interview¹⁵⁵ with the lead pastor Park Jong-guk, he said that he had been struggling thinking about what kind of church God is pleased with. He thought that the church can solve the problem of the family and restore family through intergenerational corporate worship. This church has played an important role in helping to restore the unfaithful father with the Word and re-establishing the father's role in the family. The church also emphasizes that children's faith can be formed through interlinked faith training with parents.

¹⁵⁴ Christian newspaper, accessed July 1, 2020, <http://www.kidok.com/news/articleView.html?idxno=109836>.

¹⁵⁵ This is an interview that contains general information about the intergenerational corporation of Down Community Church. <https://www.youtube.com/watch?v=BdrdjVTiSJg>.

Down Community Church did not initiate these family ministries for the growth of the church but recognizes that this intergenerational corporate worship is biblical and essential in this era. As a result, the church was able to grow into a family-centered church, and through that family-centered structure, the church has grown rapidly. Also, accordingly, evangelism became easier and families have been able to fulfill God's ultimate purpose, missionary work.

Evaluation

So far, several family-centered churches that carry out integrated faith structure were examined. It has been found that families were restored when family worshipped together, and the church-centered churches were able to fulfill the ultimate purpose of the church by carrying out family-centered ministry. Intergenerational corporate worship that includes the integrated faith principle and the interlinked faith principle plays an important role both in the church and in the family.

Many churches offer intergenerational worship, and after worship, parents should teach the Bible to their children. To do this, a linkage process with church schools is necessary. The family can be made more healthy and effective as children continue to receive faith education from their parents in the church. Rather than putting out specialization, the church should return to a more biblical form, so that the church can become fully functional through the integrated faith structure.

Integrated Faith Training and Interlinked Faith Training through Worship in the Home

Usually, family worship has been considered optional, and the church has neglected family worship. However, family worship is not only effective in family ministry, it is also

biblical. Through family worship, this chapter suggests effective ways to re-establish a biblical family within the framework of integrated faith training and interlinked faith training.

Family worship is a great help in developing a strong spirit. Family worship is the foundation of the Christian community and an important part of life. Family is a faith community and home is the place of happiness. Family has the privilege of worshipping God and Home is the place where His glory dwells. Family worship was the essential elements of life for Israelites. Their whole life was worship and worshipping God was their life.¹⁵⁶ If all age worship is practiced in the church, it can also be practiced at home naturally. A family is a place where they can practice interlinked training when the family is integrated. The religious education program at church is not enough for children to form faith completely. Family needs to practice all age worship both at church and at home. Faith training at home is significantly important. Through faith training in the home, parents and children should be able to practice integration and interlinked faith training. Family worship is the most specific field of life in human life. It would be the most practical worship if the whole family gather together and worship in “spirit and truth.”¹⁵⁷

In Genesis 8:18-20,¹⁵⁸ Noah worships God by building an altar for the Lord. Noah’s family came out of the ark after the flood, the judgement of God, and the whole family

¹⁵⁶ Seol, *Family Ministry Theory*, 510.

¹⁵⁷ Kwon, *Family Ministry Principle and Practice*, 149.

¹⁵⁸ Genesis 8:18~20 “So Noah came out, together with his sons and his wife and his sons' wives. All the animals and all the creatures that move along the ground and all the birds--everything that moves on the earth--came out of the ark, one kind after another. Then Noah built an altar to the LORD and, taking some of all the clean animals and clean birds, he sacrificed burnt offerings on it.”(NIV)

worshipped God together. Genesis 12:8¹⁵⁹ also shows Abraham building an altar to worship God everywhere he and his family go. When Jacob built an altar in Bethel, he worshipped with everyone in his household.¹⁶⁰ Families in the Old Testament always worshipped wherever they went and with the whole family. We experience God's presence in many ways in our homes. Parents and kids hear God's voice and feel His presence during a family worship.¹⁶¹ Canfield mentioned spiritual preparation within family helps prevent the compartmentalization of faith, the greatest curse of the modern American church. As many children get used to worship trapped in a walled church building once every week for a few hours, they naturally think that faith is only a minor part of their lives that does not affect them at all. They confess that Jesus is the Lord only on Sunday morning, and go back to their secular lives after. Consequently, spiritual preparation in family is important and it helps the children meet Jesus Christ, no matter where they are or what they do.¹⁶²

Now, it is a desperate time to worship at home. Many biblical families in the Bible worshiped God in their lives, not at the church buildings. If families do not take times to worship at home, they will be inadequate to be built as biblical families as God wants. Therefore, it is essential to have an activation plan to apply integrated and interlinked faith training through family worship.

¹⁵⁹ Genesis 12:8 "From there he went on toward the hills east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. There he built an altar to the LORD and called on the name of the LORD."(NIV)

¹⁶⁰ Genesis 35:2~3 "So Jacob said to his household and to all who were with him, "Get rid of the foreign gods you have with you, and purify yourselves and change your clothes. Then come, let us go up to Bethel, where I will build an altar to God, who answered me in the day of my distress and who has been with me wherever I have gone.""(NIV)

¹⁶¹ Seol, *Family Ministry Theory*, 48.

¹⁶² Ken R. Canfield, *7 Secrets of Effective Fathers: Becoming the Father Your Children Need* (Wheaton, Illinois: Tyndale House Publishers, 1992),172.

Family Worship Case Churches

Bundang Woori Church

Bundang Woori Church is one of the megachurches in Korea, led by pastor Chansoo-Lee. With the slogan of “a church where worship is meaningful, a church that restores the family,” many ministries of this church focus on family and have a variety of family ministry programs. One of the significant family programs of the church is called “Shema Family Worship.”¹⁶³ This program provides guides to getting started with family worship. This family worship guide consists of three steps, and the first step is to listen to ‘drama Bible’ that allows family to understand the Bible easily. After reading the bible, the family shares what they have learned and felt. The second step is to write a thank you message to God together to remind them of thankfulness. Lastly, the third step is to share what each of the family members is thankful for and pray for each other. This program provides all the curriculum necessary for family worship, eliminates the difficulty of family worship, and helps families continue to participate in family worship. Because of the activity for the family of the church, many families have been restored and re-established biblically and healthily. This family worship guide allows generations to communicate with each other in the family, build a family on the word of God, and worship together without feeling burdened by family worship.

