

Liberty University John W. Rawlings School of Divinity

**Rethinking Intergenerational Worship to Pass Down Spiritual Legacy
Through the Generations in Korean Churches**

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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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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Korean Christianity has seen astonishing growth over the past century. As churches have grown, with the necessity of more specified education by age, generational separation in worship services and programs has become a common trend in Korean Churches. However, this tendency has also stimulated conflicts and divisions among generations in churches. Consequently, the age group segregation within churches has made it increasingly difficult for them to preserve Christian legacy through the generations. Therefore, the purpose of this thesis project is to assist Korean local churches in reevaluating and adopting Intergenerational worship as a biblical means to bind generations in one faith. This thesis will attempt to articulate the validity and necessity of Intergenerational worship based upon a solid biblical and theological foundation. Upon this basis, the study will diagnose the limitations of Korean Churches' worship by analyzing the current worship practices using survey instruments. This project will also reference recent researches and scholarly works. Finally, this research will provide considerations and suggestions for the Korean church that wants to adopt Intergenerational worship with ideas for future study.

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“The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by Him we cry, “*Abba, Father!*”” (Rom 8:15).

O Lord, my God! Maker of heaven and earth, Creator and Ruler of the universe! Nevertheless, when I felt like an orphan, You came to me, revealed Yourself, and let me confess “*Abba, Father!*” Thank God! By Your mercy and grace, I have been able to complete this.

To my heavenly Father God...

To my beautiful Savior, Jesus Son of God...

To my wonderful counselor, the Holy Spirit...

I give all the Glory and honor.

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Abbreviations

G *Generation*

IGW *Intergenerational Worship*

Q *Question*

Chapter 1

Introduction

Statement of the Problem

This research aims for Korean churches to reconsider Intergenerational worship (IGW) as a biblical means to bind generations in one faith and thereby pass down spiritual heritage successfully to the next generation, overcoming the limits of age segregation widespread in their worship services. South Korea has undergone radical changes such as technological development, democratization, and explosive economic growth for the past half-century after the Korean War. Unfortunately, these transitions have triggered numerous conflicts in Korean society despite their various benefits. In line with this, intergenerational tension has also become one of the most severe conflicts in Korea, and Korean Churches have been no exception to this issue.

In Korea, an extremely devastating threat by generational conflict within churches is a failure in passing down faith-based heritage through generations, accelerated by generational separation. This situation fundamentally comes from a decades-long trend in Korean churches regarding Church education: Age segregation. The tendency is often regarded as influenced by the Sunday School Movement, which began from Western Christianity.¹ As a result, many

¹ Yongwon Kang, "How Should Children's Worship Be?" (lecture at the 5th Church Education Seminar for Local Churches, Kosin University, Busan, March 27, 2017, quoted in Gukhui Lee, "The Necessity of Combining the advantages from Children's Sunday School and Intergenerational Worship," Kosin News KNC, April 6, 2017 accessed March 10, 2018, <http://www.kosinnews.com/news/view.html?section=2&category=10&no=8697>. Yongwon said in a seminar concerning Korean church education that children's worship as a separated service by age largely resulted from the Sunday School Movement which in the 1780s started in Britain; Ikyeong Kim, "A Study for Revitalizing Churches through Intergenerational Worship – Centered on Nambu-Church Case –" (ThD in Ministry diss., Presbyterian University and Theological Seminary, 2014), 34-35. Ikyeong argues that initial ministries of western missionaries in Korea, which called the Joseon dynasty at that time, from the late 1880's was focused on education like founding schools, and in this context Korean churches also were begun and developed by Sunday schools; Seungwu Lee, "A Study of Intergenerational Worship and Its Sermon" (paper presented at the 34th

Korean churches actively have adapted or created various age-specific programs for their growth or ministerial convenience, following Western examples, mostly American models or curriculums. Subsequently, the division of worship by age has become a significant feature of Korean churches regardless of their sizes or denominations.

Interestingly, the reasons Korean churches accepted age-segregated strategy very aggressively are based not only on their preference for Western cultures but also on Korea's excessive zeal for education.² Concretely, credentialism has been rampant in Korean society for a long time, and consequently, a result-oriented mindset regarding education has been firmly established in many Korean people. Although this belief was initially caused by a secular worldview rather than the biblical perspective, Korean churches indiscriminately embraced it. As a result, they ended up seeking even the *integrated faith* within their communities absurdly by depending on *age-segregated ways* such as programs or worship services by age.

Undoubtedly, age-segregated education has contributed to the growth of Korean churches in many ways. However, Korean churches are now faced with an urgent call to restore a communal place for all ages to reconfirm their identity as one body of Christ and to solidify their spiritual kinship as His family. Suppose Korean churches do not consider a countermeasure for intergenerational alliance within themselves. In that case, there will be no guarantee that they will see their children grow as the heirs of their faith in the future. Therefore, this research aims to rediscover the values of IGW as a spawning ground of spiritual ties between generations in

symposium of the Practical Theology Association of Korean Evangelicalism, Suwon-si, November 18, 2017), 99, accessed March 10, 2018, http://kept1997.kr/NFUpload/nfupload_down.php?tmp_name=20171119204216.5150.5.0&name=제 34 회+정기 학 술대 회+자 료 집%28 인 쇄 용%29.pdf.

² Hye-sung Kim, "History behind Korea's obsession with education," *Korea Times*, November 15, 2013, accessed March 10, 2018, <http://www.koreatimesus.com/history-behind-koreas-obsession-with-education>.

South Korean Churches and encourage the churches to utilize that type of worship as their core instrument for intergenerational unity. This attempt will help Korean churches find the optimum ways for their generations to share and mature together in one faith.

Statement of Limitations

This project is conducted within several limitations. First, it focuses mainly on the settings of Korean churches regarding its topic. When it comes to IGW, the significant issues in the project, such as generational conflict or age segregation, have become worldwide concerns of churches. In this context, this thesis is also opened to making full use of scholarly resources from other countries, including South Korea. Nevertheless, the project is designed to propose necessary suggestions for Korean churches, considering their unique culture and situations. Thus, this research's conclusion is confined to Korean churches. Unless otherwise mentioned, "Korea" or "Korean" in the text means only being associated with the south of the Korean Peninsula.

Second, the research's analyses and applications about intergenerational matters are limited to the "worship" part. The intergenerational needs of contemporary churches appear extensively in their various ministries as their concerns come from the generational separation increase. Nevertheless, this project purposes to unfold the necessity and impacts of intergenerational factors regarding the worship area. It still acknowledges that intergenerational solutions applicable for church worship can also help various other ministries.

Third, this study has a couple of terminological limits. One is about *worship*. The term "worship" is broadly used to indicate a ritual act presenting reverence and fidelity for a divine or spiritual being in numerous cultural and religious backgrounds. However, the term in this project is limited to pointing to evangelical Christian worship. Thus, this research examines Christian

worship built on biblical values in priority on which the evangelical side can generally agree. In other words, it believes that the Scriptures is the God-breathed book that can guide His people to true worship and that God is still encountering His people through worship for Him as He did and always will be. The other is *generation*. This term traditionally indicates about 30 years in the sociological aspect,³ yet the recent views tend to regard a generation as 15-20 years.⁴ In effect, the range of a generation can vary because of the criteria such as human life-cycle, given that groups or circumstances also change by time or situation. In this context, the term “generation” in this project does not represent a specific time range. Instead, it will designate the age cohort in a narrow sense which shares explicitly similar experiences, values, activities, and space with peers in the church setting. For example, youth, young adult, and adult groups in the church can be classified as different *generations* in the project in that they do not recognize each other as their peer groups.

Fourth, the categorization about worship styles of local churches in the survey questions is simplified with three types: Traditional (Formal, Liturgical, Hymn-based), Contemporary (Casual, Open, Gospel songs or CCM-based), and Blended (Mixing the first two types’ attributes). In history, worship styles in churches have changed and been divided or combined by various reasons such as doctrinal or cultural causes. These processes also have resulted in numerous applications within churches, even in terms of the duplicate titles of the worship formats, so it will be almost impossible to define each worship style precisely in agreement.

³ Kurt H. Wolff, ed., *From Karl Mannheim*, 2nd ed. (New Brunswick, NJ: Transaction Publishers, 1993), 353.

⁴ Pew Research Center, "The Whys and Hows of Generations Research," last modified September 3, 2015, accessed April 2, 2018, <http://pewrsr.ch/1NPuUpd>.

Therefore, the survey simplifies the worship styles dominant in Korean churches by binding them according to similar characteristics.

Lastly, concerning survey participants, their ages are limited to adult Christians age 18 years or older. It is because the objects of those ages are supposedly involved in the generation gap either above or below and considered capable of giving a responsible answer.

Theoretical Basis

The communal aspect concerning God's people has been frequently emphasized in biblical studies. Simon Chan stresses this feature ecclesologically relating to worship by saying, "*To be church is to be the worshipping community making a normative response to the revelation of the triune God.*"⁵ Nevertheless, *intergenerationality* immanent in the communality, particularly regarding worship, often seems to be neglected relatively, leaving behind an implicit misunderstanding as if worship is, by priority, a privilege or duty of "grown-ups" who are deemed complete beings in intellect rather than minors, notably children.⁶ In reality, the Bible was, however, written in an intergenerational heart. Allan G. Harkness argues that the faith communities in the Bible were intergenerational even though the Scriptures often do not seem to reveal it actively. He states that the relatively more minor mentions about intergenerationality in the Bible confirm more clearly that the faith communities did not have to say it because the intergenerational culture was already natural to them.⁷ Nevertheless, the Bible still implies

⁵ Simon Chan, *Liturgical Theology: The Church as Worshipping Community* (Downers Grove, IL: IVP Academic, 2006), 42.

⁶ John D. Witvliet, "A New Vision for Children in the Worshipping Community," in *A Child Shall Lead: Children in Worship*, ed. John D. Witvliet (Garland, TX: Choristers Guild, 1999), 8.

⁷ Allan G. Harkness, "Intergenerationality: Biblical and Theological Foundations," *Christian Education Journal* 9, no. 1 (Spring 2012): 123, accessed May 13, 2018, <http://ezproxy.liberty.edu/login?url=https://search-proquest-com.ezproxy.liberty.edu/docview/1013486682?accountid=12085>.

intergenerational traces over the books. Thus, this part will inspect biblical and theological grounds of intergenerationality, including children's cases to be applied to worship.

Biblical Basis

Intergenerationality in Ministry

Moses, who had been worn to burdensome judicial tasks for the people, accepted wisdom for selecting surrogate officials to share the works from his father-in-law, Jethro (Exod 18:13-27). This solution helped Moses to serve God's people much efficiently.

The child Samuel ministered before God under the supervision of Eli the priest (1 Sam 2:11). The author of 1 Samuel underlines explicitly the fact that the child Samuel, despite his young age, wore a *linen ephod* which implies the wearer's priestly or clerical status (2:18).⁸ Meanwhile, old Eli the priest also performs a role that confirms God's calling to little Samuel when the Lord called the child for the first time (3:1-9).

Regarding King Hezekiah's reformation, 2 Chr 31:14-19 depicts that freewill offerings of people were allocated to priests and Levites, including their families. Interestingly, three-year-old males emerge as a part of the recipients who did service in the temple on a daily basis with adult males (v.16). Martin J. Selman explains it as the following: "Perhaps children began to be set apart for priesthood as early as the age of *three*...."⁹

In the miracle of *five loaves and two fish*, Jesus used a boy's trivial meal for His remarkable feast in ministry (John 6:9-14). Jesus *took* the loaves and the fish, *gave thanks*, and

⁸ N. L. Tidwell, "The Linen Ephod: 1 Sam. II 18 and 2 Sam. VI 14," *Vetus Testamentum* 24, no. 4 (October, 1974): 505-07, accessed April 5, 2018, <http://www.jstor.org/stable/1517185>.

⁹ Martin J. Selman, *2 Chronicles: An Introduction and Commentaries*, vol. 11, Tyndale Old Testament Commentaries, ed. Donald J. Wiseman (Downers Grove, IL: Inter-Varsity Press, 1994), ebook, 527.

distributed to all sitting people sufficiently (v.11).¹⁰ As a result, the boy's offering surprisingly becomes not only a means of Jesus' ministry but also a Messianic sign about Him to the crowd (v.14).¹¹

The apostle Paul accompanies Timothy as his yokefellow on the second missionary journey (Acts 16:1-3). From this time, the intergenerational cooperation between Paul and Timothy appears in many places (Acts 19:22, 20:1-4; 1 Cor 4:17, 16:10-11; 2 Cor 1:19; Phil 2:19,22-23; 1 Thess 3:1-2,6; Phlm 1:1; particularly 1 & 2 Tim). When considering Timothy's apprenticeship and ministerial interaction under Paul, it seems clear that Paul had established great trust and familial attachment in the faith with Timothy.¹² This fact shows that Paul counted equipping the next generation for his gospel ministry, being also into partnership with them.

Intergenerationality in Covenant Community

When God established His covenant with Abraham, His promise was given not only to Abraham himself but also to all his descendants in the future, bounding all generations into it (Gen 17:7-11). The basic structure of the covenant is, so-called *Covenant Formula*, "I will be your God, and you will be my people," and repeatedly appears throughout the Scriptures (Exod 6:7; Lev 26:12; Dt 29:13; Jer 7:23; 11:4; 24:7; 30:22; 31:1,33; 32:38, etc.). In this context, it is evident that God regards all generations of His people as one entity with no separation by age.

In Deut 31:10-13, Moses, whose death drew near, instructed that at the sabbatical year during the Festival of Tabernacles, all Israelites such as "men, women and children, and the

¹⁰ Unless otherwise noted, all biblical passages referenced are in the *New International Version* (Colorado Springs: Biblica, 2011).

¹¹ See Deut. 18:15; Acts 3:22.

¹² Paul, in his epistles, often expresses fatherly love and trust, calling Timothy "son." See 1 Cor 4:17 (*my son*), 1 Tim 1:2 (*my true son*), 2 Tim 1:2-4 (*my dear son*).

foreigners” in their regions be gathered before God to listen to His law. The purpose of this command was to lead all Israel to fear of God and the observance of His law (v.12). Besides, this purpose had to apply to their *children* through the generations (v.13). Likewise, the Bible displays that worship invites all ages to the collective learning about God.

The prophet Joel prophesies a particular time in the future when the Holy Spirit comes over all God’s people (Joel 2:28-29). He specifies that the result of the Spirit’s pouring out will entail all generations’ receiving of His revelations through several means: prophecy to children, dreams to the old generation, and visions to the young generation. In line with this, Peter confirmed that this prophecy of Joel was accomplished on the day of Pentecost (Acts 2:14-18). Thus, it proves that God’s Spirit intends to work through all ages of His chosen people throughout the Old and New Testaments.

The apostle Paul utilizes “the body of Christ” as a metaphor for the church (1 Cor 12:27; Eph 1:23; Col 1:24). In 1 Cor 12, Paul describes each congregation as “individually members” of Christ’s body (v. 27, NASB). He also believes that every part of the body is in place by God’s will and intention (v. 18). Subsequently, Paul emphasizes that each part has its essential value and function for the body to be (vv. 19-21). He even says, “those parts of the body that seem weaker are indispensable” (v. 22). These views of Paul verify that the church as Christ’s body must be age-inclusive in the dynamics of each generation, including even children who are seemingly weaker. The necessity of each member in the church depends not on power by age, spiritual gifts, status, and offices but the person’s ontological meaning by God’s calling.

Intergenerationality as Vital Metaphors

In the Old Testament, a *child* is a usual metaphor to express the relationship of God's people to Him.¹³ This use of the metaphor would give more tangible image and sense to the Israelites so that they could realize the special relationship between God and themselves and remind of their responsibilities and proper responses before God's endless love for them (Ps 131:2; Isa 1:2; 9:6; 11:6; 49:15; 66:13; Hos 11:1, etc.). This depiction implies that children were also regarded as part of the faith community in that metaphor functions effectively when the image is closely associated with the readers' lives.

Jesus taught quality to enter God's kingdom with the model of "a little child" (Matt 19:13-15; Mark 10:13-16; Luke 18:15-17). This event happened when Jesus' disciples *hindered* the children from coming to Jesus. Mark particularly enlarged on this interruption that aroused Jesus' fury (10:14). Jesus finally "took the children in his arms, placed his hands on them and blessed them" (v. 16). This incident manifests Jesus' special interest in children and their significant position in God's realm so that they should not be neglected in the believers' community.