Choongshin Church

Choongshin Church¹⁶⁴ is one of the churches that realizes the importance of family worship. Therefore, the church prepares and conducts organized family worship. The church

¹⁶³ This is the link address containing the contents of the interview on the “Shema Family Worship” held at Bundang Woori Church. <https://www.youtube.com/watch?v=OVPbF1fVCUU&feature=share>.

¹⁶⁴ This link address provides general information on the family worship ministry of the Choong-shin church. <https://www.youtube.com/watch?v=dt-rBHgugBw&feature=share>.

helps families to reduce the difficulty in leading worship by distributing the order of family worship in the church's weekly bulletin, so that the family feels much more confident having the worship continue in the family. In the framework of family worship that the church provides, the family gets to share thanksgiving. Also, through “Family Time,” the family gets to say, “I love you” and “Thank you.” This church has helped families to worship by themselves at home by creating a family worship guide so that they would not feel burdened when preparing for worship. In addition, the church has opened a family worship school called “Good Parenting,” Through this school, families learn what family worship is and how to do it at home. It allows families to gain wisdom and knowledge about family worship. Also, the church has a “family camping program,” in which families have a chance to communicate deeply with each other. Through family ministry programs, many families keep participating and the church increases the level of participation by continuously organizing programs to build up families biblically. Also, through the family worship of the Church, families share love, communicate, and create an environment to experience God in the home. Choongshin church continues to create the next generation of leaders and strives to build healthy families of God.

Sangdo Central Church

Sangdo Central Church has researched family worship¹⁶⁵ for five years and is carrying out a family worship campaign within the church. The slogan of the church for 2018 was ‘Establish a faithful family,’ and 2019’s was ‘Pass on your faith to the next generation,’ and 2020’s was ‘Train the next generation.’ The church emphasizes the family to thank God by writing a family worship diary while giving family worship. The church cooperates with families

¹⁶⁵ This link address is a video link of CGN News, and this link provides information on the general family ministry and family worship of Sangdo Church. https://www.youtube.com/watch?v=3eE6K-_ornA&feature=share.

to provide basic materials for family worship so that families can easily continue worship at home without feeling any difficulties. Additionally, the church has organized church schools for each child's age so that the family and the church school can have an organic relationship, and through integrated and interlinked ministry, the church has been able to provide practical ways to sustain family worship. Sangdo Central Church focuses on establishing the next generation of God and a biblical family through family ministry.

Banpo Church

Banpo Church, where the lead pastor Yoon-ho Kang works, is a church that creates a friendly atmosphere for family and encourages family to worship at home by providing a lot of support and resources. The church believes that the frame of worship is less important than the family reading the Bible together and expressing gratitude to God and worshiping at home. Furthermore, the church operates "Family Worship School," for families to worship God continually at home. The school made it possible for families to gather together to remember God and give thanks. Many church ministries and sermons directly target families. Moreover, "Family Prayer Meeting" is held on the first week of every month, which makes time for parents to bless their children, allows the whole family to lean God's word, and gives training in faith. After the worship service, the entire family has fellowship together so that the family can communicate and share love with each other. Through "Whole Family Worship," the participation rates of family worship have increased, and parents have started to consider the importance of transmitting faith to the next generation. Banpo Church carries out many family ministries so that children can grow up in faith with the support of their parents and the church.

Evaluation

It was possible to observe the churches that consider as important and carry out family-centered ministry. Those churches have played a significant role in restoring collapsed families in Korean churches. Through the supports of these churches, many families became able to worship at home, restored, experienced God, and finally be rebuilt as a biblical home. It was also observable that the church gained a revival when the church continued to support the family. Eventually, the church also grows into a healthy church when the family is integrated and interlinked. Families that have received full support from the church feel that they are being built up healthily within the community of faith. Moreover, through family worship, the family actively builds intimate relationships with each other, remember God together, and meditate on the word of God. In other words, through integrated and interlinked faith training, the framework of family worship, the family can be established in a healthy way.

Guideline for Activation Plan

Intergenerational Corporate Worship as an Activation Plan in the Church

The church should build a united community through intergenerational corporate worship. To have an effective generation-integrated service, integrated and interlinked faith training must be used.

Preparatory Work to Begin Intergenerational Corporate Worship

First and foremost, the pastors should set a clear value on the intergenerational corporate worship before starting it. To do so, the pastors must be able to present theological and biblical grounds of this type of worship to all the members of the church. Secondly, the church leaderships must agree on this work. This is because this multigenerational worship is not an event, but something that all must practice continually. The church leaders and members of the

church must support this. Also, the church leaders must have confidence in this ministry and make sure that all church members have a sufficient understanding of this worship service. Thirdly, a special family ministry department must be established so that the church can prepare for intergenerational corporate worship. The purpose of this department will be collecting opinions from each generational departments of the church and planning the worship effectively. It would be even better if the church operates family ministry in the church as the start of this service. Fourth, a seminar on intergenerational corporate worship should be held for all the church members before starting the worship. This is because if the members do not have a clear understanding of multigenerational worship, it may not be successful, no matter how well it is prepared. It is also necessary to educate and prepare the church members for why intergenerational corporate worship should become the central ministry of the church. Fifth, the church must check whether this worship includes the integrated and interlinked structure that can lead believers to practice outside of the church. In addition, it is necessary for the department to check how the church grows and changes through this worship, and whether the worship sufficiently contains the biblical meaning as intergenerational corporate worship.