Theological Basis

The Union Revealed in Trinitarian God

The fundamental basis of intergenerationality is rooted in God's nature. God exists in the mystery of the Trinity. Harkness clarifies the correlation between His nature and intergenerationality well by saying, "expressions of community that reflect God's relational nature require the inclusion and valuing of all the diversity of humanity in a covenant

¹³ Mary Donovan Turner, *The God We Seek: Portraits of God in the Old Testament* (St. Louis, MO: Chalice Press, 2010), ebook, 61.

relationship with God if they are to witness to the one who created and sustains community as an expression of his nature. And this must include age diversity.”¹⁴ Hence, biblical illustrations of the church usually display communal nature.¹⁵ Moreover, in Trinity, the relation between Father God and Jesus Christ the Son more solidifies the validity of the intergenerationality of God’s community.

The Substance of Church as Family

As dealt with above, the Bible has multiple proofs about intergenerationality in believers’ communities. Besides, the reason that the church needs IGW is fundamentally based on the church’s nature as a *family*. Joseph H. Hellerman argues that “the most important group for persons in the ancient world was the family.” Hence, the New Testament authors intentionally borrowed the notion of *family* to depict the “interpersonal relationships” of the early church.¹⁶ In other words, “family language” in the Bible, such as *brother* and *sister*, mirrors the fact that the early believers identified their church relationship with the most powerful family bond in their lives.¹⁷ Joseph also emphasizes that the first century-Christians put their church family ahead of themselves as an individual, advancing from collectivist values of ancient tradition, unlike modern individualism.¹⁸ If the familyship of the church was so crucial to the early Christians, the church in the New Testament too must have succeeded the function of the family in the Old Testament. That is, “the family becomes the *medium* of faith and is the indispensable *carrier* of

¹⁴ Harkness, "Intergenerationality: Biblical and Theological Foundations," 126.

¹⁵ Ibid.

¹⁶ Joseph H. Hellerman, *When the Church Was a Family: Recapturing Jesus' Vision for Authentic Christian Community* (Nashville, TN: B & H Academic, 2009), 6.

¹⁷ Ibid., 50.

¹⁸ Ibid., 50-51.

the covenant.”¹⁹ When considering the church’s original nature as a family, her worship should also be age-inclusive because a family is biblically a unit interwoven with all generations to share values, actions, and lives, including faith and covenant relationship with God among the generations. If worship keeps going on the division by age, it will be more difficult for churches to maintain or restore their family identity.

Educational Impact of IGW

In the meantime, one of the biggest concerns of Korean Christians regarding IGW is related to a stereotype that IGW cannot offer effective education for the spiritual formation of each age group, as stated earlier. However, first of all, it should be considered if the primary goal of worship is education. The answer is clearly, “no.” The reason for worshiping God is correlated to the purpose of human creation.²⁰ A. W. Tozer claims that “Adam and Eve’s unique purpose in the garden was to bring pleasure, joy and fellowship to God, which is the foundation of all genuine worship.”²¹ This initial purpose of a human in respect of worship has never changed while humanity has existed so far. If so, authentic worship should always put its primary focus on God, even today, nothing else. Of course, it is also vital that various benefits of worship are pondered on the congregation’s side. Yet, a human-centered attitude in worship often causes a high risk that might change the focal point of worshipers from God to other subservient factors. In this context, John Piper denies all the attempts that emphasize any ministry or value in the church over worship. He includes even evangelism and Christian education here as the negative

¹⁹ Joseph C. Atkinson, *Biblical & Theological Foundations of the Family: The Domestic Church* (Washington, DC: Catholic University of America Press, 2014), ebook, 8.

²⁰ A. W. Tozer, *The Purpose of Man: Designed to Worship*, ed. James L. Snyder (Bloomington, MN: Bethany House, 2014), Kindle, loc. 267.

²¹ *Ibid.*, loc. 209.

examples, which are easily overestimated prior to worship. He states, "...worship should never be pursued as a means to achieving something other than worship... Of all the activities in the church, only one is an end in itself: worship."²² Furthermore, George Fetter asserts that worship brings societal transformation when it becomes "an end in itself."²³ So to speak, when worship maintains its primary focus on God, the worship becomes not only genuine but also carries life-changing results as secondary effects. Therefore, only God should be the purpose and the destination of all worshipping acts of Christians.

So then, if the biblical worship is intergenerational, as investigated in the earlier section, that worship should be put in priority more than other concerns about worship like IGW's educational effect. Nevertheless, a piece of reassuring news for the pro-educational is that IGW is not only biblical worship but also an educational form for worshipers of all ages. In reality, it is because every worship delivers its unique message in itself. Robert Webber says, "As the church worships, so it believes and so it behaves."²⁴ When considering the necessity of passing down the spiritual legacy to the next generation, this characteristic of worship ironically can threaten churches' survival as long as churches just adhere to age-segregated worship. The reason is that separation in worship also gets to have its disuniting message in the form itself. Likewise, comprehending Christianity is unthinkable without the structures and practices of worship rituals.

²² John Piper, "Worship Is an End in Itself," *Desiring God*, last modified September 13, 1981, accessed May 15, 2018, <https://www.desiringgod.org/messages/worship-is-an-end-in-itself>.

²³ George C. Fetter, "The Purpose of Worship," *Christian Education* 16, no. 4 (April, 1933): 253, accessed May 20, 2018, <https://www.jstor.org/stable/41172715>.

²⁴ Robert E. Webber, *Worship Old & New: A Biblical, Historical, and Practical Introduction*, rev. ed. (Grand Rapids, MI: Zondervan, 1994), 255.

Moreover, to grasp the worship well is founded on participation. Hwarang Moon argues that partaking in worship rituals encourages the participants to understand and remember a message embedded in the liturgical acts for their spiritual formation although the participation itself does not assure faith development.²⁵ In this sense, IGW can speak of Christ's one body effectively in itself, which invites all ages in communal participation. Subsequently, this enables to transfuse unchanging cores of His church into the vein of all generations in unity. In contrast, age-segregated worship is usually specialized just for the target group. Consequently, it may convey the only partial gospel to each age cohort by less considering the wholeness of the church.

In line with this discussion about education, an incredible fact is that the educational impacts of IGW are reciprocal between different generations. There is a common misunderstanding that Christian education is usually about childhood. However, in Christian formation, education should be ongoing throughout a person's entire life. According to James Riley Estep Jr., all generations of Christians, including grown-ups, should devote their whole lives to Christian learning because of God's boundless essence although no one can fathom Him thoroughly.²⁶ The more believers engage their beings into knowing God, the deeper they get to comprehend His *love* and *compassion* because He is infinitely fresh and sincere in nature (Lam 3:22-23). Therefore, Christians should be life-long students in spiritual development, and IGW executes this responsibility on believers by having all ages assist mutually in learning. For example, James W. White asserts that as children learn from seeing adult-worshippers, "[a]dults

²⁵ Hwarang Moon, *Engraved Upon the Heart: Children, the Cognitively Challenged, and Liturgy's Influence on Faith Formation* (Eugene, OR: Wipf & Stock, 2015), 21. Moon also views "liturgy" as an interchangeable term with "worship" in light of Protestants' terminological preference, See Ibid., 3.

²⁶ James Riley Estep Jr., Michael J. Anthony, and Gregg R. Allison, *A Theology for Christian Education* (Nashville, TN: B & H Academic, 2008), 117.

learn from observing youngsters” as well during IGW.²⁷ He views that this effect often occurs in the *nonverbal* aspect of worship.²⁸ Similarly, Elizabeth J. Sandell believes that children-inclusive worship can foster other ages through their existence in worship. She argues that children’s beings in worship assist adults in discovering or recapturing about God and in tasting childlikeness as an attribute for entering the kingdom of God (Matt 18:3-4).²⁹

In short, the chief goal of worship must be worship in itself for the glory, honor, and joy of God other than anything else like Christian education for people, which many Christians often prioritize more than worship itself. Moreover, IGW fits both biblical and educational needs of worship. It generates educational impacts through the format having all ages and the interactive dynamics among generations. Therefore, IGW worship involves educational effects.

Statement of Methodology

Chapter 1 will lay the groundwork for the thesis regarding IGW. In detail, it clarifies the problem, purpose, limitations, and theoretical basis with which the research deals to give the fundamental knowledge about the research to the readers. Its methodology will also be followed with a literature review.

Chapter 2 will discuss the roles of the church in the succession of Christian legacy to the next generation. To do so, it will investigate the essence of the church, which is an essential vessel of spiritual heritage, given the communal aspect. This part will also research the church's

²⁷ James W. White, *Intergenerational Religious Education: Models, Theory, and Prescription for Interage Life and Learning in the Faith Community* (Birmingham, AL: Religious Education Press, 1988), 48.

²⁸ Ibid.

²⁹ Elizabeth J. Sandell, *Including Children in Worship: A Planning Guide for Congregations* (Minneapolis, MN: Augsburg, 1991), 14-15.

influence, including worship's impact on a person's spiritual formation. In the end, it will prove the significance of the next generation for lasting church's life in various perspectives: biblical, historical, and contemporary contexts. Finally, this chapter will function as a background to support the validity of IGW in churches.

Chapter 3 will handle IGW to apply to Korean churches. This chapter will see the necessity of IGW considering its general features and the unique situation of Korean churches. Therefore, it will examine first the meaning and gist of IGW through its biblical, historical, and theological evidence, and then treat the reasons and considerations to introduce the cross-age worship to Korean churches.

Chapter 4 is the analyzing part of the survey for the research. It is based on the antecedent questionnaires in Korean Christians aged 18 and older. The chapter will assist in observing the gap, which happens in Korean churches, between people's demands and churches' realities about IGW.

Chapter 5 is a conclusion. It will summarize the entire chapters and offer IGW's essential principles and applications for planning IGW. It will eventually provide suggestions for future research with a brief conclusion.

Review of Literature

Books

The book of Robert E. Webber, *Worship Old & New*, encompasses a wide range of worship, such as the biblical grounds, theological definitions, historical discoveries, and practical issues. He seeks to find the essences of worship that can be applied to contemporary worship by

observing “old and new” worship styles.³⁰ He also contends that every congregation member should recognize their roles in worship, grasp each element of worship, and vigorously partake in, describing worship as a “group activity” by each of all participants.³¹ This volume will be utilized to obtain an overview of worship in an academic approach.

Daniel I. Block’s book, *For the Glory of God: Recovering a Biblical Theology of Worship*, was conceived from his precise but straightforward proposition that God knows the best what true worship is. This thought of his leads him to examine the biblical meaning of worship and apply the findings to the worship and life of contemporary Christians. Block conducts his research by reviewing semantic and practical themes of worship such as its giver and recipient, living as worship, liturgical elements, feasts, and sacred space. In the meantime, he regards the two Testaments all importantly. Even so, his works are more concentrated on the Old Testament because he believes that the importance of the Old Testament in respect to contemporary worship should be recovered better. This tendency appears well through his emphasis concerning true worship on human obedience and reverence for God and its continuous repetition over the volume.³²

No one can understand Christian worship appropriately without the Bible because the Word of God reveals what true worship is most correctly as the original source about His providence, including worship. Vernon M. Whaley’s *Called to Worship* is a book written on this Bible-centeredness of worship. He believes that the essential key of worship is love toward God

³⁰ Webber, *Worship Old & New: A Biblical, Historical, and Practical Introduction*, 13.

³¹ *Ibid.*, 82.

³² Daniel I. Block, *For the Glory of God: Recovering a Biblical Theology of Worship* (Grand Rapids, MI: Baker Academic, 2014), 23.

in the context of relationships.³³ Thus, the book tries to draw principles of worship through biblical narratives corresponding to worship under three large divisions such as Old Testament, New Testament, and the Book of Revelation, of which each represents worships of ancient people of God, Jesus and the early church, and heaven in eternity. This book is a wonderful source to establish a biblical theory of worship by examining fundamental elements of worship in the Bible.

The book co-authored by Holly Catterton Allen and Christine Lawton Ross, *Intergenerational Christian Formation*, is an enlightening and comprehensive book regarding intergenerational spirit to be restored in modern Christianity. The authors believe that the biblical church model is not separated by age, prevalent in contemporary churches, but age-integrated form as one body. They argue that “cross-generational” time stimulates spiritual maturity in all ages mutually.³⁴ To support the importance of “intergenerationality” for Christian formation, the writers offer a complete package of resources such as persuasive rationale, biblical and socio-scientific data, and practical examples and ideas based on various researches. Therefore, the book will be referred to in this thesis to map out an overall direction.

The Church of All Ages, edited by Howard Vanderwell, was written to assist people in charge of intergenerational ministries to evoke necessary matters properly instead of just giving answers.³⁵ The book consists of ten chapters by multiple writers with several essays in each. In chapter one, contributed by Vanderwell, he defines IGW as worship through which its

³³ Vernon Whaley, *Called to Worship: The Biblical Foundations of Our Response to God's Call* (Nashville, TN: Thomas Nelson, 2013), xv.

³⁴ Holly Catterton Allen and Christine Lawton Ross, *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community and Worship* (Downers Grove, IL: IVP Academic, 2012), 47.

³⁵ Howard Vanderwell, ed., *The Church of All Ages: Generations Worshiping Together* (Herndon, VA: Alban Institute, 2008), xxi.

participants confirm their equivalent values in God regardless of their ages.³⁶ In this understanding, nine writers, mainly with Reformed backgrounds, which involve ministers, scholars, worship planners, and musicians, make great efforts interactively to support intergenerationality for the church. This book devotes itself chiefly to setting a foundation for IGW into churches via biblical, sociological, pedagogical, and ecclesiological approaches. This purpose is specifically well-presented in Chapter 5, *Fostering an Intergenerational Culture*.

Hwarang Moon's book, *Engraved Upon the Heart: Children, the Cognitively Challenged, and Liturgy's Influence on Faith Formation*, examines the power of liturgy on forming Christian faith. He contends that Christian formation can be promoted by joining formal service with others, not only by rational education such as sermon and doctrinal learning, predominantly emphasized in Reformed camp.³⁷ To back up his own argument, Moon keeps targeting two objects as participants who should be invited in public worship despite their relatively less intellectual capability: children and "cognitive challenged" people.³⁸ He ultimately postulates that worshipping together regardless of differences among people such as age, culture, and intellectual level can help all congregations grow in faith.³⁹ When considering that Presbyterian based on Calvinism is dominant in the protestant population of South Korea, Moon's efforts, as a Reformed scholar, to prove the importance of worship can lay down theoretical foundations for validity and possibility of IGW in the Korean church.

³⁶ Howard Vanderwell, "A New Issue for a New Day," in *The Church of All Ages: Generations Worshiping Together*, ed. Howard Vanderwell (Herndon, VA: Alban Institute, 2008).

³⁷ Moon, *Engraved Upon the Heart: Children, the Cognitively Challenged, and Liturgy's Influence on Faith Formation*, xii.

³⁸ Ibid., ix. Moon creates his own term "cognitive challenged" to indicate intellectually disabled adults avoiding negative connotation.

³⁹ Ibid., 201.

The Intergenerational Church by Peter Menconi emphasizes correlating various generations in the church for the future of American churches. He believes that “healthy relationships” among generations in churches can make churches flourish even today in every aspect. Therefore, he is not satisfied with just staying multigenerational. To understand various ages and elude constructive interactions from them, Menconi specifically concentrates on five generations between 1906 to 2000 by grouping with demographical terms: GI Generation, Silent Generation, Boomer Generation, Generation X, and Millennial Generations.⁴⁰ His analyses and insights about different ages in the same church provide concise overviews and practical approaches concerning intergenerational ministries to figure out diverse factors of congregations’ faith by age and harmonize them with one another.

Jim Putman’s *The Power of Together* is a book to highlight the significance of vivid relationships in a Christian community. Throughout the volume, the author clarifies that genuine relationship is the essence of the gospel and the driving force of spiritual maturity. In this context, Putman argues that true love is actualized in a relationship not only by giving one’s love to others but also by embracing others’ love. He values sharing even “real struggles and potential weaknesses,” including doing good in the community to secure each other from their spiritual enemy.⁴¹ This relational community that he calls “spiritual family” becomes the soil to mature God’s people.⁴² Even though the book does not directly deal with worship context, his argumentation about relationships, which is often neglected in the church concerning the

⁴⁰ Peter Menconi, *The Intergenerational Church: Understanding Congregations from WWII to www.com* (Littleton, CO: Mt. Sage Publishing, 2010), 31-138.

⁴¹ Jim Putman, *Power of Together Workbook: Discover the Christian Life You've Been Missing* (Grand Rapids, MI: Baker Books, 2017), 75.