Suggestions for Intergenerational Corporate Worship Combining Integrated Faith

Training and Interlinked Faith Training

Suggestions for the intergenerational corporate worship that combines integrated faith training and linked faith training. The framework for multigenerational worship can be divided into five or six parts. It may be divided into more parts, but the most essential elements in the church will be discussed, which are praising, prayer, preaching, education, and fellowship.

Worship Songs

Worship songs should be selected based on what all generations can relate to, sing together, and songs that do not cause the generations to feel a sense of distance from each other. Normally, adults tend to prefer traditional hymns better, and younger generations like to listen to contemporary Christian music. Therefore, it is important to balance between the two generations. Praise and worship should be led by all generations together to make all church members realize they are worshipping together.

Representative Prayer

Each generation must take turns each week for representative prayer. Although the level of prayer for each generation would be different, everyone who listens will understand the other generations, and through their prayers, communicating with each other will be easier. It is also effective in terms of education for younger generations. In general, most church leaders do the representative prayer, but now anyone should be able to do the representative prayer at the worship service, and all the church members should be able to pray for each other.

Sermon

There may be various ways of preaching a sermon, but the important thing here is to prepare a sermon that every generation can easily understand. Nowadays, conveying a lot of knowledge and giving fluent and difficult sermons are considered as a good and gracious sermon, but an effective sermon is something that all generations can harmonize and understand easily, and something they can apply at home. Once a year, the minister in charge of each generation should prepare a sermon and make time for sharing the Word together. In order to make the children focus, audiovisual materials, skits, or video sources may be used. But, it's important not to forget that it should not be prepared only to target the younger generation.

Faith Education

After worship, parents, not teachers, should provide their children with faith education. They can educate their children through the textbooks distributed in advance by the church school. Educating children in faith is a biblical way of transferring faith. When parents educate their children in faith, they can become blessed parents who pass on their faith. Parents who provide faith education to their child will also naturally have a sense of responsibility, and that responsibility will naturally take place in the family. Pastors in each department should run a class on nurturing faith in children for parents so that they can directly educate their children. The class should train parents for their children's faith formation, and during the intergenerational corporate worship service, parents should become a practical teacher to pass on their faith to their children. Additionally, it is important for parents to know that instead of relying on the church for their children's faith education, parents themselves must play a significant role in nurturing faith in their children. The education ministry is the most important ministry in multigenerational integration. This structure of faith training must be present in the worship.

Fellowship

The church should prepare a place where the whole family can have a fellowship meal. It should be an important channel for generations to communicate with each other and talk about each other at the dining table, and to maintain family intimacy. Also, faith education should be carried out from the worship service to the place where the actual life is shared. The church must provide a place in which the family can naturally and continuously be integrated and interlinked at the church. It is also important that church schoolteachers become a mentor for non-believing parents and children by worshiping together, teaching, and caring for them so that they do not feel alienated at the church.

Family Worship as an Activation Plan in the Home

The faith training in integration and interlinkage must be done through family worship. Intergeneration corporate worship also must be practiced within the family as well, not just at the church. Family worship is effective in achieving communication in the family. Integrated and interlinked faith training allows families to fulfill the ultimate purpose of God for family. Church-centered attitudes of faith can be formed from family worship and it allows chances for children to become true disciples. Through the faith received from parents at home, children will naturally be able to have a positive attitude in the church.

Preparatory Work to Begin Family Worship

First of all, there are some works that each family must prepare before starting their family worship. There are many families in the church who actually want to start family worship, but there are also many families who have given up on having family worship due to experiencing a lot of difficulties. In order to solve these issues, the church must connect with the family to help families not have difficulty in worshiping at home. Many parents at home have the implicit burden of leading the family worship. Therefore, in order to relieve the burden of family, the church should take the initiative in providing weekly guides for family worship leaders. These guides should also include educational materials for parents to teach the Bible to their children. Additionally, practical guidelines should be given to families for better communication through worship. The church should create an encouraging environment for family to worship at home by holding a family worship school or a seminar to revitalize family worship. The purpose of family worship should include remembering God and sharing things they are grateful for in life. Many parents just end up admonishing their children in family worship. In addition, it is necessary for family to maintain the continuity of family worship. Many families do not last long

in family worship. The church should provide various educational contents to interest families so that they can continue to worship at home. Families must recognize and apply the necessity of family worship, that way worshipping with family at home can be naturally settled in the family.

Suggestions for Family Worship that Combines Integrated Faith Training and Interlinked Faith Training

Family worship is a great channel for parents to integrate with their children's faith. In addition, it is a tool to build positive parent-child relationships. That is why family worship must be done. However, there are difficulties that families go through when it comes to family worship. First, there are concerns about the form of worship. However, rather than sticking to a certain format, it is better to worship with basic elements. When the order of worship becomes complicated, it becomes difficult for the family to participate in the worship, and it also becomes a burden on the person who leads the worship. Therefore, since family worship is not a worship service that has the characteristics of church worship, it does not have to follow a certain form of worship, but can be natural and simple. Here are some suggestions by which family can train an integrated and interlinked faith structure within a simple family worship structure.

Worship Songs

Worship songs should be selected as songs that the children learned from the church school or something that the whole family can sing together. A gap between generations comes from praise songs. Therefore, family should select songs that the whole family knows. Also, selecting worship songs that are sung during the intergenerational corporate worship is a great way as well. Furthermore, churches can make a family worship song book in advance and distribute it to families.

Prayer

Each member of the family take turns praying. In many families, only parents pray in family worship. However, the whole family needs to pray for the family. Family worship can be even more graceful if the family learns such a method of prayer at family worship school or seminars. Parents shouldn't pray too long, because it can cause burden for children.