⁴² *Ibid.*, 89.

generational milieu, will be used to reconsider the necessity of dynamic relationships among generations in the church in light of the biblical definition of church community fundamentally.

Including Children in Worship of Elizabeth J. Sandell is a compact and pragmatic book about IGW. The volume mainly handles preparations of IGW, including biblical and theological rationales and applications for churches to get started with that worship. Sandell states that her work is intended to assist specific people such as pastors or leaders in charge of designing worship and in an attempt at all-ages worship by providing valuable instructions.⁴³ She focuses on *ekklesia* as the familial community of Christ. She, therefore, believes that involving children in corporate worship, who tend to be excluded in corporate contexts of churches, consummates the church in the truest sense.⁴⁴ In this thesis, the book will be an excellent resource to develop a model of IGW.

In *Worship in Context*, the author, Stephen Burns, is interested in contextualizing liturgical theology. His primary foci are on “urban deprived” and children he regards as alienated from liturgical attention in the Church of England. The author’s indication which young population of England churches is on the decrease in respect of their isolation from its worship is in line with the situation of South Korean churches. Accordingly, his recognition and insights about deficiency of theological consideration in Christian history concerning children provide helpful thoughts for this research, relating to his traditional, biblical, and liturgical studies,⁴⁵ even though Burns’ ecumenical viewpoints are not all agreeable.

⁴³ Sandell, *Including Children in Worship: A Planning Guide for Congregations*, 8.

⁴⁴ Ibid., 12-13.

⁴⁵ Stephen Burns, *Worship in Context: Liturgical Theology, Children and the City* (Werrington, Peterborough: Epworth Press, 2006), 99.

Designing Worship Together by Norma deWaal Malefyt and Howard Vanderwell was published as the second volume of *The Vital Worship, Healthy Congregations* series by the Alban Institute. The authors embodied their biblical principles and insights about worship planning through their partnership and experiences of 25 years in ministry. The writers emphasize the importance of “careful worship planning” and offer practical resources for worship coordinators.⁴⁶ Malefyt and Vanderwell argue that “collaboration” for worship planning by various people such as pastors, musicians, if possible, and more will enhance the quality of corporate worship even if it would be challenging to put together an agreement.⁴⁷ Because IGW would necessitate enough consensus among the whole church before it is established well, the writers’ this emphasis is notable.

When Children Became People: The Birth of Childhood in Early Christianity, the book by O. M. Bakke, covers vast knowledge about children in the early church, particularly paying significant attention to patristic sources. He contributes to excavating the theology of children and their actual lives from the beginning time of Christianity, which has been somewhat marginalized in theological studies.⁴⁸ By comparing understandings of children in the Greco-Roman period and those in the early Christians, Bakke conclusively proves that the advent of Christianity proposed fresh and distinct views which arouse children’s value and dignity contrary to the culture at that time.⁴⁹ Above all, Chapter 6, *Children’s Participation in Worship*, will be a

⁴⁶ Norma De Waal Malefyt and Howard Vanderwell, *Designing Worship Together: Models and Strategies for Worship Planning* (Herndon, VA: Alban Institute, 2004), xiv.

⁴⁷ *Ibid.*, 43.

⁴⁸ O. M. Bakke, *When Children Became People: The Birth of Childhood in Early Christianity* (Minneapolis, MN: Fortress Press, 2005), 3.

⁴⁹ *Ibid.*, 285-86.

great resource to show children's concrete and acknowledged status in public worship from the origin of Christianity.

Children in the Worshiping Community of David Ng and Virginia Thomas is a book to vindicate that children should not be separated from corporate worship for the church to be the church.⁵⁰ They support their argumentation with various backups of theological, biblical, child-developmental, and practical accounts. They specifically try to break traditional prejudices about children in adult Christians, which deem children too immature to comprehend the gospel and participate in corporate worship by highlighting the indefinitely redemptive power and embracing the capacity of Christ regardless of all limits of humans.⁵¹

The book, *A Child Shall Lead: Children in Worship*, edited by John D. Witvliet, provides a variety of great articles and resources for those who want to engage children actively in corporate worship.⁵² In addition, this volume secures credibility and applicability by collecting numerous insights and examples from various theologians and practitioners. Moreover, the final chapter even offers tons of annotated bibliography with which the readers can approach additional theoretical and pragmatic resources in terms of "children in worship."

Joseph H. Hellerman's book, *When the Church Was a Family*, aims to reveal that one of the essences of the church to be restored today is "strong-group family."⁵³ To prove this thesis, the author observes traits of the embryonic Christian community referring to views of Jesus, Paul, church fathers, and historians in the Roman period. Furthermore, he sees "radical

⁵⁰ David Ng and Virginia Thomas, *Children in the Worshiping Community* (Atlanta, GA: John Knox Press, 1981), 126.

⁵¹ Ibid., 18-22.

⁵² John D. Witvliet, ed., *A Child Shall Lead: Children in Worship* (Garland, TX: Choristers Guild, 1999).

⁵³ Hellerman, *When the Church Was a Family: Recapturing Jesus' Vision for Authentic Christian Community*, 6.

individualism” as a severe destroying factor in contemporary churches.⁵⁴ More impressively, Hellerman defines even salvation as a communally occurring event rather than a personal experience.⁵⁵ This book will be applied to advocate the legitimacy of all-age worship in the context of the unity necessary in the church.

Articles

Sekwang Kim’s article, *Alternative Proposal according to Rapid Change of Christian Worship Change in Korea*, seeks to prove the necessity and potential of IGW in Korean churches. Kim proceeds his work based on the premise that IGW is more appropriate to mid-small churches than mega-churches.⁵⁶ Nevertheless, his article is helpful because it gives a great set of analyses about Korean churches’ worship situations. Thus, it will be utilized to understand better the context of Korean churches concerning the needs of IGW.

Sang-Il Lee’s article, *Intergenerational Worship and Congregational Singing*, argues that IGW is crucial for transferring Christian faith to the next generation and consolidating the Christian community.⁵⁷ He particularly believes that age-inclusive songs in worship are essential for the success of IGW and suggests how to choose worship songs for all ages. He says, “If we can sing together, we can worship together.”⁵⁸ He also gives examples of four churches that have already put IGW into action. These will assist in examining practices of IGW in Korea.

⁵⁴ Hellerman, *When the Church Was a Family*, 85.

⁵⁵ Ibid., 143.

⁵⁶ Sekwang Kim, "Alternative Proposal According to Rapid Change of Christian Worship Change in Korea – Necessity and Possibility of Intergenerational Corporate Worship for Mid-Small Churches –," *Theology and Praxis* 15 (2008): 14.

⁵⁷ Sang-Il Lee, "Intergenerational Worship and Congregational Singing," *KOREA PRESBYTERIAN JOURNAL OF THEOLOGY* 43 (November 2011): 416.

⁵⁸ Ibid., 435.

Allan G. Harkness' *Intergenerationality: Biblical and Theological Foundations* is a great article to gain great insights in biblical and theological aspects as the title itself implies. Harkness contends that "intergenerational interaction" is vital for both an individual's faith development and Christian communities as long as it goes per their ecclesiology.⁵⁹ His argumentation is well-supported by various scholars' ideas, so his work will be helpful to lay the theoretical foundations for this thesis.

Chapter 2

Church and Spiritual Legacy in Succession

A ship or boat often symbolized the church among ancient believers with the origin from the narrative of Noah's ark in that the church preserves believers who are sailing amid the perils of the world like Noah's ark did with his family and animals.⁶⁰ In a more profound sense, churches are indeed vessels because they function not only to sustain and retain Christian faith but also to convey it to the next generation. Therefore, ahead of investigating IGW concerning continuing faith through generations, it is necessary to understand the essence of the Church would be the place for IGW.

In this regard, this chapter will explore the identity of the Church from a communal perspective, see how faith formation happens through churches, and finally prove the importance of the next generation in preserving the Christian faith.

⁵⁹ Harkness, "Intergenerationality: Biblical and Theological Foundations," 132.

⁶⁰ Stephen E. Moore, *Church Words: Origins and Meanings* (Cincinnati, OH: Forward Movement Publications, 1996), 113.

Identity of the Church

There have been numerous attempts in history to define the church. According to A. Katherine Grieb, the apostle Paul in his letters uses three ecclesiological terms under the triune existence of God: *people of God*, *body of Christ*, and *koinonia of Spirit*.⁶¹ These expressions are all related to the notion of community. They speak of not only the Godhead (the Father, the Son, and the Holy Spirit) but also communal images (e.g., people, body, and koinonia). This section will discuss these concepts of the church, including several other examples to reveal the church's identity.

People of God

The church has communal characteristics in her ontic meaning itself. The term “People of God” is originally a concept from the Old Testament. Before the discussion in detail, it will be helpful to refer to the thoughts of the early Christians about the church. The Greek translation of the term “church” is *ekklesia*, which originally means “a gathering of citizens called out from their homes into some public place”⁶² Pedro Rodríguez argues, “The term *ekklesia* is located in fact within the theology of the People of God. In this word, the first disciples saw not only their profound connection with the Old Testament but also the new and gratuitous call coming from Jesus and creating a new people of Jews and Gentiles”⁶³ *Ekklesia* in the LXX, which is the Greek translation of the Old Testament, indicates “assembly” convened for cultic reasons. In the Old

⁶¹ A. Katherine Grieb, "People of God, Body of Christ, Koinonia of Spirit: The Role of Ethical Ecclesiology in Paul's "Trinitarian" Language," *Anglican Theological Review* 87, no. 2 (Spring 2005): 228.

⁶² Blue Letter Bible, accessed June 20, 2018, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?strongs=G1577>.

⁶³ Pedro Rodríguez, "Theological Method for Ecclesiology," in *The Gift of the Church: A Textbook Ecclesiology in Honor of Patrick Granfield, O.S.B.*, ed. Peter C. Phan (Collegeville, MN: Liturgical Press, 2000), 152.

Testament, it matches mostly the Hebrew term *qahal*, which points to “the meeting of the people” in the wilderness (Deut 4:10; 31:30; Josh 8:35) or “liturgical assemblies” (1 Chr 28:8; Neh 8:2).⁶⁴ According to Waldemar Janzen, *qahal* in itself just means “assembled group of people.” Thus, the essence of the assembly gets to be settled with its accompanying modifier or contexts like “assembly of the LORD (*qahal YHWH*).”⁶⁵ It can be said that the term “church” has a collective meaning primarily consisting of people rather than a religious institution or building. Her nature is eventually completed only by who possesses her. That is God who calls out His people through faith in Christ. The church thereby comes to have relevance with the People of God.

Grieb asserts that the apostle Paul’s implicit comments about the people of God occur in the background of the covenantal affinity between God and Israel.⁶⁶ In practice, Paul’s expressions to engage believers in his encouragement or admonition consistently interrelates with the Old Testament terms for the people of God. The apostle Peter also draws the idea of God’s people from Israelites in the Exodus (Exod 19:5-6) when he encourages Christians by emphasizing their identity as God’s people (1 Pet 2:9-10). These also show that the church fundamentally has a “continuity” in God’s people in the Old Testament.⁶⁷ Mark E. Dever says, “God’s eternal plan has always been to display his glory not just through individuals but through

⁶⁴ Pedro Rodríguez, "Theological Method for Ecclesiology," 153.; Mark E. Dever, "The Church," in *A Theology for the Church*, ed. Daniel L. Akin (Nashville, NT: B&H Publishing Group, 2014), 768-69.

⁶⁵ Waldemar Janzen, "John Howard Yoder’s Ecclesiology: As Seen by an Appreciative Critic," in *The Church Made Strange for the Nations: Essays in Ecclesiology and Political Theology*, ed. Paul G. Doerksen and Karl Koop, *Princeton Theological Monograph Series* (Eugene, OR: Pickwick Publications, 2011), 41.

⁶⁶ Grieb, "People of God, Body of Christ, Koinonia of Spirit: The Role of Ethical Ecclesiology in Paul's "Trinitarian" Language," 232. Rom 9:25-26, 10:20-21, 11:1-2, 15:10-11, 1 Cor 10:7, 14:21, 2 Cor 6:16.

⁶⁷ Dever, "The Church," 768.

a corporate body.”⁶⁸ This providential attribute of God in light of community enables the churches of the New Testament and even today to link with God’s people of the Old Testament in the aspect of progressive revelation. Thus, the church is God’s people, chosen by and belonging to God for His kingdom, in line with the Old Testament.

Body of Christ

“Body of Christ” has been a dominant figure about the church in North American Christianity⁶⁹ and has been used to accentuate “spiritual gifts and small groups.”⁷⁰ South Korean churches have also stressed the concept of the body of Christ since the 90s with the popularity of small group or cell church movements. Although those movements in Korea had started due to an awareness of the problem regarding excessive focus on quantitative growth, the emphasis on “the body of Christ” gradually has been diluted as the churches began to adopt small group systems as a new way of church growth. It is because this movement has often misled people ironically to the scattered interests about the church by concentrating on drawing each gift even unconsciously or unintentionally. However, the essence of the metaphor of Christ’s body is centered on the oneness of members in Christ and becomes grounds to sustain the church’s full vitality.

Ulrich Luz claims, “[t]hat the church is Christ’s body emphasizes above all the close connection between the church and the risen and exalted Lord. It also underscores its solidarity

⁶⁸ Dever, “The Church,” 768. Dever gives examples in the Old Testament as follows: the first couple created in the Creation, the salvation of Noah’s family as a unit in the Flood, Abram’s promised posterity by God, Israel’s national rescue in the Exodus, and God’s laws and observances for the entire people.

⁶⁹ Various Bible verses clearly mention the “body” image for the church (Rom 12:5; 1 Cor 10:17; 12:27; Eph 4:12; 5:23; Col 1:24; Heb 13:3).

⁷⁰ Craig Van Gelder, *The Essence of the Church: A Community Created by the Spirit* (Grand Rapids, MI: Baker Books, 2000), 110.

in one body.”⁷¹ He elucidates that Christ’s body image in Paul’s thought fundamentally means “the whole church” rather than the local churches. In its use, the universal church appears to be empirical and existential within the local churches (Rom 12:3-8; 1 Cor 1:13, 12:14-31).⁷² It is noteworthy that he stresses the integral feature of the “body” regarding its image.

Nevertheless, in the perspective of *one* church, the local churches themselves also share the oneness in Christ with the whole church because individuals are part of the local churches and part of the entire church, Christ’s body. Therefore, equating the one body image with the local churches can be justified as with the whole church. This application does not undermine its original identity with the entire church, just as the Holy Spirit in an individual is equally identified with Him over the universe in nature.

Craig Van Gelder goes further by including the suffering of Christ in addition to “the risen and exalted” of Luz concerning the church as Christ’s body. He asserts that Paul reshapes the body image for the Christian community by applying it to Christ’s three important events: Crucifixion, Resurrection, and Ascension. The details are as follows:

The first thing is unity through the Holy Communion regarding the Crucifixion. In Paul’s idea, the church’s solidarity as Christ’s body is based on His sacrifice and the saints’ partaking in it through Holy Communion (1 Cor 10:16-17). Second, interrelation in a new society of the saints regarding the Resurrection. The church members, as a “new humanity,” the body of the resurrected Christ, influence each other with “interdependence” via the Spirit-allocated gifts (Rom 12:4-5). Third, being in Christ as the divine Sovereign regarding the Ascension. The

⁷¹ Lukas Vischer, Ulrich Luz, and Christian Link, *Unity of the Church in the New Testament and Today*, trans. James E. Crouch (Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 2010), 57.

⁷² *Ibid.*, 79.

church under the headship of Christ, who ascended and received all authorities over all things, exists in God's sovereignty against evil forces (Eph 1:22-23).⁷³

Meanwhile, it is imperative to remember Christ's headship over the bodily church. In the Roman Catholic Church, they insist that the church as His body, "extension of the incarnation," in their opinion, has equal authority with Christ.⁷⁴ However, in Paul's teaching, the church has a communal duty in progress to be mature and grow "to the whole measure of the fullness of Christ" under His headship (Eph 4:11-15). Therefore, it is evident that the church does not have the same authority as Christ. Instead, it is continuously required to be obedient to His authority by serving with each member's gift.

Consequently, the organic image as the body of Christ also shows that the church is a communal organism. As Christ's body, the church stands for the unification of believers united in Jesus Christ. The church is destined for the members to live interdependent lives as one *living* body by serving one another with their spiritual gifts (1 Cor 12:25-27). With this, the church can justify her existential reality in the union with Christ given through God's redemptive grace (Eph 2:4-7).

Koinonia of the Spirit

Koinonia of the Spirit does not directly point to the church, yet the phrase is closely linked to the essence of the church. It is because it presents the mysterious principle in establishing the church. Thus, the terminology is worthy of attention to clarify the church's communal nature.

⁷³ Gelder, *The Essence of the Church: A Community Created by the Spirit*, 110-11.

⁷⁴ Earl D. Radmacher, *The Nature of the Church* (Portland, OR: Western Baptist Press, 1972), 224.

Koinonia, the Greek word, is often translated as “fellowship,” but it is a rather insufficient translation.⁷⁵ Practically, it is almost impossible to find an English word to precisely coincide with the term because of its richer meaning.⁷⁶ *Koinonia* is intrinsically the heart of Trinity’s self-relationship as the perfect and divine *communion*. As a result, *koinonia* defines a vital part of the church’s nature. About this, Cheryl M. Peterson explains that in this ecclesiological perspective, the *communion* (*koinonia*) of the church comes after that of the Godhead’s three persons and is learned from the relationships both with the Triune God and among the members, such as living rapports, reciprocal partnership, and sharing beneficial life in Christ’s body.⁷⁷ Henry T. Blackaby also describes *koinonia* as the church’s substance through the ways of people’s *encounter* with God as follows: “intimate fellowship with God,” “partnership in His activity,” “sharing in His nature,” and “stewardship.”⁷⁸ In particular, Blackaby specifies *koinonia* more narrowly to the level of the local church. He says, “True *koinonia*, in its fullest expression, can only be found in one place—the local church. Nowhere else is God’s love displayed and experienced more deeply than amid His people as they gather together.”⁷⁹ In this

⁷⁵ Tim Chester and Steve Timmis, *Total Church: A Radical Reshaping around Gospel and Community* (Wheaton, IL: Crossway Books, 2008), 43.

⁷⁶ *Koinonia* is a word of multiple meanings including various facets such as “participation,” “partnership,” “communion,” “sharing,” “association,” “social intercourse,” and “benefaction.” Blue Letter Bible, accessed August 20, 2018, <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?strongs=G2842>.

⁷⁷ Cheryl M. Peterson, “Who Is the Church?,” *Dialog: A Journal of Theology* 51, no. 1 (Spring 2012): 26. In fact, this idea is the foundation of “communion (or *koinonia*) ecclesiology” which is popular in Ecumenism camp. This thesis project takes that perspective only in part, specifically a relational idea of “unity in diversity” as the church’s nature from the divine origin of the Trinity’s communion because the researcher does not agree with the sacramental insist of communion ecclesiology which ultimately emphasizes the Eucharist the most as the summit where the Trinitarian *koinonia* in Christ’s body, the church, is best presented and practiced.

⁷⁸ Henry T. Blackaby and Melvin D. Blackaby, *Experiencing God Together: God's Plan to Touch Your World* (Nashville, TN: Broadman & Holman, 2002), 31. See also *Ibid.*, 30-31. Blackaby includes “stewardship” as a meaning of *koinonia*.

⁷⁹ *Ibid.*

regard, *koinonia* of the church from the local to the universal dimension is vital for the members' complete assimilation in spirit and calling in Christ, modeled after Trinity's *koinonia*.

Upon these, the phrase *koinonia of the Spirit* implies that the Holy Spirit plays a significant role for the *koinonia* of the church. In other words, the Holy Spirit is the one who impacts decisively on the church's *koinonia*. Concerning Paul's ecclesiological term, as stated earlier, Grieb shows that *koinonia* is not only the church's unique relational way but also her mandatory mission through the Spirit. She says, "It (*koinonia* of the Spirit) implies a relationship of such closeness that substantial obligations and commitments (of the church) result or are expected from it; it has to do with a shared vision, person, goal, or project in which the members are substantially invested."⁸⁰ Similarly, Edmund P. Clowney contends, "The fellowship (*koinonia*) of the Spirit is more than a sense of camaraderie. It is a sharing together in the presence of the Spirit and of his gifts."⁸¹ In Grieb's perspective, the apostle Paul views that the Holy Spirit works to correlate the Father and the Son. They are in the reciprocal relationship, the distinctiveness, and the mystical union. The Spirit also associates this divine mutuality with the essence of the church.

Consequently, "*koinonia* of the Spirit" becomes the core to unite the concepts of "people of God" and "body of Christ" in light of unity in the diversity of the church.⁸² That is to say that *koinonia of the Spirit* functions to make *people of God* be *the body of Christ*. This *koinonia* is proved through the Spirit-led communion of the members.

⁸⁰ Grieb, "People of God, Body of Christ, Koinonia of Spirit: The Role of Ethical Ecclesiology in Paul's "Trinitarian" Language," 238.

⁸¹ Edmund P. Clowney, *The Church: Contours of Christian Theology* (Downers Grove, IL: InterVarsity Press, 1995), 81.

⁸² Grieb, "People of God, Body of Christ, Koinonia of Spirit: The Role of Ethical Ecclesiology in Paul's "Trinitarian" Language," 238.

Paul S. Minear believes that the coming of the Holy Spirit at the Pentecost accentuates “the church’s dependence” on the Spirit for her nature and purposes.⁸³ His argument is valid because the church has grown explosively and spread out in earnest since that time. Minear also regards the Apostolic Benediction of the apostle Paul as the evidence of such dependent position of the church on the Spirit (2 Cor 13:14).⁸⁴ This dependence fundamentally exposes the Holy Spirit as the driving force of the church’s being. In this context, Clowney notes that the fellowship (*koinonia*) of the Spirit molds the people of God (the church) as they wait on their Lord Christ, who will come again.⁸⁵ The Spirit also guarantees *the mutual possession* between God and His people (Eph 1:11; 13b-14).⁸⁶ Through *koinonia* of the Spirit, the church gains and maintains her identity as God’s people.

All in all, the church is a *koinonia* community in the Holy Spirit. It reveals that the church in the image of God (the Trinity) reflects the essence of the Godhead’s divine relationship. In this relatedness with God and, by extension, within the members, the church retains her sacred identity and divine communality via the ontic calling and the Spirit-inspired life in common.

⁸³ Paul S. Minear, *Images of the Church in the New Testament* (Philadelphia, PA: Westminster Press, 1977), 133.

⁸⁴ Ibid. “May the grace of the Lord Jesus Christ, and the love of God, and the fellowship [*koinonia*] of the Holy Spirit be with you all.” Actually, the expression *koinonia of the Spirit* emerges only from here (2 Cor 13:14) and Phil 2:1; “If there be therefore any consolation in Christ, if any comfort of love, if any fellowship (*koinonia*) of the Spirit, if any bowels and mercies” (KJV). See Grieb, “People of God, Body of Christ, Koinonia of Spirit: The Role of Ethical Ecclesiology in Paul’s “Trinitarian” Language,” 235-36.

⁸⁵ Clowney, *The Church: Contours of Christian Theology*, 50.

⁸⁶ Ibid.

Spiritual Family

The nascent form of God's people as the Image of God (*Imago Dei*) was familial. God created Adam and then Eve from him for them to be together (Gen 2:18). In God's intention, their being together is based on the purpose of the perfect union as *one flesh* (v. 24).⁸⁷ Humanity was subject to depravity due to sin. However, God's redemptive will in the Old Testament has been prolonged through His chosen people in family relationships, such as Noah and his sons (Shem and Japheth), Abraham and Isaac, Jacob and his sons, and ultimately Israel. Since the New Testament time, this familial nature has been extended to the church in a spiritual sense, particularly *koinonia*, as portrayed above. Regarding this, Clowney mentions in the following, "In the history of redemption, the forms that God appointed for his church show continuity of development. The family is not outmoded or dissolved, but drawn into the church community; family relationship is transformed within a spiritual family, the *fellowship* [italics mine] of the saints."⁸⁸

According to Hellerman, in ancient times, a group-first culture was predominant rather than individualism as in modern society; this importance on the group was most remarkable in *family* relationships.⁸⁹ He also says that "the blood bond between siblings" was the closest relationship, even more than marriage.⁹⁰ Based on this centeredness on family groups, Hellerman

⁸⁷ Gen 2:24, "That is why a man leaves his father and mother and is united to his wife, and they become one flesh."

⁸⁸ Clowney, *The Church: Contours of Christian Theology*, 192.

⁸⁹ Hellerman, *When the Church Was a Family: Recapturing Jesus' Vision for Authentic Christian Community*, 6.

⁹⁰ *Ibid.*, 39.

focuses on the story in the Gospels when Jesus' mother and brothers tried to see Him during His talking to a crowd:⁹¹

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

Through this observation, Hellerman argues that "Jesus' faith-family—'Whoever does the will of God'—replaces His natural family at the center stage of Jesus' relational priorities."⁹² Rodney Clapp also asserts that Jesus challenges His people to have the highest loyalty to their "new family" (faith-family) over "the biological family."⁹³ Moreover, concerning the Christian community, Hellerman reveals that family languages, specifically sibling-terms, regarded as the closest relationships in the ancient world, emerge importantly in the letters of Paul (See Fig. 2.1).

⁹¹ See also Mark 3:31-35; Luke 8:19-21.

⁹² Hellerman, *When the Church Was a Family: Recapturing Jesus' Vision for Authentic Christian Community*, 65.

⁹³ Rodney Clapp, *Families at the Crossroads: Beyond Traditional Roles and Modern Options* (Downers Grove, IL: InterVarsity Press, 1993), 77.

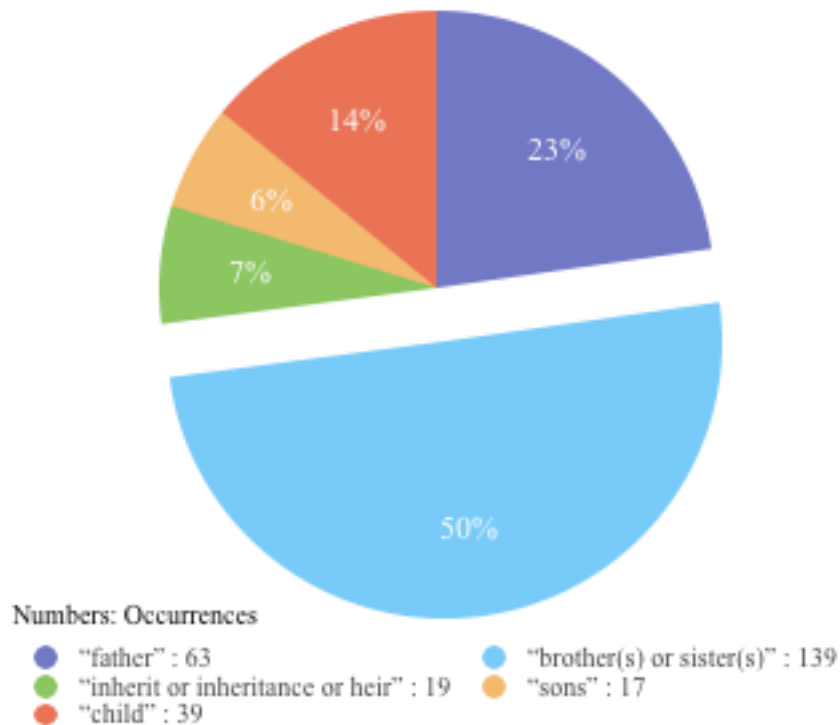


Figure 2.1. Family Languages in Paul's 13 Letters⁹⁴

This result ultimately concludes that the church as a faith community was fundamentally a “surrogate family” with the strongest bond, which required the members to prioritize the community over their desires or other groups.⁹⁵ The problem is that churches today do not seem like families anymore, having so much conflict and separation. Christena Cleveland deems the leading causes of dividing the church as segregating groups, pride, and cultural differences. She asserts that having a *common identity* as “one large ingroup” is a key to resolve this problem.⁹⁶ If so, the most appropriate identity of the church for the purpose will be *family*, which was in Jesus’ mind, and the Early Churches’ practices about faith community.

⁹⁴ Source: Data adapted from Hellerman, *When the Church Was a Family: Recapturing Jesus' Vision for Authentic Christian Community*, 77.

⁹⁵ Ibid., 94-95.

⁹⁶ Christena Cleveland, *Disunity in Christ: Uncovering the Hidden Forces That Keep Us Apart* (Downers Grove, IL: InterVarsity Press, 2013), 178.

Worshipping Community

The church's other identity is as a worshipping community. As technology has advanced rapidly, almost everything seems to be designed for effectiveness and convenience; so does Worship. Many contemporary Christians prefer to worship on the couch in the living room instead of the pew at the church. Through online worship, they can start, stop, or even skip worship whenever they want. However, it is questionable if that kind of participation can be genuine worship because corporate worship requires communality.

First, worship itself corresponds with God's community. Isaiah 43:20b-21 displays the existential purpose of God's people in the context of worship for God.⁹⁷ Besides, Jesus promises His presence with the people gathered in His name.⁹⁸ The presence of the Spirit of God has been a precondition for worship since the Old Testament. Consequently, the apostle Paul regards members of the church as the "temple of the living God" where His presence remains (2 Cor 6:16). In other words, God's people are created and summoned communally to worship God in the presence of His Spirit. These aspects imply that worship essentially demands community as well as individuals to glorify God. When people gather to worship God, their obligations as worshipers are achieved in the best way.

Second, worship is the fundamental and communal reason that Christians get saved. The event of the Exodus exhibits well the relevance between salvation and worship. As God calls Moses as a leader for His people, He says as follows, "I will be with you [Moses]. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you [pl. so "the people"] will worship God on this mountain" (Exod 3:12). Thus, God saved the

⁹⁷ Isa 43:20b-21, "... my people, my chosen, the people I formed for myself that they may proclaim my praise."

⁹⁸ Matt 18:20, "For where two or three come together in my name, there am I with them."

Israelites not only for their deliverance but also for restoring their collective duty, worshiping God. This plan of God is shown more clearly in the Song of Moses after crossing the Red Sea: “The Lord is my strength and my defense; he has become my *salvation* [italics mine]. He is my God, and I will praise him, my father’s God, and I will exalt him” (15:2). Likewise, the purpose of salvation should be understood eventually to participate in God’s worshipful community, rather than just individually to have an intimate life with God.

In addition to God’s communal calling and salvation concerning worship, worship’s communality is also supported by its actual effects. Ronald Allen and Gordon Borrer point out that the depth and width of worship can increase in the congregational setting, so they affirm, “We need each other as we worship God.”⁹⁹ Similarly, Donald S. Whitney says about corporate worship, “There’s an element of worship and the Christian life that can never be experienced in private worship or by watching worship [such as live or recorded media-worship]. There are some graces and blessings that our Father gives only when we “meet together” with other believers as His family.”¹⁰⁰ As a matter of fact, this spiritual synergy is a result that comes from experiencing God’s intangible *koinonia* practically within His family. Thus, Ralph P. Martin views worship as “an act of corporate fellowship [*koinonia*].” He defines worship as “a communal enterprise” beyond drawing each of all religious acts together.¹⁰¹ His description shows that the church’s ultimate purpose should be worship above any other activity.

⁹⁹ Ronald Barclay Allen and Gordon Borrer, *Worship: Rediscovering the Missing Jewel* (1982: repr., Eugene, OR: Wipf and Stock Publishers, 2000), 49.

¹⁰⁰ Donald S. Whitney, *Spiritual Disciplines for the Christian Life*, Revised ed. (Colorado Springs, CO: NavPress, 2014), 111.

¹⁰¹ Ralph P. Martin, *The Worship of God: Some Theological, Pastoral, and Practical Reflections* (Grand Rapids, MI: W.B. Eerdmans Pub. Co., 1982), 13.

Tozer excellently summarizes all the above facets in the following:¹⁰²

Worship is man's full reason for existence. Worship is why we are born and why we are born again. Worship is the reason for our genesis in the first place and our regeneration that we call regeneration. Worship is why there is church, the assembly of the Redeemed, in the first place. Every Christian church in every country across the world in every generation exists to worship God first, not second; not tacking worship at the end of our service as an afterthought, but rather to worship God primarily, with everything else coming in second, at best. Worshiping God is our first call.

The church exists for worship, and worship requires people as one body ready to worship God willingly. Many Christian leaders today are struggling with the restoration of worship. However, this restoration should start with restoring the identity of the church as a worshiping community. When they reconsider their identity as a worshiping community first, the churches can then move a step forward toward true worship.