Sermon

Rather than a family leader preparing a sermon, they can listen to a sermon provided by the church or read the Bible together. When reading the Bible, each family member takes turns reading the scripture. After that, instead of parents teaching their children, parents should ask questions to children, listen to what they learn and feel about the text, and lead them to live a practical life based on the Word. And if parents don't have time and are burdened with preaching the Word, they can simply read the Bible or listen to the drama Bible together. The ultimate purpose of family worship is to make it a time for the whole family to find and meet God together in worship.

Faith Education

Parents should be able to educate and raise their children at home, not just relying on the church for their children's faith education. As for the teaching method, it is great to use the teaching guidelines provided by the church or to tell Bible stories. If parents educate their children, faith transmission becomes possible. It is also important to make children aware that faith education begins from home, not just at church. Church schools should provide guidelines and contents for parents to teach in family worship so that faith education can be carried out.

Fellowship

Family should make time to have fellowship over snacks. It is necessary to make time to get to know each other better and understand each other's worries and share how each member's relationship God is going. In addition, with the authority of blessing that God has given, fathers in the family should make time to bless their children and pray for them every day. Parents should encourage and support their children so that they can receive God's blessing and live according to God's Word. All of this should be done naturally within the time of fellowship.

Summary

The church has a responsibility to train parents through family ministry and help them preach the Gospel to their children in order to make them God's disciples. Also, since the church must play the role of salt and light on the earth, it is important to build a moral and spiritually healthy family through family ministry.¹⁶⁶ What is the church's role in establishing biblical families? The church must help families in making disciples of Jesus. The disciples of Jesus Christ must be made through the family God made. What are the key goals of family ministry? It is to unite the generations. Parents nurture their child, and through nurturing, faith is naturally passed down to the next generation. A family, as a small church, must fulfill the mission of God for the kingdom of God. However, unfortunately, the number of families who worship at home is gradually decreasing nowadays, because the church does not emphasize the importance of worship at home. Many families are collapsing due to the decline of family worship in Korean churches. The church did not train families to worship God in real life. This is the result of the absence of family ministry. The church needs to make efforts to establish biblical families through family worship. The church and the family must make an effort to establish a biblical

¹⁶⁶ Kim, *"Family Ministry in the Church, How to do"*, 96.

family through two biblical training principles. Rather than just operating a program, intergenerational corporate worship and family worship that includes integrated faith training and interlinked faith training can be effective and helpful to establish biblical families.

Each family gathers to form a large community, the church. If the church so far has had a purpose to form many families with the purpose of church growth, now families in the church will have to build the organic relationship with the church. To do this, each family as a small church must be healthy. Now is the time for the church to operate effective family ministry in order for the family to function as a small church outside the church. So, what does the church have to do to build a biblical family? It is to build a healthy family through worship. In addition, through worship, it is necessary for parents to train kids to connect with God. Eventually, through worship, the parents' faith will be passed on to the next generation, and children who have received such faith will be able to continue to stay in the biblical family.

If the church carries out these two faith training structures, it will bring effective strategies to unite the disconnected generation and for parents to pass on their faith to their children. In addition, these structures allow parents to have a sense of responsibility for their children's faith formation, which makes the family's faith grow. These two structures will make the church and the family stand firm.

CHAPTER SIX

CONCLUSION

Results Summary

Up to this point, this paper explored a strategic way to build a biblical family. The main purpose of this thesis is to prove the necessity of effective family ministry to establish a biblical family and a new pastoral plan. Some books, papers, magazines, and internet resources related to the subject were used to study effective strategies for establishing biblical families.

Conclusively, chapter 1 describes the ultimate purpose of this paper, and presents the problem of neglecting family ministry in Korean churches, because many pastors only focus on church growth. As a result, the churches were able to grow successfully, but many families have faced spiritual crisis. Therefore, the necessity and the value of researching effective family ministry has been significant. In addition, chapter 1 explains that many Korean churches lack spiritual training focused on families, because the pastoral structures mainly aim for external growth. Since this study focuses on Korean families, single-person households, divorced families, elders who live alone, and multicultural families were excluded. A number of problems Korean churches face regarding family ministry are listed in chapter 1 so that they can be stepping stones to build a healthier structure for family ministry.

Chapter 2 examines the definition and purpose of the family within the biblical and theological background, and also explores families in the Old and New Testaments. Also, the origin, historical background, and meaning of family ministry are described. The purpose of family ministry is to restore God's original form of family and to live the Word according to God's will. Family ministry also focuses on establishing a biblical family through theological

and biblical approaches, so the family can reveal God's glory in His Word and fulfill their mission for the kingdom of God.

Chapter 3 examines the core values and contents of the institutes that operate ministry programs for families outside the church. It analyzes what they focus on, and it investigates the current status of Korean churches that run family ministry programs. Through the evaluation of the analysis of family ministry programs that are currently conducted in Korean churches, there were some advantages as well as disadvantages that need to be remedied. The conclusion was there were some churches that realize the importance of family recovery and family ministry, however; many churches still are not willing to participate in it.

In chapter 4, a survey was conducted to evaluate the status of family ministry among Korean church pastors. Through the evaluation of the questionnaire, it was possible to grasp the current reality of family ministry in Korean churches. The questionnaire was surveyed regardless of the denomination, and they were answered through an online survey tool. Through the survey, it has been found that the pastors recognize the importance of family ministry, but the ministry operated very poorly in the actual pastoral reality. They still have been working on church growth and their interest in family ministry was still lacking. However, many survey participants remained interested in establishing biblical families, which means they are interested in creating many family programs to establish them biblically in the future.

Chapter 5 studies effective biblical theories for building a biblical family. The core concept of this chapter is that the church and the family are one body and cannot be separated. It is significantly important to build an organic relationship between churches and families. In order to create an effective strategy for establishing a biblical family, it is urgently necessary to shift the pastoral focus on the church's growth structure to a family growth and recovery-oriented

ministry. After all, a family must take the role of church and live as a church. Also, the church has to carry out spiritual training for the family. The chapter introduces two methods of biblical faith training; integrated faith training and interlinked faith training. Both trainings will be effective methodology for establishing and restoring the biblical family. It describes the practical method of generations united worship in the church and the practical method of integrated family worship in the family. It's important to practice Integrated Faith Training and Interlinked Faith Training into the specific methods mentioned earlier.