The church is the people of God, the body of Christ, a *koinonia* community, a spiritual family, and a worshiping community. Although undoubtedly, these do not entirely represent the church's identity, these depictions indicate that the church necessarily involves communality. Thus, all things of the church should happen by taking the communality of all members into account.

Spiritual Formation through Church

Passing down faith is not just transferring information. It is that a precedent generation establishes what they believe into the following generation until those beliefs become internalized within them (following age). Consequently, they voluntarily come to conform to the former's faith. In other words, Spiritual Formation for the next generations. Christian faith

¹⁰² Tozer, "The Purpose of Man: Designed to Worship," loc. 468-74.

remains and continues by spiritual formation from age to age. This part will cover how spiritual formation occurs and also why the church is crucial for it.

Meaning of Spiritual Formation

The term “spiritual formation” has often been used interchangeably with other words such as “faith formation,” “faith development,” and “Christian formation,” although, according to scholars, they differ slightly in meaning.¹⁰³ Therefore, it will be necessary to define *spiritual formation* first before continuing the discussion about it.

Since spirituality is a general concept not only limited to Christianity, spiritual formation from the perspective of Christianity should be dealt with the Bible first of all. Mark A. Maddix discusses the origin of the word *spiritual formation* in Gal 4:19, “My dear children, for whom I am again in the pains of childbirth until Christ is formed in you.” Maddix believes that the verb “form” (*morphoo*) here has a close connection with the meaning of “transform” (*metamorphoo*), which indicates the fundamental transformation of the “inward nature.”¹⁰⁴ If so, spiritual formation is relevant to transforming fully one’s nature to take after Christ, which means “Christ is formed in you.” It also infers that Christlikeness is the goal of the transformation.

This transformation within a person is intrinsically the work by the Holy Spirit rather than human work because Christlikeness itself is a divine character that cannot be artificially forged by manpower. In this context, Dallas Willard says, “spiritual formation for the Christian basically refers to the Spirit-driven process of forming the inner world of the human self in such

¹⁰³ Moon, *Engraved Upon the Heart: Children, the Cognitively Challenged, and Liturgy's Influence on Faith Formation*, 21.

¹⁰⁴ Mark A. Maddix, “Spiritual Formation and Christian Formation,” in *Christian Formation: Integrating Theology & Human Development*, ed. James Riley Estep and Jonathan H. Kim (Nashville, TN: B & H Academic, 2010), 240.

a way that it becomes like the inner being of Christ himself.”¹⁰⁵ This influence of the Holy Spirit on an individual can come from various routes such as their personal rapport with God, spiritual family, and even everyday life. The Holy Spirit uses these numerous factors surrounding a Christian to transform his *whole person* to be like Christ.¹⁰⁶ Meanwhile, this transformation is to *recover*, not to create, Christlikeness within human beings, in that humanity was created originally in the image of the triune God. Thus, Ronald T. Habermas mentions, “the objective of every believer’s life and ministry is holistic, biblical restoration. We share the Trinity’s highest aspiration for people to be totally whole and for Christ-followers to be Christlike.”¹⁰⁷ In other words, restoring Christlikeness is the purpose of spiritual transformation and to recoup a person’s wholeness.

As Willard says above, spiritual formation is a *process* that takes a lifetime. While regeneration is a Once-for-All event regarding Christ’s redemptive work (Heb 10:12-14), spiritual formation is an ongoing process related to *sanctification* because its final goal is to reach “the whole measure of the fullness of Christ,” who is limitless. Furthermore, this spiritual growth is an ecclesial obligation over an individual mission (Eph 4:12-13). Therefore, James C. Wilhoit says, “Christian spiritual formation refers to the intentional communal process of growing in our relationship with God and becoming conformed to Christ through the power of the Holy Spirit.”¹⁰⁸ Even though the Holy Spirit plays a leading role in one’s spiritual and inner

¹⁰⁵ Dallas Willard, *Renovation of the Heart: Putting on the Character of Christ*, 10th ed. (Colorado Springs, Colo.: NavPress, 2012), 22.

¹⁰⁶ Wesley D. Tracy et al., *The Upward Call: Spiritual Formation and the Holy Life* (Kansas City, MO: Beacon Hill Press, 1994), 12.

¹⁰⁷ Ronald T. Habermas, *Introduction to Christian Education and Formation: A Lifelong Plan for Christ-Centered Restoration* (Grand Rapids, MI: Zondervan, 2008), 60.

¹⁰⁸ James C. Wilhoit, *Spiritual Formation as If the Church Mattered: Growing in Christ through Community* (Grand Rapids, MI: Baker Academic, 2008), 23.

transformation, it also requires the believer's *intentional* efforts with other believers in response to His guidance.

Consequently, spiritual formation is a progressing, purposeful, and transformative process under the control of the Spirit to become wholly Christlike throughout one's entire life and interpersonal relationships with God and His people.

Principles of Spiritual Formation

As discussed above, the goal of spiritual formation is to become Christlike. However, it is by no means an automatic result in Christian life. Maddix and Estep Jr. say, "... there is a significant difference between *becoming* a Christian and *being* Christian; they are two different, but related issues."¹⁰⁹ In this context, spiritual formation is deemed a process: becoming a Christian is the minimum condition, not in itself fulfillment, to be a "truer" Christian. Therefore, this section will deliberate about principles of spiritual formation.

First off, spiritual formation happens essentially under the initiative of the Spirit. The Bible clarifies that God takes the initiative in His work within believers from its beginning to the completion (Phil 1:6). Because spiritual formation toward Christlikeness is a fundamentally divine work that belongs to God, it can be said that He begins, possesses, and completes spiritual formation. The Spirit of God leads the saints to know God's wisdom (1 Cor 2:6-7, 10-12) and the mind of Christ (v. 16). This Holy Spirit builds up the body of Christ by influencing the members at His will (12:11). The Bible also shows that the Spirit works for the saints always "in accordance with the will of God" (Rom 8:26-27). In short, in an inclusive sense, the Trinity works together for the saints' maturity, and in a specific sense, the person of the Godhead who

¹⁰⁹ Mark A. Maddix and James Riley Estep Jr., *Practicing Christian Education: An Introduction for Ministry* (Grand Rapids, MI: Baker Academic, 2017), 81.

more directly teaches believers God's words and reminds them of those words is the Holy Spirit as the Advocate (John 14:24-26). Therefore, the spiritual formation of a Christian is thoroughly led by the Holy Spirit.

Second, spiritual formation requires the obedience of the object. Though the Holy Spirit works for a saint's spiritual formation initiatively, He also demands the believer to cooperate with Him in the form of obedience. In Rom 6, the apostle Paul contrasts the results of living as a slave to sin and obedience: the former, "death"; the latter, "righteousness" (v. 16). This obedience indicates obedience to God's Word, leading to becoming *slaves to righteousness* (vv. 17-18). Finally, it turns out that becoming a slave to righteousness leads to the "sanctification" of Christians (v. 19, 22, NASB).

Furthermore, in his contrast, Paul uses the imagery of "fruit" for the process of the obedient or disobedient life towards sanctification (vv. 20-22, KJV). This image in the Bible is closely related to spiritual growth or maturity in Christ.¹¹⁰ As fruit's ripening takes time, spiritual growth requires consistent obedience to God's will in daily life. Jeffrey P. Greenman says, "Spiritual formation is our continuing response to the reality of God's grace shaping us into the likeness of Jesus Christ, through the work of the Holy Spirit, in the community of faith, for the sake of the world."¹¹¹ When a saint's response to God's Word and the Spirit's guidance becomes more obedient day by day, he gets closer to Christlikeness.

Third, spiritual formation is a comprehensive course about spirituality accompanying total human aspects. As is well known, Deut 6:5 displays a national obligation of the Israelite to

¹¹⁰ Mark A. Maddix and James Riley Estep Jr., *Practicing Christian Education*, 81-82.

¹¹¹ Jeffrey P. Greenman, "Spiritual Formation in Theological Perspective: Classic Issues, Contemporary Challenges," in *Life in the Spirit: Spiritual Formation in Theological Perspective*, ed. Jeffrey P. Greenman and George Kalantzis (Downers Grove, IL: IVP Academic), 24.

love God: “Love the Lord your God with all your heart and with all your soul and with all your strength.” These words of “heart,” “soul,” and “strength” here imply that loving God necessitates His people using all of their human factors for duties such as understanding, will, personality, emotion, ego, and vitality. This synthetic calling comes from the fact that spiritual formation cannot be performed partially with only a few characteristics of human nature. Thus, Lawrenz claims that spiritual formation involves the purposeful growth and combination of a “Christian mind, will, and affect,” saying, “If these three are in principle held separate, or if one is developed and others are ignored, aberrations will result.”¹¹²

Fourth, spiritual formation is a communal process beyond personal matter. When it comes to spiritual formation, many Christians quickly develop individual elements in mind, such as praying in a private space and reading the Bible or devotional books. However, the spiritual formation cannot be disconnected from *the Christian community* as well as personal development.¹¹³ Regarding the third principle, *comprehensiveness of spirituality*, of the spiritual formation above, Lawrenz argues that its achievement comes from the balance in the body of Christ, not in an immaculate individual.¹¹⁴

Maddix points out that the separatistic and individualistic tendency of the Western church has hindered the spiritual formation of their believers.¹¹⁵ Similarly, this phenomenon has increasingly happened in Korean churches. Initially, one of the underlying traditions of Korean society was “a communal worldview,” which always associates an individual with the

¹¹² Mel Lawrenz, *The Dynamics of Spiritual Formation* (Grand Rapids, MI: Baker Books, 2000), 34.

¹¹³ Ibid., 22.

¹¹⁴ Ibid., 34-35.

¹¹⁵ Maddix, "Spiritual Formation and Christian Formation", 242.

community.¹¹⁶ Nonetheless, the influx of Western cultures has caused individualism to develop rapidly in Korean cultures. In contrast, the Western world has been progressively more interested in the communal ideology of Eastern societies. In this trend, the emphasis on the community in spiritual formation within Korean churches has been weakened, contrary to a lot of attention to the development of personal spirituality in Korean Christianity.

Wilhoit argues, "... the Christian life is best lived in community, where worship, fellowship, and service are practiced, and spiritual formation takes place in, through, and for community."¹¹⁷ Through communal environments, individuals get to learn to be part of the body of Christ better and more practical. For example, the fruit of the Spirit is seldom able to be acquired without communal experiences.¹¹⁸ Therefore, Maddix and Estep Jr. stress the importance of *relationships* in spiritual formation, criticizing the obsessive attitude to increasing the number of Christian programs themselves without sufficient consideration for interpersonality among the participants.¹¹⁹ Admittedly, the spiritual formation would face more tension and complexity in the communal setting than in the personal development since the objects are bound to deal with inevitable diversity that often causes conflicts. However, when believers intentionally accommodate the inconvenience of being together with others, their spiritualities will grow in balance because the togetherness provides a better chance for the

¹¹⁶ Boyung Lee, *Transforming Congregations through Community: Faith Formation from the Seminary to the Church* (Louisville, KY: Westminster John Knox Press, 2013), 3-4.

¹¹⁷ Wilhoit, *Spiritual Formation as If the Church Mattered: Growing in Christ through Community*, 23.

¹¹⁸ Gal 5:22-23, "...the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control."

¹¹⁹ Maddix and Estep Jr., *Practicing Christian Education: An Introduction for Ministry*, 86.

church to undergo enriched perspectives via all ages' interaction.¹²⁰ Thus, spiritual formation integrally requires community.

Roles of the Church for Spiritual Formation

The importance of community is an unrivaled value to *the church* in spiritual formation. It is because the church is an essential embodiment of the spiritual community. The mission and ontic reason of the church itself is the spiritual formation of saints.¹²¹ Therefore, this section will handle the detailed roles of the church concerning spiritual formation.

The church provides a driving force for Christians to seek their spiritual growth in the hope of God's kingdom. It stems from the eschatological attribute of the church.¹²² In Heb 10:25, the author urges Christians to do their best to meet together relating to the eschatological viewpoint.¹²³ In other words, the fact that Christ will return to the earth gave the early Christians perseverance to live by faith even during suffering (vv. 36-39), and their endurance was able to be sustained and fortified through their community. The church as an eschatological community is destined to represent and proclaim the truth of God about the past, the present, and the future from the beginning to the end.¹²⁴ Through the church, the members witness the truth in Christ as the early Christians. They encourage each other to live out the truth till the consummation of the truth in His returning. Through the perseverance, assurance, and encouragement given by the church, the members mature with the hope of the kingdom of God.

¹²⁰ Harkness, "Intergenerationality: Biblical and Theological Foundations," 129.

¹²¹ Wilhoit, *Spiritual Formation as If the Church Mattered: Growing in Christ through Community*, 15.

¹²² Maddix, "Spiritual Formation and Christian Formation", 242.

¹²³ Heb 10:25, "not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching."

¹²⁴ Robert E. Webber, *Journey to Jesus: The Worship, Evangelism, and Nurture Mission of the Church* (Nashville, TN: Abingdon Press, 2001), 20-21.

Second, the church also embodies the training ground for Christians' spiritual gifts with which the members practice God's ministry and consequently experience maturity. In the church, Christians can utilize their gifts to grow and build up the body of Christ, connected together *by every supporting ligament*; that is a spiritual network (Eph 4:16). The church community setting encourages believers to find better opportunities to test, realize, and develop their gifts. The gifts are usually discovered and cultivated through spiritual dynamics with others, and the church is the optimum contact point where ministries and individuals' unique servings meet. When each member participates in the works of service in their local churches, they come to grow together in spirituality. This communal growth within local churches, composing parts of the church, finally comes to fruition in the growth of the whole church as the body of Christ.

Lastly, the church gives opportunities to develop one's character in Christ's love by overcoming conflicts with other spiritual siblings. In *Mere Christianity*, C. S. Lewis says, "the church exists for nothing else but to draw men into Christ, to make them *little Christs* [italics mine]. If they are not doing that, all the cathedrals, clergy, missions, sermons, even the Bible itself, are simply a waste of time. God became Man for no other purpose."¹²⁵ Also, in his previous description, Christians are like *eggs* which "must be hatched or go bad."¹²⁶ Without constant growth into Jesus, Christians cannot just remain Christlike. In this context, Lewis' explanation above about church can be interpreted that spiritual formation, becoming "little Christs," is the most crucial goal of the church, ahead of all kinds of ministries or elements. Becoming "little Christs" is to participate in the divine nature of God rather than to do miracles

¹²⁵ C. S. Lewis, *Mere Christianity : A Revised and Amplified Edition, with a New Introduction, of the Three Books, Broadcast Talks, Christian Behaviour, and Beyond Personality* (San Francisco, CA: HarperCollins, 2009), ebook, 199.

¹²⁶ Ibid.

or anything else. Moreover, this maturity of character occurs well in relationships, even if these might sometimes lead to unpleasant experiences, as Prov 27:17 points out.¹²⁷ Christians often become entangled in a series of conflicts with other believers in the church because they all are humans in a dilemma, who still struggle with their sinful natures despite their new statuses as children of God. When they repeatedly exercise loving their spiritual siblings by obeying the command of love, even in conflictual situations (1 John 4:19-21), Christ's followers come to grow in character gradually. Therefore, the church, where believers' sinful natures and the obligation of mutual love in the community often collide, necessarily becomes the best place for the maturity of personality.

The Church and Next Generation in Preserving Spiritual Legacy

As discussed so far, the church's true worth is best revealed through her attribute as a faith community, and the church community plays a decisive role in the spiritual formation of believers. Simply put, spiritual formation is about faith formation. If so, it necessarily should be considered as the next step why *church-setting* is so essential for the next generation's faith formation. In fact, without passing down the spiritual legacy to the next generation, spiritual formation itself would not exist. The faith that spiritual formation aims to shape is based on the same faith passed down from their spiritual ancestors throughout the ages. Therefore, before delving into the validity of establishing IGW within the churches, it will be helpful to clarify the correlation between the church and the next generation in preserving the faith.

¹²⁷ Prov 27:17, "As iron sharpens iron, so one person sharpens another."

In Biblical Perspective

In the Bible, the notion of “next-generation” or “younger generation” is closely related to the word *children* or *sons*. The Bible emphasizes communal cooperation for the faith of the next generation in places. These illustrations present valid reasons why the church is responsible for passing on the faith to the next generation.