Recommendations for Ministry Application

It is important that a family ministry program is well established in the church. However, the current programs of family ministry may not look so hopeful in the long term, although it may have a temporary effect in the short term. Family ministry must go beyond simply functioning as a church program or discipleship training, but to fulfill the role of establishing the kingdom of God in the home and church. To do so, the family must be restored in God through family ministry programs, and the church must help the family overcome crisis by providing spiritual, mental, religious, and holistic training and education.

If the Korean church wants to do more effective family ministry, the family and the church will have to build a more intimate and organic relationship. To do this, it is necessary to look at the biblical family in the Bible. The most important factor is that the church must make an effort to provide education and training for families to be restored and give spiritual standards and values. And the family should live and practice what they learned into the life within the fence of God and the church.

When families become biblical Christian families, the church can grow healthier. When Jesus Christ is the head and the chief for the church, composed of biblical families, the church can fulfill its evangelical mission. In addition, the family and the church can be perfected by faith in Jesus Christ, and the church can be a large community. The church grows as these families mature and stand firm in the faith. Thus, through a strategic family ministry to establish a biblical family, the family can be restored and transformed into God's new creation, and the church as a body can become a complete community. In the future, the Korean church should consider family ministry as essential rather than as a means of ministry, so the family can be restored and established biblically. The church also must help families to pass down their faith to future generations.

Suggestions for Future Study

Here are some suggestions to all ministers of the Korean church.

First, ministry of worship that can bridge the gap between generations must be conducted within the Korean church.

Second, it is necessary to conduct family ministries that transmit the faith of God to children at home.

Third, Korean church ministry should be transformed into a family-centered ministry, not a church-centered one.

When these things are done in the church, the family can be established as a family belonging to God through organic relations with the church, and the family will be able to fulfill the mission of God. Therefore, the church should work harder to build a family with clear biblical values and visions. Pastors in the Korean church must now focus on family. They must

not be ignorant of the problems and difficulties that families face in reality. It's time for the churches to switch their pastoral systems to a family-centered ministry, where generations are united and connected together. Only then can they be established as a healthy church through families.

Lastly, with multicultural families steadily increasing in Korean church, family ministry, specifically tailored for them is a must for the church. Also, currently, COVID-19 is stopping church members from worshipping. In such a situation, families should be trained to worship at home without going to the church. This researcher hopes that the pastors who are currently carrying out the ministry will more sensitively grasp the realities of the family and deal with the parts that are not covered in this thesis for more effective family ministry.

APPENDIX

APPENDIX A: CONSENT FORM (ENGLISH)

CONSENT FORM

AN EFFECTIVE STRATEGY FOR FAMILY MINISTRY FOR KOREAN CHURCHES TO BUILD BIBLICAL FAMILIES

Ikjae Jin
Liberty University
School of Divinity

You are invited to be in a research study to discover an effective strategy to build a biblical family and to develop a family ministry program in Korean churches. You were selected as a possible participant because you are 18 years of age or older, a current Korean pastor or minister in a local Korean church within South Korea, and you have at least 3 years of experience. Please read this form and ask any questions you may have before agreeing to be in the study.

Ikjae Jin, a doctoral candidate in the School of Divinity at Liberty University, is conducting this study.

Background Information: The purpose of this study is to assist churches in building a biblical family and developing an effective strategy for family ministry programs. Additionally, it will address the problems and difficulties of Korean families. The study will be based on Korean churches in South Korea and will study what churches are doing to assist these families. It is the goal that this research will provide practical ways to build a biblical family and to develop a family ministry program in Korean churches.

Procedures: If you agree to be in this study, I would ask you to do the following things:

1. Take an anonymous survey. It will take approximately twenty minutes to complete all of the questions.

Risks: The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

Benefits: Participants should not expect to receive a direct benefit from participating in this study.

Compensation: Participants will not be compensated for participating in this study.

Confidentiality: The records of this study will be kept private by the researcher. Research records will be stored securely, and only the researcher will have access to the records. Participant responses will remain anonymous.

Data will be stored on a password locked computer and may be used in future presentations. After three years, all electronic records will be deleted.

Voluntary Nature of the Study: Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time, prior to submitting the survey, without affecting those relationships.

How to Withdraw from the Study: If you choose to withdraw from the study, please exit the survey and close your internet browser. Your responses will not be recorded or included in the study.

Contacts and Questions: The researcher conducting this study is Ikjae Jin. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact Ikjae Jin at 214-998-8200 or ijin@liberty.edu. You may also contact the researcher's faculty chair, Dr. Fred Smith, at cfsmith@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Please notify the researcher if you would like a copy of this information to keep for your records.

IRB Code Numbers: 3950

IRB Expiration Date: October, 20, 2019

APPENDIX B: CONSENT FORM (KOREAN)

설문조사 동의서

한국교회에 성경적 가정을 세우기 위한 가정 사역의 효과적인 전략 연구

진익재
리버티 대학교
신학대학원

귀하를 성경적 가정을 세우고 효과적인 가정 사역 프로그램 만들기 위한 전략을 세우는 연구 논문에 초청합니다. 귀하는 18 세 이상으로 최소 3 년 이상의 목회 경력을 지니고 현재 지역 교회에서 목회자로 섬기고 계시기 때문에 설문조사 참가자로 초청되었습니다. 이 양식을 읽으시고 연구에 동의하시기 전에 궁금하신 점이 있으시면 질문해 주시길 바랍니다.

이 연구는 리버티 대학교 신학교의 목회학 박사 과정의 후보자인 진익재에 의해서 수행되는 것 입니다.