First, instructing the next generation is given as a joint obligation of the faith community. The reason is that faith itself is a communal matter. For example, God’s calling for Abraham was not just about the personal level only for Abraham. In the calling, “children” was the core of the covenant between God and Abraham. Making *a great nation* and *blessing all peoples on earth* through Abraham are only possible when children are given to Abraham (Gen 12:1-3).¹²⁸ In this context, the birth of Issac as the promised seed becomes an essential part of the covenant in fulfilling (17:17-21). Gen 18:18-19 also clarifies that God, in calling Abraham, intended to expand his faith in God to the community’s level (Abraham’s children and household) and ultimately to *all nations*.¹²⁹

As a result, this purpose of expanding faith toward all humanity inevitably emphasizes teaching the next generation, which is supposed to continue with the faith. In addition, this obligation of the faith community to pass spiritual disciplines on to the next generation frequently appears in the Old Testament (Exod 12:12-14; 13:14-16; Deut 4:9-10; 31:10-13; Ps 78:5-8, etc.).

¹²⁸ Scottie May et al., *Children Matter: Celebrating Their Place in the Church, Family, and Community* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2005), 29.

¹²⁹ Gen 18:18-19, “Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him. For I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord by doing what is right and just, so that the Lord will bring about for Abraham what he has promised him.” God’s promise to Abraham noted here is expansively related to the blessing on all mankind (12:3b), and the apostle Paul defines this blessing as justification of the Gentiles by *faith* from Abraham (Gal 3:8-9).

In the New Testament, Jesus' indignation at the disciples who obstructed children coming to Him (Mark 10:13-16) more clearly shows that not only does Jesus cherish children, but also, He wants His people to be responsible for guiding children to Him. Interestingly, the record of this event abruptly happens to be inserted between the contexts of Jesus' teaching spiritual disciplines. Although the disciples regarded that the children's approaching interrupts teaching's solemn moment, Jesus, on the contrary to this, orders them to include the children at the scene (v. 14). Moreover, Jesus seems to want children to be the center of spiritual teaching by drawing them right to Him and by exemplifying them as models of God's kingdom people (vv. 14-16). This emphasis on children by Jesus must have been taken seriously in the early church, just as other instructions from Him. Now involving and instructing children in the faith community becomes the common duty of the church community.

Second, the next generation is an everyday blessing of a faith community. From a biblical viewpoint, having children, the next generation, is one of the suggestive evidence of blessing from God.¹³⁰ That is because Children become the vessels and connectors of blessing between generations who hold God's blessing and also deliver it to their next-generation throughout the ages so that the blessing remains within His people eternally.

It results from the fact that God is the origin of blessing, so the blessed status is to be with and from God. The Bible frequently discloses that blessings and curses are closely connected and contingent upon obedience to God (Exod 20:5-6; Deut 5:9-10; 7:9-10; 30:19-20). In the New Testament, this obedience is described as "living by faith" in Jesus (Gal 2:20). In other words, the precondition for the blessing is to have faith in Jesus; as Gal 3:9 says, "So those who rely on

¹³⁰ May et al., *Children Matter: Celebrating Their Place in the Church, Family, and Community*, 27-28. The book provides multiple passages in the Old Testament which reveal children as God's blessings (Gen 1:26-28; 3:5; 48:9; Josh: 24:3-4; Ps 113:9; 127:3-5; 128:1-4; Prov 17:6).

faith are blessed along with Abraham, the man of faith.” This faith here is not a newly invented one for that time but the same one transferred through the ages. Since there have been faith-generations in history, God’s blessing through faith has remained into His people till today. In detail, the extremity of blessing is achieved by receiving the Holy Spirit through faith in Jesus (Acts 2:33; Gal 3:14), although blessings in the Old Testament often tend to be misunderstood as just material or visible. It means whether one is blessed or cursed depends on whether or not to be with the Holy Spirit rather than external prosperity.

Consequently, the essence of blessing is to be in the right relationship with God. The apostle Paul validates this by representing Jesus as the supreme recipient of the blessing promised by God (Gal 3:16).¹³¹ He explains that faith in Jesus makes the believers God’s children and co-heirs with Christ (Rom 8:16-17a; Gal 3:22b, 26-29). Therefore, having faith in Jesus indicates that one comes to possess the Spirit of God, who is the origin of blessing so that the believer can partake of Christ, who is *the highest blessing*. It is why Jesus is called *Immanuel*, “God with us” (Matt 1:23).

After all, when faith is adequately passed down to children, they receive the highest blessing, God’s Spirit, and become blessed people. Only then, the church becomes ready to sustain God’s presence within her body from the present to the future. Thus, the next generation in the church becomes proof of the communal blessing of the church.

In Historical Perspective

In Christian history, the interest in the next generation's faith has always existed in faith communities. Like Old Testament believers, the church also has the communal responsibility for

¹³¹ “The promises were spoken to Abraham and to his seed. Scripture does not say “and to seeds,” meaning many people, but “and to your seed,” meaning one person, who is Christ.”

the next generation's faith in that the church inherits the identity as God's people from the Israelite people (Exod 19:5-6; 1 Pet 2:9-10). In the early church, fundamentally, Jewish Christians would have been well aware of this duty. Jesus was a Jew, and so were His first disciples; furthermore, they became the co-founders of the early church.

The importance of children in Judaism becomes apparent in the *shema* in Deut 6:4-9, which is the key to the faith of God's people in the Old Testament, particularly in the Jewish faith. The *shema*, which continues to be taught to Jews from childhood, originally comprises three passages Deut 6:4-9, 11:13-21, and Num 15:37-41. It urges believers to remember God's Oneness, the duty of loving and serving God via the commandments, and the contrasting results of obedient and disobedient lives to God.¹³² The *shema* is of significant value to life for Jews, rather than a kind of prayer, and it is supposed to be spoken to each other and probably further to their nation.¹³³ It indicates that the *shema* to Jews is a vital obligation at the community level.

Regarding its origin, the *shema* emerges with God's top priority toward His people: to keep faith in God within the future generations by equipping the current generation first (Deut 6:1-2).¹³⁴ In other words, the *shema* shows that in God's plan, the present people's faith in God is not an end in itself but an essential foundation to establish the same faith in the coming ages. It means to shape an ongoing relationship between God and His people through the generations. In light of this, Deut 6 displays that God's way for children's faith formation demands their faith community's corporate pursuit beyond just their own parents' effort for it in Judaism.¹³⁵

¹³² Arthur Green, *These Are the Words: A Vocabulary of Jewish Spiritual Life*, 2nd ed. (Woodstock, VT: Jewish Lights, 2012), 108.

¹³³ Ibid.

¹³⁴ May et al., *Children Matter: Celebrating Their Place in the Church, Family, and Community*, 32.

¹³⁵ Ibid., 34.

When Christianity first began, Christians met together primarily in homes or outside without common buildings as today's churches.¹³⁶ This situation seems to have made it easier for the first Christians to include children in their gatherings. Accordingly, it would be more reasonable to deem the disciplines in the biblical epistles regarding children as given primarily at the ecclesial level rather than at each household's level. It implies that children in those days were regarded as part of church membership. In the meantime, the situations of early Christianity necessitated *catechumenal schools* to maintain sound doctrinal knowledge and Christian lifestyle for believers as the church multiplied rapidly and Gentile believers, who were not familiar with scriptural narratives compared to Jewish Christians, flowed into the church. In the courses, children applicants would be in classes with the adults.¹³⁷ Moreover, Christian boys attending secular schools had no choice but to face Hellenistic philosophy, which intensified the necessity of catechetical schools. These schools also functioned in association with local churches.¹³⁸

In medieval Christianity (500-1500), ministries involving children in the church continued. In particular, infant baptism was considered an urgent issue for the Christian parents of that time due to a high infant mortality rate. The church taught that infants who died before being baptized were destined to eternal death.¹³⁹ This baptism was performed via one's parish church or an accredited chapel unless in an emergency.¹⁴⁰ Meanwhile, Martin Luther (1483-1546) in the Reformation was also a strong advocate of infant baptism with his belief that baptism grants salvation to believers. However, according to Jane E. Strohl, Luther's argument

¹³⁶ May et al., *Children Matter*, 89-90.

¹³⁷ Ibid., 92.

¹³⁸ Ibid.

¹³⁹ Ibid., 95.

¹⁴⁰ Nicholas Orme, *Medieval Children* (New Haven and London: Yale University Press, 2003), 24.

accompanies a premise that being baptized to Christians is more like *a lifelong condition*, which requires a consistently faithful life rather than a one-time event. Luther viewed the rapports with the church and God as the two most vital relationships in baptized people's lives.¹⁴¹ In this regard, for Luther as a proponent of infant baptism, children's faith must have been an essential issue in the church. Strohl also asserts that Luther viewed cultivating children's faith as a joint duty of parents and the church.¹⁴²

During the Industrial Revolution, there was a growing need to take care of children at the society level because families failed to look after children appropriately as adults were driven to the workplace out of the home. In addition, a rapid urban-centralization caused many children issues such as "the poor, the illiterate, the orphan."¹⁴³ At this point, Robert Raikes' (1736-1811) Sunday school movement to nurture the children in need through the Bible diffused across Europe, and around 1790 began to take root in America and quickly grew with the churches' active participation.¹⁴⁴

To sum up, the faith community has always been concerned for the faith of children. In reality, the Christian faith would have vanished in history without these communal efforts for children's faith. Therefore, the church must hold the responsibility collectively for passing on the faith to the next generation.

¹⁴¹ Jane E. Strohl, "The Child in Luther's Theology: "For What Purpose Do We Older Folks Exist, Other Than to Care for ... the Young?"," in *The Child in Christian Thought*, ed. Marcia J. Bunge (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2001), 143.

¹⁴² Ibid., 134.

¹⁴³ May et al., *Children Matter: Celebrating Their Place in the Church, Family, and Community*, 101.

¹⁴⁴ Ibid., 101-04.

In Contemporary Perspective

According to Barna Group's data in 2013, among 18-29 years old Americans, 59% quit going to church after attending on a regular basis, and half have been seriously troubled about their faith.¹⁴⁵ This result shows that American churches are in a severe crisis concerning the next generation's faith within the church despite the growth and success of Sunday school over the last 200 years. It has a significant meaning to Korean Churches because, in its early days, Korean Christianity was greatly influenced by American Protestant missionaries. Their mission works impacted both Korea's Christianity and its politics and society significantly.¹⁴⁶ Since this contact point, Korean Christianity has been influenced often by the stream of American Christianity according to the times. Therefore, a specific phenomenon in American churches often becomes a barometer to diagnose or predict the status of Korean churches. In this context, Korean churches have had the same issue regarding the next generation's faith as the crisis of American churches above. For instance, according to a report in 2017 by Kosin, one of the representative Presbyterian denominations in South Korea, the students' population from preschoolers to youth within the Kosin denomination dropped by 34.3% for ten years from 2006 to 2015 (total 130,852 to 85,943).¹⁴⁷ It seems very ironic when considering that "the next generation" has been a vital keyword in Korean churches over the past years. Moreover, the average budget proportion for

¹⁴⁵ Barna Group, "Three Spiritual Journeys of Millennials," last modified June 3, 2013, accessed November 7, 2018, <http://barna.org/research/three-spiritual-journeys-of-millennials/#.VvGPTMdOL8s>.

¹⁴⁶ Daniel M. Davies, "The Impact of Christianity Upon Korea, 1884-1910: Six Key American and Korean Figures," *A Journal of Church and State* 36, no. 4 (Fall 1994): 808-09.

¹⁴⁷ Ja-chang Ku, "[Report of PCK Kosin] A Drop of Attendance of Students by 34%," *Kookmin-Ilbo*, September 25, 2017, accessed November 7, 2018, <http://news.kmib.co.kr/article/view.asp?arcid=0923822433&code=23111111&cp=nv>.

students in the nine main denominations within Korean churches was only 5% of the total, making Korean churches' popular emphases on the next generation look more unconvincing.¹⁴⁸

Merton P. Strommen and Richard A. Hardel argue that "Congregations' ultimate mission is to nurture faith in Jesus, the Christ."¹⁴⁹ It implies that nurturing faith of the next generation should also be dealt with in the entire community's support. Unfortunately, much Korean research to resolve the decrease in the church-student population still tends to focus on the renewal of the Sunday school system. However, biblical and historical evidence discussed so far indicates that faith is a matter of the entire church.

In intrinsical meaning, the church does not exist individually, depending on the times. Instead, God's one Church continues across the generations. Therefore, the next generation and the church should constantly interact in a complementary relationship in preserving the Christian faith.

Chapter 3

Intergenerational Worship for Korean Churches

This chapter aims to secure justification of IGW for Korean churches. The church ministries involving all ages, including corporate worship, have always existed and been generally practiced in biblical history and early Christianity.¹⁵⁰ Substantial studies and applications about IGW also have been proceeded in modern Christianity. Nevertheless, it is still obscure to many Christians and often misunderstood in practice because its interests and

¹⁴⁸ Ja-chang Ku, "[Report of PCK Kosin] A Drop of Attendance of Students by 34%."

¹⁴⁹ Merton P. Strommen and Dick Hardel, *Passing on the Faith : A Radical Model for Youth and Family Ministry* (Winona, MN: Saint Mary's Press, 2008), 262.

¹⁵⁰ Allen and Ross, *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community and Worship*, 82.

applications have been relatively low. To Korean Christians, even the term “Intergenerational Worship” itself seems somewhat unfamiliar. Therefore, this chapter will contemplate IGW’s meaning and its implications for Korean Churches. Comprehensive matters related to IGW will be handled here, considering the unique situations within Korean churches.

What is Intergenerational Worship?

Definition

IGW is corporate worship that *intentionally* focuses on *reproducing* the Christian faith to grow and thrive through generations by *reevaluating* their equal significances and *reconnecting* them with mutual interactions. This definition comes out of the following reasons.

First off, IGW is intentional ministry. The first impression of IGW would be a worship service where various age groups gather together. In this understanding, some churches believe that they are intergenerational because they often or at least once in a while have ministries accompanying plural age-cohorts. Only on specific days according to the Liturgical Year Calendar, such as Resurrection Sunday or Christmas, many Korean churches tend to practice special services inviting different generations at the same time. However, these practices could be just multigenerational rather than intergenerational. *Multigenerational* does not inevitably mean *intergenerational* since it may indicate simply a status having multiple generations, while *intergenerational* emphasizes an interpersonal aspect. Allen and Ross argue that *multigenerational* discussions simply offer age-specific customization for each generational cohort within the whole community.¹⁵¹ Thus, they find the uniqueness of the term

¹⁵¹ Allen and Ross, *Intergenerational Christian Formation*, 19.

intergenerational other than *multigenerational* from the use of “Intentionality.”¹⁵² Gil Rendle describes this intentionality as “effort.” He says, “to be intergenerational requires us to make *the effort* [italics mine] to see beyond our own cultural or generational lens.”¹⁵³ Menconi believes that this intentional effort to embrace all ages and motivate them to work together for the kingdom of God makes a church healthy.¹⁵⁴ Therefore, when it comes to the “intentionality” of IGW, it indicates that IGW purposefully gathers multiple generations in the same corporate worship to actuate them to cooperate for God’s church.

Second, IGW is reproducing. The church is an *organism* that has characteristics of life, unlike an *organization*.¹⁵⁵ An organism will wither and die if it stops growing. As an organic community, the church should also spiritually grow and reproduce.¹⁵⁶ Churches may grow in number as they invest more in something attractive to people. However, that is not real growth because simply increasing church attendance often fails to earn souls for Christ, which can also end up the cessation of the church when its charming bubbles burst out. Instead, the proper growth starts from planting the Christian faith that the ancestors of faith have passed down through ages in more people’s hearts. IGW is to elevate the interest in this growth from a level of the contemporary church up to the level of the future church because God’s church should flourish timelessly. Paul A. Richardson says, “sitting in a sanctuary won’t make someone a

¹⁵² Allen and Ross, *Intergenerational Christian Formation*, 19. See also James V. Gambone and Brotherhood Lutheran, *All Are Welcome : A Primer for Intentional Intergenerational Ministry and Dialogue* (Crystal Bay, MN: Elder Eye Press, 1998). Allen and Ross note the necessity of “intentional intergenerational ministry” mentioned by Gambone.

¹⁵³ Gil Rendle, ““Intergenerational” as a Way of Seeing,” in *The Church of All Ages: Generations Worshiping Together*, ed. Howard Vanderwell (Herndon, VA: Alban Institute, 2008), 61.

¹⁵⁴ Menconi, *The Intergenerational Church: Understanding Congregations from WWII to www.com*, 9.

¹⁵⁵ Herbert Lockyer, *All the Doctrines of the Bible; a Study and Analysis of Major Bible Doctrines* (1964), 235.

¹⁵⁶ Neil Cole, *Organic Church : Growing Faith Where Life Happens* (New York, NY: John Wiley & Sons, Incorporated, 2005), ebook, 9.

worshiper, ... To come to worship is to come with the intent to exercise the God-given ability to grow.”¹⁵⁷ Eventually, the intentionality of IGW aims to reproduce the Christian faith beyond time.

Third, IGW is reevaluating the values of its participants beyond age differences. Whether or not the congregation or even the church’s leadership is aware of it, every Christian practice represents its own beliefs and emphasis. So too does worship. In other words, the church’s style of worship in itself tells what they believe and pursue to their congregation both implicitly and explicitly. For example, worship by age segregation shows an orientation to a specific age cohort because the age at which the service targets usually influences the worship’s styles and practices. Multigenerational worship often implies that older generations have authority over the youngers within the service because it generally performs the way for older generations, just allowing younger people to be in it. This tendency looks pretty apparent in Korean churches because hierarchical culture by age is more natural and prevalent in Asian countries.

On the contrary, IGW purportedly expresses that every age has equal importance as children of God and an initiative as a worshiper. In this context, Vanderwell defines IGW as “*worship in which people of every age are understood to be equally important.*”¹⁵⁸ He argues that worship attendees can achieve intergenerationality if they understand the equal importance of each generation and act on it.¹⁵⁹ Like this, IGW reevaluates all ages to receive the same respect in value.

¹⁵⁷ Paul A. Richardson, "Spiritual Formation in Corporate Worship," *Review and expositor* 96, no. 4 (1999): 524, accessed September 1, 2021, <https://dx.doi.org/10.1177/003463739909600403>.

¹⁵⁸ Vanderwell, "A New Issue for a New Day", 11.

¹⁵⁹ *Ibid.*, 12.

Fourth, IGW is to reconnect different generations. Generational disconnection within the church can take away opportunities for unity among them. The deficiency of worship may account for most split among people, and consequently, the loss of worship makes unity within the church impossible.¹⁶⁰ Francis Chan declares, “Worship is our path to unity.”¹⁶¹ When the participants engage in worship deeply, they come to experience unity as one body. To be “intergenerational,” Nick and Becky Drake set much value on mutual dynamics and influences among generations. They say, “it [IGW] is about providing opportunity within a multigenerational community for cross-generational interaction.”¹⁶² After all, IGW is about binding all ages in unity by reconciling them.

All in all, IGW intentionally leads the congregation to share the same faith between generations, and it is only available in respect of worship when they feel equality regardless of age and work together for the kingdom of God.

Biblical Evidence of IGW

Biblically, the worship of God’s people has always been intergenerational. Vanderwell says, “At numerous times in Israel’s history, we are able to observe worship life when the people of Israel are experiencing a renewal of God’s covenant. In many of these instances, the Scriptures clearly show that all generations are present.”¹⁶³ The worship in the Bible even seems not to consider any other possibility that worship can be separate by any cohort.

¹⁶⁰ Francis Chan, *Until Unity* (Colorado Springs, CO: David C Cook, 2021), 15.

¹⁶¹ *Ibid.*, 16.

¹⁶² Nick Drake and Becky Drake, *Worship for Everyone: Unlocking the Transforming Power of All-Age Worship* (La Vergne: SPCK, 2021), Kindle, loc. 100.

¹⁶³ Vanderwell, “Biblical Values to Shape the Congregation”, 21.

From the Old Testament, the various biblical references prove that early worship included all ages.¹⁶⁴ One of its most remarkable examples may be the Passover that Jewish people have most generally kept. According to Oliver McQuillan, the Passover “is marked by the usual prayer and ritual. Nevertheless, what is special about it is that the principal element is the supper, the Seder, and elaborate ritual evening meal...celebrated by all the family in memory of the liberation of the children of Israel...”¹⁶⁵ God commands the Israelites to observe the Passover for the first time in Egypt. As God gives its principles and regulations to Moses and Aaron, He commands particularly *for the generations to come* the Israelites should commemorate it (the Passover) *as a festival to the Lord—a lasting ordinance* (Exod 12:14). It demands their children be partakers of the feast by being there together and ask their fathers, “What does this ceremony mean to you?”¹⁶⁶ Vanderwell says, “this question from children would be the trigger throughout the generations for a recounting of their history.”¹⁶⁷ Other feasts ordered by God, just as the Passover, also required all ages to join and engage with a sense of connectedness via rituals and activities such as sharing special meals, singing, and dancing.¹⁶⁸

In 2 Chr 20, the aspect of IGW becomes more noticeable. When Moab’s allied forces invaded the Kingdom of Judah, King Jehoshaphat proclaimed a fast for all people of Judah. People from all over the country assembled at the temple of Jerusalem to participate in the

¹⁶⁴ Vanderwell, "Biblical Values to Shape the Congregation", 20.

¹⁶⁵ Oliver McQuillan, "Sabbath Worship (1) – the Jewish Feast of Passover," *The Furrow* 60, no. 4 (2009): 213, accessed September 2, 2021, <http://www.jstor.org.ezproxy.liberty.edu/stable/27808836>.

¹⁶⁶ Vanderwell, "Biblical Values to Shape the Congregation", 20-21.

¹⁶⁷ Ibid., 21.

¹⁶⁸ Allen and Ross, *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community and Worship*, 79-80. See Ibid., 80. The authors enumerate lots of biblical examples about the feasts: the Passover (Exod 12; 23:15; 34:18, 25; Lev 23:5-8; Num 9:1-14; 28:16-25; Deut 16:1-8; Ezek 45:21-24); the Feast of Weeks (Exod 23:16; 34:22; Lev 23:15-21; Num 28:26-31; Deut 16:9-10); the Feast of Booths (Exod 23:16; 34:22; Lev 23:33-36; Num 29:12-39; Deut 16:13-18); and the Feast of Trumpets (Lev 23:23-25; Num 29:1-6).

fasting and prayer meeting to ask for God's salvation. They gathered before the national crisis: "All the men of Judah, with their wives and children and little ones, stood there before the Lord" (v.13). Following Jehoshaphat's petition for God's salvation, when Jahaziel, a Levite and descendant of Asaph, caught by the Spirit of God and prophesied protection and victory from God, Jehoshaphat and all people there fell down in *worship* before God (vv.14-19). Those people back in the day obviously consisted of every age.

The intergenerational focus of worship is found in Psalm as well. In Ps 145:4, King David shouts, "One generation commends your works to another; they tell of your mighty acts." Ps 148:12-13 urges all people to worship God, saying, "Young men and women, old men and children. Let them praise the name of the Lord, for his name alone is exalted; his splendor is above the earth and the heavens."

Although the New Testament does not offer enough details about worship practices in those days,¹⁶⁹ there are still a few traces to get a glimpse of IGW at that time. Above all, Jesus acknowledged children and even infants as crucial worshipers. The researcher already noted in an earlier section, "Intergenerationality as Vital Metaphors," that Jesus actively welcomed the children in His gathering when the disciples tried to stop them from coming to Jesus (Matt 19:13-15). Later, in Jesus' triumphal entrance into Jerusalem in Matt 21, the proof of IGW becomes clearer. In this event, His entry was as the messianic King as prophesied by Zechariah.¹⁷⁰ The responses of people who followed and welcomed Jesus at that moment were intrinsically worshipful acts with messianic expectation:¹⁷¹ Spreading their cloaks on Jesus' way

¹⁶⁹ Webber, *Worship Old & New: A Biblical, Historical, and Practical Introduction*, 41.

¹⁷⁰ See Matt 21:4-5; Zech 9:9.

¹⁷¹ John Paul Heil, *The Gospel of Matthew : Worship in the Kingdom of Heaven* (Cambridge, UK: James Clarke & Co, 2018), 160.

(v.8, representing their surrender to King), Cutting palm branches, which symbolize nationalism and triumph, and spreading them in Jesus's path (v.8; John 12:13), and Shouting "Hosanna" (v.9; 2 Sam 14:4; 2 Kgs 6:26, meaning "O save")¹⁷² Finally, its climax in light of worship emerges from the following situations. When Jesus enters the temple, He founds God's temple descended to a commercial place. He overturns the tables and the benches related to it and thunders to people, "'My house will be called *a house of prayer* [italics mine], but you are making it 'a den of robbers.'" (v.13; cf. Isa 56:7; Jer 7:11). Jesus goes on to heal sick people at the temple who came before Him. In addition to all of these things, the children's shouting "Hosanna to the Son of David" makes the religious leaders resentful and leads them to confront Jesus (v.14). These actions denoted Jesus' messianic authority, which would be a latent threat to their religious authorities.¹⁷³ "Hosanna to the Son of David" is reiterated by children here in v.15 after v.9 by the crowd who praised Jesus. At this juncture, Jesus confirms towards the furious religious authorities that the children's confession is the worshipful praise to the Lord, saying, "have you never read, 'From the lips of children and infants you, Lord, have called forth your praise'?" (v.16) linking it to Ps 8:2 even though the children might use that phrase not knowing what it means.¹⁷⁴ It is noteworthy that Jesus' recognition for "Hosanna to the Son of David" only appears for the children's acclamation, not for the crowd's, which soon turns to a curse at Him on the cross. To Jesus, children were worshipers just as the other generations and entirely acceptable even to take the pivotal leading positions in worship.

¹⁷² Michael J. Wilkins, *Matthew: The Niv Application Commentary from Biblical Text...To Contemporary Life* (Grand Rapids, MI: Zondervan Academic, 2004), 687-88.

¹⁷³ Ibid., 692-93.

¹⁷⁴ Ibid., 693. Refer to Ps 8:2, "Through the praise of children and infants you have established a stronghold against your enemies, to silence the foe and the avenger."

Another allusion to IGW in the New Testament can be discovered from some cases of baptism. Baptism is the significant worship ritual that Jesus enacted in company with Holy Communion.¹⁷⁵ Regarding its value related to worship, Allen P. Ross asserts that baptism is “the ritual act of worship by which the believer is identified with Christ and begins a new life of worship.”¹⁷⁶ Acts 16:15 tells that Lydia in Philippi, a seller of purple cloth, was baptized along with “the members of her household.” In v.33, Paul’s jailer in Philippi also got baptized with “all his household.” These instances imply that the people in the New Testament regarded worship naturally to be age-inclusive.

Historical Evidence of IGW

First, the discussion about infant baptism has existed vividly. Whether or not infant baptism was practiced in early Christianity is still one of the debatable issues among scholars. In the early twentieth century, the idea that there was no infant baptism in the early church was predominant. On the other hand, since the 1920s, various scholars such as Joachim Jeremias and Oscar Cullmann started to acknowledge the possibility of infant baptism in the primitive church.¹⁷⁷ However, even Kurt Aland, one of the representative scholars denying infant baptism in the early church, children got baptized about AD 200.¹⁷⁸ Though the researcher does not aim to prove any of these arguments about infant baptism, at least the fact that these discussions have actively proceeded opens up the possibility of children’s inclusion in worship in the early church.

¹⁷⁵ Allen P. Ross, *Recalling the Hope of Glory : Biblical Worship from the Garden to the New Creation* (Grand Rapids, MI: Kregel Publications, 2006), 70.

¹⁷⁶ Ibid., 419.

¹⁷⁷ Bakke, *When Children Became People: The Birth of Childhood in Early Christianity*, 223-24.

¹⁷⁸ Ibid., 224.

Second, children in early Christianity seem to participate in the Holy Communion. According to Bakke, Cyprian, a Latin Father, mentions that “children took part in the Eucharist in northern Africa in the mid-third century.”¹⁷⁹ Though there is no direct record regarding children’s communion in the New Testament, it would be natural to think children join the ceremony with adults in those house gatherings when considering the early churches were house churches.¹⁸⁰

Third, children in the early centuries fulfilled their roles in singing or Bible reading. Quoting various church Fathers’ records, Bakke argues that “...children in general were active singers. It was their task to sing particular responses in the liturgy and to sing in the choir, and they could also function as lectors.” That children in early Christian history played a specific role in worship attests that they were not only participants, but also true worshipers recognized by the church.

Theological Evidence of IGW

In the previous section, the researcher has shown that both the Old and New Testaments contain examples of IGW. This fact exhibits that the original form of biblical worship was intergenerational. In this context, IGW should be understood based on “worship” itself because IGW is about the essence of worship rather than a new type of worship. For this reason, this section will draw the theological evidence of IGW from those of “worship.”

First off, IGW is inclusive of its participants because worship should be. IGW is vital for restoring the church’s inclusiveness and obeying God’s command of unity for His people. Faith community fundamentally invites all people in Christ to enter into a relationship with Him

¹⁷⁹ Bakke, *When Children Became People*, 246.

¹⁸⁰ Ibid.

regardless of their diversity (Gal 3:26-28). This comprehensive invitation can be practiced best via worship. Webber states, “Worship should be...a congregational action that involves the community as a whole and engages all...”¹⁸¹ He also calls worship “a meeting between God and [H]is people.”¹⁸² In worship, God meets His people not only individually but also communally. This collectivity of worship exposes the invalidity of separation or isolation by age in worship since worship fundamentally demands all people to work as one for giving glory and honor to God. James F. White views this factor as “justice” in that Christian worship has often been manipulated in a discriminatory manner regarding human equality. He believes that there has been many “injustice of worship forms that marginalize large segments of worshipers because of gender, age, race, or other human distinctions.”¹⁸³ Thus, IGW can become a critical factor in expanding the equality of worshipers from age issues to all other human distinctions so that God’s churches may better fulfill the unity.

Meanwhile, the exile stories in the Bible help better understand God’s directivity about His people. Gerhard Lohfink argues that “the people of God” in exile is related to restoring God’s dispersed community and their unity (Isa 11:12-13) and that the principal-agent who gathers them is always God (Jer 31:31), never them by themselves.¹⁸⁴ He also says, “The purpose of gathering the exiled people is not only their return to the land but also the overcoming of the divisions within the people of God.”¹⁸⁵ In this context, Darwin Glassford names IGW “a

¹⁸¹ Robert E. Webber, *Worship Is a Verb : Eight Principles for a Highly Participatory Worship*, 2nd ed. (Peabody, MA: Hendrickson Publishers, 1996), 152.

¹⁸² Ibid., 131.

¹⁸³ James F. White, "What Do We Mean by “Christian Worship”?," in *Worship at the Next Level: Insight from Contemporary Voices*, ed. Tim A. Dearborn and Scott Coil (Grand Rapids, MI: Baker Books, 2004), 29.

¹⁸⁴ Gerhard Lohfink, *Does God Need the Church? : Toward a Theology of the People of God*, trans. Linda M. Maloney (Collegeville, MN: The Liturgical Press, 1999), 52-53.

¹⁸⁵ Ibid., 53. Refer to Ezek 37:21-22.

countercultural activity,” asserting IGW is crucial for the church to conform to her biblical principle in that the earthly culture often incites division.¹⁸⁶

For the worship participants, inclusiveness is necessary because God wants His people to come together before Him and achieve their unity by removing the discord that the fallen world caused. Therefore, worship must have inclusiveness to obey God’s command for solidarity.

Second, IGW is exclusive with God as its object because worship should be. With that being said, it, of course, does not mean denying that God takes the initiative in worship. It simply represents “who is the object of the verb “to worship”?”¹⁸⁷ IGW is a way of preserving the exclusivity of worship toward God because it puts God first over other peripheral reasons, which age-specific worship often emphasizes. Allen P. Ross argues that worship must contain the Trinitarian *God-centeredness*, warning not to turn attention to anything else.¹⁸⁸ Without centrality to the Godhead, true worship cannot exist. In Christianity, this exclusiveness of God in worship results from His divinity. In the Christian way, the term “divinity” differs from those of other religious usages that can point to mysterious or supernatural states of various spiritual beings. Christian divinity is subject to tripersonal monotheism, and it also differs from that of henotheism¹⁸⁹, which honors and pays attention to one specific god, acknowledging plural divine beings. It denotes the unique and unshareable nature, which only applies to God, such as omnipotence, omniscience, omnipresence, and being the Creator. In this respect, if one puts something ahead of divine God even a little, it falls into *idolatry*. David Peterson says, “Idolatry

¹⁸⁶ Darwin Glassford, “Fostering an Intergenerational Culture,” in *The Church of All Ages: Generations Worshiping Together*, ed. Howard Vanderwell (Herndon, VA: Alban Institute, 2008), 71.

¹⁸⁷ Block, *For the Glory of God: Recovering a Biblical Theology of Worship*, 29.