배경정보:

본 연구의 목적은 한국교회의 가정들을 성경적 가정으로 세울 수 있도록 도와주고 그에 맞는 효과적인 전략을 제시하기 위함입니다. 덧붙여, 이 연구는 한국가정의 문제와 어려움을 다룰 것 입니다. 이 연구는 한국에 있는 교회들을 대상으로 연구되어지며 한국교회들이 어떻게 가정들을 조력하고 있는지 연구될 예정입니다. 이 연구는 한국교회안에 가정들을 성경적 가정으로 세울 수 있는 방법들을 제시할 것입니다. 본 연구는 성경적 가정을 세우고 한국교회에 가정사역 프로그램을 발전하는데 필요한 실용적인 방법을 제공 할 것 입니다.

연구절차:

만일 귀하께서 이 연구에 동참하시기로 동의 하시면, 다음과 같이 하시길 요청드립니다. 익명으로 진행되는 24 개의 설문에 답변해 주시길 바랍니다. 설문지 작성에는 약 20 분이 소요될 것입니다.

연구 동참에 대한 위험요소:

본 연구에 참여하시는 데에 대한 위험요소는 매우 작으며, 귀하가 일상에서 경험하는 어떠한 위험요소보다 많지 않습니다.

보상:

본 연구 참여자는 이 연구에 참여함으로써 주어지는 직접적인 혜택은 없습니다.

보안:

이 연구에 대한 기록들은 비공개로 보관될 것입니다. 산출한 기록에, 귀하의 신상이 파악될 만한 어떠한 정보도 포함되지 않을 것입니다. 연구 기록들은 보안상 철저히 보관될 것이고, 오직 본 연구자만이 그 기록에 접근할 것입니다. 참가자 응답은 익명으로 유지됩니다.

모아진 자료는 암호로 잠긴 컴퓨터에 저장되며 이후의 프레젠테이션에 사용될 수 있습니다. 3 년후에 모든 자료는 파기될 것입니다.

연구의 자발성:

이 연구의 참여는 자발적입니다. 참여를 하시거나 하시지 않으시더라도, 귀하의 결정은 리버티 대학교나 현재 귀하의 교회의 현재나 미래의 관계에 어떠한 영향도 없을 것입니다. 만일 귀하께서 이 연구에 참여하시기로 결정하셨다면, 어떤 특정한 질문에 대한 답을 하지 않으셔도 무방하며 또한 그 관계들에 대한 영향과는 상관없이 언제라도 설문을 제출하기 전에 취소하실 수 있습니다.

연구 참여를 중단하는 방법: 이 연구에서 중단하기로 선택한 경우 설문을 종료하고 인터넷 브라우저를 닫으십시오. 귀하의 답변은 연구에 기록되거나 포함되지 않습니다.

귀하께서 연구 참여를 중단 하시길 원하시면, 다음 조항에 포함된 연구자의 이메일이나 번호로 연락해 주시길 바랍니다. 연구 참여 중단을 원하시면, 귀하로부터 수집된 모든 자료는 즉시 폐기되며 본 연구에 포함되지 않습니다.

연락 및 질문:

이 연구를 수행하는 연구자는 진익재 입니다. 귀하께서는 어떠한 질문도 요청하실 수 있습니다. 후에 질문이 있으시면 214-998-8200 혹은 ijin@liberty.edu 로 연락해 주시길 바랍니다. 혹은 본 연구자의 지도교수인 Dr. Fred smit, cfsmith@liberty.edu 로 연락해 주십시오.

만약 귀하께서 이 연구와 관련해 질문이 있으시거나, 연구자 외에 다른 누군가와 연락하기 원하신다면 Institutional Review Board, 1971 University Blvd., Hall Ste. 2845, Lynchburg, VA 24515 로 연락주시거나 irb@liberty.edu 로 메일 주시길 바랍니다.

만일 당신이 참여한 설문조사의 사본을 받기 원하신다면 본 연구자에게 연락해 주시기 바랍니다.

IRB Code Numbers: 3950

IRB Expiration Date: October, 30, 2019

APPENDIX C: QUESTIONNAIRES (ENGLISH) AND RESULTS

General Background (1-5)

1. How old are you?

- A) Less than 30 (16.51%)
- B) 31 to 40 years (31.19%)
- C) 41 to 50 years (34.86%)
- D) 51 years old or older (16.51%)

2. Which denomination do you belong to?

- A) Presbyterian (17.43%)
- B) Methodist (10.09%)
- C) Evangelical Holiness (32.11%)
- D) Baptist (19.27%)
- E) Full Gospel (8.26%)
- F) Non-denomination (12.84%)
- G) Others (0%)

3. How long have you served in your church?

- A) 3-5 years (24.77%)
- B) 6-10 years (19.27%)
- C) 11-20 years (33.03%)
- D) 21-30 years (20.18%)

E) 31 or more years (2.75%)

4. What is your role within the church?

A) Senior Pastor (44.95%)

B) Associate Pastor (22.02%)

C) Intern Pastor (22.02%)

D) Missionary (2.75%)

E) Pastors' Wife (8.26%)

F) Other (0%)

5. How many people are regularly attending Sunday worship in your church?

A) Less than 50 people (12.84%)

B) 50 - 100 people (22.02%)

C) 101 – 500 people (34.94%)

D) 501 – 1000 people (22.02%)

E) More than 1000 people (9.17%)

About Ministers (6-15)

6. What do you think is the most important thing in your church ministry? (Please select only 5 options below)

A) Worship (16.6%)

B) Discipleship training (12.5%)

C) Praise (6.4%)

- D) Preaching (13.9%)
- E) Mission (9.4%)
- F) Family Ministry (10.6%)
- G) Leadership Training (8.7%)
- H) Evangelism (10.0%)
- I) Fellowship (2.7%)
- J) Ministry for the next generation (8.1%)
- K) Poor relief (1.2%)
- L) Others (0%)

7. How important do you think family ministry is in your ministry?

- A) Very important (23.85%)
- B) Fairly important 15.6(%)
- C) Important (29.36%)
- D) Slightly important (28.44%)
- E) Not important at all (2.75%)

8. Have you attended any type of training program for family ministry? (Please select all that apply)

- A) Father School (24.5%)
- B) Mother School (3.9%)
- C) Duranno Family Ministry School (8.4%)
- D) MotherWise (5.8%)

- E) Happy Couples Academy (5.2%)
- F) Marriage Preparation program (5.8%)
- G) Family Counseling School (2.6%)
- H) Family Builders ministry (3.9%)
- I) Family Seminar (12.3%)
- J) Biblical Parenting School (3.9%)
- K) None (23.9%)
- L) Others (0%)

9. How well do you think Korean pastors are doing in family ministry?

- A) Not well at all (6.42%)
- B) They do not do well (55.05%)
- C) Overall, they do well (36.7%)
- D) Good (1.83%)
- E) Very well (0%)

10. How much do you think family ministry impacts church revival?

- A) It impacts church revival very much (25.69%)
- B) It impacts church revival slightly (49.54%)
- C) It barely impacts church revival (23.85%)
- D) It does not impact church revival at all (0.92%)

11. How much do you think family ministry takes part in the Korean church?

- A) It takes a significant part in the Korean church (9.17%)
- B) It somewhat takes part in the Korean church (36.7%)
- C) It takes a minor part in the Korean church (44.04%)
- D) It takes no part in the Korean church at all (10.09%)

12. How healthy do you think the church member's family is in your church?

- A) Very healthy (0%)
- B) Healthy (22.02%)
- C) Somewhat healthy (58.72%)
- D) Not healthy (7.34%)
- E) Not sure (11.93%)

13. How healthy is your church?

- A) Very healthy (0.92%)
- B) Healthy (27.52%)
- C) Somewhat healthy (58.72%)
- D) Not healthy (6.42%)
- E) Not sure (6.42%)

14. Do you intend to shift the pastoral paradigm to the family ministry?

- A) Yes (59.63%)
- B) No (40.37%)

About Family Ministry (15-24)

15. Do you think that the generations are well connected in your church?

- A) Strongly Agree (3.67%)
- B) Agree (17.43%)
- C) Neutral (53.21%)
- D) Disagree (23.86%)
- E) Strongly Disagree (1.83%)

16. Do you think your church is successful in raising spiritual children?

- A) Strongly Agree (2.75%)
- B) Agree (19.27%)
- C) Neutral (53.21%)
- D) Disagree (22.94%)
- E) Strongly Disagree (1.83%)

17. Have you ever operated a family ministry program?

- A) Yes (46.79%)
- B) No (53.21%)

18. What family ministry is your church currently operating?

- A) Father School (9.4%)
- B) Mother School (3.1%)
- C) Duranno Family Ministry School (4.7%)

- D) MotherWise (9.4%)
- E) Happy Couples Academy (0.8%)
- F) Marriage Preparation program (2.4%)
- G) Family Counseling School (1.6%)
- H) Family Builders ministry (0%)
- I) Family seminar (11.0%)
- J) Biblical Parenting School 0(%)
- K) Character education (0%)
- L) Single school (0%)
- M) Fetal Development School (0%)
- N) Divorced single school (1.6%)
- O) Newly married couple school (1.6%)
- P) None (44.9%)
- Q) Others (0%)

19. What do you expect from family ministry?

- A) Quantitative church growth (3.67%)
- B) Faith maturity of church members (16.51%)
- C) Solving relationship problems (7.34%)
- D) Solving personal identity problems (1.83%)
- E) Qualitative church growth (5.5%)
- F) Discipleship training (7.34%)
- G) Biblical family restoration (55.05%)

20. Do you think your church builds biblical family?

- A) Strongly Agree (5.5%)
- B) Agree (11.93%)
- C) Neutral (54.13%)
- D) Disagree (27.52%)
- E) Strongly Disagree (0.92%)

21. Do you think family ministry is the foundation of all ministry?

- A) Strongly Agree (2.75%)
- B) Agree (21.1%)
- C) Neutral (39.45%)
- D) Disagree (23.85%)
- E) Strongly Disagree (12.84%)

22. Is there a family ministry department in your church?

- A) Yes (18.35%)
- B) No (81.65%)

23. What do you think is the biggest obstacle to the establishment of family ministry in Korean churches?

- A) Pastor's indifference (49.54%)
- B) Lack of family ministry programs (11.01%)

C) Lack of understanding of family ministry (16.51%)

D) Lack of family ministry experts (14.68%)

E) Lack of participation by church members (8.26%)

24. If you have an effective training program to build a biblical family, are you willing to adapt it to your church?

A) Yes (94.5%)

B) No (5.5%)

APPENDIX D: QUESTIONNAIRES (KOREAN)

일반 배경에 대해서(1-5)

1. 귀하의 나이는 몇 세입니까?

- A) 30 대 미만
- B) 31 세 ~ 40 세
- C) 41 세 ~ 50 세
- D) 51 세 이상

2. 귀하는 어느 교단이십니까?

- A) 장로교
- B) 감리교
- C) 성결교
- D) 침례교
- E) 순복음
- F) 초교파
- G) 기타

3. 귀하는 몇 년 동안 목회를 하고 계십니까?

- A) 3 년-5 년 미만
- B) 6-10 년
- C) 11-20 년
- D) 21-30 년
- E) 31 년 이상

4. 교회에서 귀하의 직분은 무엇입니까?

- A) 담임목사
- B) 부목사
- C) 전도사
- D) 선교사
- E) 사모
- F) 기타

5. 귀하가 사역하고 있는 교회 주일 예배에 정기적으로 출석하고 있는 인원은?

- A) 50 명 미만
- B) 50 명-100 명
- C) 101 명- 500 명
- D) 501 명- 1000 명
- E) 1000 명 이상

목회자에 대해서 (6-15)

6. 귀하가 생각하는 교회 사역에 가장 중요한 것이 무엇이라고 생각하십니까?
(중요하다고 생각하시는 것부터 5 가지만 답 해주십시오.)

- A) 예배
- B) 제자훈련
- C) 찬양
- D) 설교
- E) 선교
- F) 가정사역
- G) 리더쉽 훈련
- H) 전도
- I) 교제
- J) 다음세대를 위한 사역
- K) 구제
- L) 기타

7. 귀하는 목회를 하면서 가정사역이 얼마나 중요하다고 생각하십니까?

- A) 매우 중요하다
- B) 어느정도 중요하다
- C) 중요하다
- D) 그저 그렇다
- E) 전혀 중요하지 않다

8. 귀하는 가정사역을 위한 훈련 프로그램을 참석 한 적이 있습니까? (해당 항목을 전부 선택하십시오)

- A) 아버지 학교
- B) 어머니 학교
- C) 두란노 가정사역 학교
- D) 마더 와이즈
- E) 부부 행복학교
- F) 결혼 예배학교
- G) 가정 상담학교
- H) 부부 성장학교
- I) 가정 세미나
- J) 성경적 부모 교실
- K) 없음
- L) 기타

9. 귀하는 한국교회 목회자들이 얼마나 가정사역을 잘 한다고 생각하십니까?

- A) 아주 못한다
- B) 잘 못한다
- C) 대체적으로 잘 한다
- D) 잘 한다
- E) 아주 잘 한다

10. 귀하는 가정사역이 교회부흥에 얼마만큼의 역할을 한다고 생각하십니까?

- A) 매우 영향을 미친다
- B) 다소 영향을 미친다
- C) 영향을 미치지 않는다
- D) 전혀 영향이 없다

11. 귀하는 한국교회가 가정을 위한 목회사역에 얼마큼 비중을 차지한다고 생각하십니까?

- A) 매우 많은 비중을 둔다
- B) 적당히 비중을 둔다
- C) 비중을 두지 않는다
- D) 비중을 전혀 두지 않는다

12. 귀하가 사역하는 교회안에 성도들의 가정은 얼마나 건강하다고 생각하십니까?

- A) 아주 건강함
- B) 건강함
- C) 약간 건강함
- D) 건강하지 않음
- E) 잘 모르겠음

13. 귀하가 사역하고 있는 교회는 얼마나 건강하다고 생각하십니까?

- A) 아주 건강함
- B) 보통 건강함
- C) 약간 건강함
- D) 건강하지 않음
- E) 잘 모르겠음

14. 귀하는 앞으로 목회 사역을 가정 사역 방향으로 중심으로 목회 패러다임을 전환할 생각이 있으십니까?

- A) 예
- B) 아니오

가정사역에 대해서 (15-20)

15. 귀교회는 교회 안에 세대들이 잘 연합되어지고 있다고 생각하십니까?

- A) 정말 그렇다
- B) 그렇다
- C) 대체적으로 그렇다
- D) 별로 그렇지 않다
- E) 전혀 그렇지 않다

16. 귀교회는 교회 안에 영적인 양육이 잘 되어지고 있다고 생각하십니까?

- A) 정말 그렇다
- B) 그렇다
- C) 대체적으로 그렇다
- D) 별로 그렇지 않다
- E) 전혀 그렇지 않다

17. 귀교회는 가정사역을 위한 프로그램을 실시한 적이 있으십니까?

- A) 예
- B) 아니오

18. 귀교회에서 현재 진행중인 가정사역 프로그램은 무엇입니까?

- A) 아버지 학교
- B) 어머니 학교
- C) 두란노 가정사역 학교
- D) 마더 와이즈
- E) 부부 행복학교
- F) 결혼 예배학교
- G) 가정 상담학교
- H) 부부 성장학교
- I) 가정에 위한 세미나
- J) 성경적 부모 교실
- K) 성품학교
- L) 싱글학교
- M) 태아교육학교
- N) 미혼자 학교
- O) 신혼부부 학교
- P) 없음
- Q) 기타

19. 귀하는 가정사역을 통해 기대하는 바는 무엇입니까?

- A) 교회 양적 성장
- B) 교인의 신앙 성숙
- C) 관계문제 해결
- D) 자아문제 해결

- E) 교회 질적 성장
- F) 제자 훈련
- G) 성경적 가정 회복

20. 귀교회에서는 성경적인 가정을 세워가는 교회라고 생각하십니까?

- A) 정말 그렇다
- B) 그렇다
- C) 대체적으로 그렇다
- D) 별로 그렇지 않다
- E) 전혀 그렇지 않다

21. 가정사역은 모든 사역의 기초가 된다고 생각하십니까?

- A) 정말 그렇다
- B) 그렇다
- C) 대체적으로 그렇다
- D) 별로 그렇지 않다
- E) 전혀 그렇지 않다

22. 현재 교회 안에 가정사역부서가 따로 운영되어지고 있습니까?

- A) 예
- B) 아니요

23. 한국 교회에 가정사역이 정착되는데 가장 큰 장애는 무엇이라고 생각하십니까?

- A) 목회자의 무관심
- B) 가정사역 프로그램의 부족
- C) 가정사역의 이해부족
- D) 가정사역 전문가 부족
- E) 성도들의 참여도 부족

24. 만약 성경적인 가정을 세우기 위한 효과적인 훈련 프로그램이 있다면 참여하실 의향이 있으십니까?

- A) 예
- B) 아니요

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THE IRB APPROVAL

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

October 30, 2019

Ikjae Jin

IRB Exemption 3950.103019: An Effective Strategy for Family Ministry for Korean Churches to Build Biblical Families

Dear Ikjae Jin,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

(2) Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met:

(i) The information obtained is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subjects;

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office

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