¹⁸⁸ Ross, *Recalling the Hope of Glory : Biblical Worship from the Garden to the New Creation*, 66.

¹⁸⁹ Merriam-Webster Dictionary, accessed December 20, 2020, <https://www.merriam-webster.com/dictionary/henotheism>.

is an obvious indication of the rejection of a right relationship with the Creator.”¹⁹⁰ Idolatry makes true worship only toward God impossible by destroying the appropriate relationship between God and His people.

Interestingly, explaining the perspective of idolators in the Ancient Near East, Block depicts them as “people who viewed themselves as faithful devotees of legitimate divinities.”¹⁹¹ Besides, the Bible does not limit idolatry only to worshipping false gods of other religions. Instead, it identifies nonmaterial sins such as “sexual immorality, impurity, lust, evil desires, and greed” with idolatry.¹⁹² These indicate that idolatry can happen even when the worshipers believe they worship God because they may unconsciously put more value on objects, including their loving family other than God.¹⁹³

The problem of age-segregated worship starts from right here. Separation by age in the church has developed from a humanistic focus instead of a God-centered mindset. It has a possibility of idolatry due to its wrong priority, which considers people over God. James F. White asserts that it is a bit impractical to ask the family to worship together because the culture and education of the world where people live now have already been divided by age cohort.¹⁹⁴ On the one hand, his argument seems right because people would feel more comfortable and learn better in their peer group.

On the other hand, yet this claim clearly prioritizes “people” over the essence of worship. Allen and Ross indicate that when a human-centered mindset is maximized, churches come to

¹⁹⁰ David Peterson, *Engaging with God : A Biblical Theology of Worship* (Downers Grove, IL: InterVarsity Press, 2002), 170.

¹⁹¹ Block, *For the Glory of God: Recovering a Biblical Theology of Worship*, 31.

¹⁹² Ibid., 99. See Col 3:5.

¹⁹³ Cf. Matt 10:37.

¹⁹⁴ White, "On Starting with People", 71.

prioritize satisfying people's needs "more conveniently" by offering age-specific programs.¹⁹⁵

They diagnose the causes of prevalent age segregation in American churches as follows:

"American culture's influence, developmental and life-stage theories, emphasis of church growth, and individualism."¹⁹⁶ Undoubtedly, the reasons for age segregation would not be limited to this list. Nevertheless, all these prove that age segregation of worship has fundamentally come out of human-centric needs putting God-centeredness aside in worship. Worship must be exclusive of God, and IGW corresponds to this adequacy of true worship because it calls out all ages to stand as one family before God. It is crucial to find the ways of worship that can appeal to each generation better. However, it should always be secondary. God is first.

Third, IGW is expandable in the world because worship should be. Worship is meant to increase its participants by enlightening non-worshippers to become worshippers. From the biblical perspective, Christians as true worshippers should not follow the pattern of the world (Rom 12:1-2). Instead, Jesus requires His followers to be influential, describing them as "salt and light" of the world (Matt 5:13-16). These words assign imperative missions to His followers to be "beneficial" to the world.¹⁹⁷ Michael Card argues that these depictions mean "the new identity" of Christians to preserve the world and *let others worship God*.¹⁹⁸ Eventually, worship should be influential and multiply in the world through God's worshippers, who should earn more worshippers. The word "missions" reflects this characteristic of worship well. Piper says, "Missions is not the ultimate goal of the church. Worship is. Missions exists because worship

¹⁹⁵ Allen and Ross, *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community and Worship*, 43.

¹⁹⁶ Ibid., 37-46.

¹⁹⁷ David L. Turner, *Matthew*, Baker Exegetical Commentary on the New Testament, ed. Robert H. Stein Robert W. Yarbrough (Grand Rapids, MI: Baker Academic, 2008), 154-56.

¹⁹⁸ Michael Card, *Matthew: The Gospel of Identity*, vol. 3, Biblical Imagination Series (Downers Grove, IL: InterVarsity Press, 2013), 53-54.

doesn't. The Great Commission is first to "delight yourself in the Lord" (Ps. 37:4) and then to declare, "Let the nations be glad and sing for joy" (Ps. 67:4)."¹⁹⁹ In other words, worship of God, not missions, is the essential purpose of the church. Furthermore, worship necessitates missions, not the other way around, because missions should be a means to spread God's worship in the world. Therefore, when worship expands successfully in the world, missions finally achieve their goal.

In the meantime, the expandability of worship can apply beyond time via IGW. If the missional focus of worship is generally to reach out to the contemporary world horizontally, IGW enables it to apply through ages vertically. Moon argues, "Intergenerational events show more vividly that the salvation of God is not restricted to historical events, but happens here and now. Such renewal occurs through public worship. God calls people through the Call to Worship, and people respond with their confession of faith. In this encounter, God's covenant is renewed and vividly penetrates the mind."²⁰⁰ IGW links the memories²⁰¹ of a faith community, which the ancestors of faith have accumulated throughout history, to the next generations. In this way, worship expands not only horizontally but also vertically.

Why do Korean Churches need Intergenerational Worship?

Passing on the faith is one of the most important commands of God (Gen 18:19; Deut 6:4-9). It is a way of expanding the Kingdom of God via churches both contemporarily and timelessly. Unfortunately, Korean churches currently seem not successful on this matter. Even

¹⁹⁹ John Piper, *Let the Nations Be Glad!: The Supremacy of God in Missions*, 3rd ed. (Grand Rapids, MI: Baker Academic, 2010), ebook, 90.

²⁰⁰ Moon, *Engraved Upon the Heart: Children, the Cognitively Challenged, and Liturgy's Influence on Faith Formation*, 173.

²⁰¹ For example, the covenant by God and the confessions and testimonies by His people.

considering low birth rates in Korea, the decrease of the young generation in Korean churches is becoming much more severe than their domestic decrease.²⁰² In this situation, IGW can be a countermeasure to pass down the Christian faith through ages. In practice, according to a recent statistic in America, the teenage students who were in intergenerational worship keep their faith better when they go to college. In contrast, the other students who experienced only age-segregated ministries more easily lose their faith after graduating from high school.²⁰³ This section will examine why IGW is necessary for passing on the faith in Korean churches.

Recovering the Essence of the Church as Worshiping Community

When all generations come jointly with one purpose of worshiping God, it allows them to restore a sense of unity by practicing the intergenerational tradition of God's people in the Bible. Thereby, each generation can conclude that they participate in the worship to *give, not to receive*, glory and honor to God. This common purpose turns people's attentions back to God and leads them to interact to fulfill that purpose. In this process, people can reaffirm their identity as worshiping community.

Concerning children's faith education, in the Bible, it starts first at home. On the contrary, many Christian parents in Korea tend to entrust that education mainly to the church. They expect quality education of faith for their children from the churches. It may arise from a unique culture of Korea that private academies are well developed and prevalent in almost all fields. People expect to receive as good or better as they pay, and unfortunately, the similar expectation has accelerated age segregation in churches to better satisfy people's consumer

²⁰² HyungJu Yang, "Young generation in Korea, 'Church Young Men' are decreasing," *Christiantoday*, October 4, 2019 accessed September 8, 2021, <https://www.christiantoday.co.kr/news/325780>.

²⁰³ Matthew Donald Deprez, *Join Generations : Becoming Unashamedly Intergenerational* (Lexington, KY: Atlantic Creative, 2013), 85.

mindsets. A significant problem of age-segregated worship in Korean churches is that it encourages consumerism in people. Ross Parsley warns of the danger of consumerism in churches as follows: “When you size up a church as a consumer and base your assessment on what that church can offer you, it creates an unhealthy frame of reference. This consumer paradigm forces us to conduct an analysis of the benefits, while the family paradigm fosters a sense of belonging.”²⁰⁴ Consumerism leads people to believe as if they deserve to receive something from God. However, in worship, people’s receiving is up to God’s will and grace. Even if worshipers’ giving and receiving often seem to happen simultaneously,²⁰⁵ worship is fundamentally not for “me” to be blessed. It is for God to be given honor, glory, and praise.

IGW itself proves that the protagonist of the worship is God, not any specific generation. It appeals to people that all of them are called to worship God. Therefore, IGW is crucial for the Korean church to overcome consumerism and preserve the essence of the worshiping community.

Providing an Essential Place for Communal Learning

A common misconception of church education in Korean churches is that intergenerational settings cannot help learning effectively. Surely, IGW does not deny the effects of age-specific education. Even so, IGW offers its unique setting for learning that age-separate education cannot do as follows. First, the IGW setting encourages the younger generations to develop interests in the Christian legacy. Ng and Thomas believe that the all age-inclusive

²⁰⁴ Ross Parsley, *Messy Church: A Multigenerational Mission for God's Family* (Colorado Springs, CO: David C Cook, 2012), 37.

²⁰⁵ James F. White, *Protestant Worship and Church Architecture: Theological and Historical Considerations* (Eugene, OR: Wipf and Stock Publishers, 2003), 20.

principle of the Hebrews' worship can also apply to modern worship.²⁰⁶ They say, "[t]he child [of the Hebrews] participated as both worshiper and learner. The activities of the home and festivals were designed to create curiosity."²⁰⁷ This effect of stimulating curiosity can and should apply to even today. In IGW, the children and youth have better chances to learn about the precedents of faith from the older generations, who are the living witnesses of that faith. All of these experiences with older generations become more effective audiovisual materials for learning, and these prompt the young people to wonder more about the meanings of the adults' liturgical practices. Naturally, they come to get the answers to their questions from the adults around them during worship.

Second, IGW leads the old generation to regain passion for faith learning by seeing the young people. The educational effect of worship occurs not only to young people but also to all generations. Allen and Ross mention, "intergenerational faith experiences uniquely nurture spiritual growth and development in both adults and children."²⁰⁸ IGW provides the churches with a great place for all generations to see and experience each other as well as God's glory. In reality, it is not easy to learn biblical values since many of them are abstract notions, such as love and fellowship. However, experiencing real people in worship can arouse one's eagerness to *see* invisible values behind visible people. Piper defines spiritual seeing as the act of the heart that corresponds to the revelation of the glory of God for the enjoyment of [H]is people."²⁰⁹ When Christians see God's glory, they come to desire Him more. In this way, seeing or even answering younger generations in worship may remind the older people of the passion for God they used to

²⁰⁶ Ng and Thomas, *Children in the Worshiping Community*, 52.

²⁰⁷ *Ibid.*, 51.

²⁰⁸ Allen and Ross, *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community and Worship*, 24.

²⁰⁹ John Piper, *When I Don't Desire God: How to Fight for Joy* (Wheaton, IL: Crossway, 2013).

have when they were young, and it can make them desire more richness of faith by overcoming mannerism.

Third, IGW helps all generations learn genuine relationships within worship. The educational effect of worship is hardly achieved by just performing each element of the rituals sequentially. Instead, it occurs when the rapports between God and people and one another are vividly activated in worship. Experiencing a relationship with God is a vital part of worship in that worship is an exhibition of the covenantal relationship between God and His people.²¹⁰ IGW enriches this relationship as it helps the worshipers get involved with other generations in the equal identity of “the people of God.” Through the tangible interaction with the variety of ages in God’s community, IGW makes the relational factor of worship stand out better, and consequently, it leads to the longing for a more profound level of relationship with God and His people.

Reducing Costs According to Excessive Programs

IGW can help Korean churches prevent unnecessary costs through choice and concentration on their ministries or programs. Since the Korean War, Korea had achieved nationally rapid growth between 1965 and 1980 called “Miracle on the Han River.” Growthism and materialism have become significant features of Korea to this day. These spirits have also contributed to the launch of many megachurches in Korean society. In this situation, economic polarization has been one of the most urgent issues in Korea,²¹¹ and this phenomenon has also appeared in Korean churches. Wealthy churches have led the introduction or development of

²¹⁰ Rory Noland, *Transforming Worship: Planning and Leading Sunday Services as If Spiritual Formation Mattered* (InterVarsity Press, 2021), 26.

²¹¹ Kye-Jung An, "A Study on the Roll of Church in Resolving the Economic Polarization of the Korean Society: - by the View of Reformed Life-Theology," *The Society of Christian Social Ethics in Korea* 29 (2014): 290.

various church programs, and many other churches have also adopted those programs dreaming of the same growth as megachurches.

On the one hand, these programs, in line with Korea's enthusiasm for education, have contributed somewhat to the overall growth of the Korean church. On the other hand, it has caused indiscriminate financial expenditures within the churches without considering the size or capacity of each church. Given that people inside and outside the Korean church increasingly demand reflection on Christians' lives, those programs do not seem to have adequately contributed to the spiritual maturity of church members.

The increase and diversification of church programs have originated from age-specific church education. Offering customized programs for each age group has increased the burden of churches' financial and labor needs. It has often forced church members to sacrifice their finances and labor in the name of "devotion." Of course, the mid-small churches, the majority of Korean churches, have had to bear a more significant burden to follow the large churches' practices, even failing to achieve the spiritual maturity of members and the transmission of faith to the next generations. In this respect, communal education can provide an opportunity to reduce the churches' costs by replacing and integrating programs by age.

Furthermore, IGW is meaningful as the starting point of this change. According to Ng and Thomas, learning about worship occurs within the worship itself.²¹² Because Christian education is a "by-product of the congregation's lifestyle," it naturally follows when the Faith community's ministries, including worship, happen properly.²¹³ Thus, if Korean churches make good use of IGW, it will help them use their limited capabilities more efficiently without waste.

²¹² Ng and Thomas, *Children in the Worshiping Community*, 51.

²¹³ John H. Westerhoff, *Values for Tomorrow's Children: An Alternative Future for Education in the Church* (Philadelphia, PA: Pilgrim Press, 1970), 74.

Establishing Familyhood in the Church

When it comes to the “unity” of Christians, it is different from what collectivism stresses. The unity in Christianity is more about *familial* solidarity. Accordingly, IGW can offer an opportunity for all ages to unite in familyhood. Unfortunately, in Korean society, the generational conflict has emerged as a significant problem along with regional and class conflicts. In a recent survey, it turns out that 85% of Koreans find generational conflict serious in Korean society. This issue has resulted from a massive gap in mindset and social perception between generations according to rapid social changes such as compressed economic growth, democratization, and informatization.²¹⁴ Furthermore, this problem has been getting worse due to Korea’s hectic lifestyle and excessive labor force because these have taken away quality time from family.

Table 3.1 Perceptions of Generational Conflict in Korea²¹⁵

Q. What do you think of the generational conflict in our (Korean) society?

	No. Of Respondents	%Serious (Very+Somewhat)	%Not serious (Not too+Not at all)	%Not sure	Total (%)
Total	(1,000)	85	13	3	100
Age Group (years)					
18-29	(173)	84	11	5	100
30-39	(156)	85	15	0	100
40-49	(189)	87	10	3	100
50-59	(197)	78	18	4	100
60 & above	(285)	87	11	2	100

*Survey Dates: 02.05.21-02.08.21

²¹⁴ Hisam Kim, "Statement of the Problem and Research Overview," in *International Equity and Sustainability in Korea*, ed. Hisam Kim (Korea Development Institute, 2015), 9.

²¹⁵ Source: Data from Donghan Lee, “Survey on Perceptions of Generational Conflict in Korea-The Seriousness of Generational Conflict and Relationships with Other Generations,” *HankookResearch*, March 3, 2021, accessed September 9, 2021, <https://hrcopinion.co.kr/archives/17688>.

In addition, the increase in the divorced population is also contributing to dilute the meaning of family in Korean society. These social phenomena are influencing the blunting of familyhood within the church as well. Many Korean churches are further isolating those who cannot afford to experience a “family” through age-segregated ministries. In addition to this, the excessive demands for volunteering, even on Sunday, are making the congregation lose the precious opportunity to enjoy familyhood in God’s community to the end. To solve this issue, Korean churches should introduce IGW to their people. IGW can help the church restore unity by instilling in her members the identity as one family. In fact, due to the recent COVID-19 pandemic, the situation in which worship is changed from on-site service to online in Korea ironically has shown the possibility of IGW. Households who did not have a chance to be together due to their busy daily lives have had no choice but to gather together for online worship. Apart from the initial concerns about online worship, many Korean Christians have come to feel a fresh touch in worshipping with other generations.²¹⁶ IGW has the potential to function as a venue for reconciliation and healing of conflicts between generations. Through IGW, believers have an opportunity to experience familyhood and to expand it from their immediate families to the spiritual family, “the church.”

How to Apply Intergenerational Worship to Korean Churches

Providing a new solution for modern worship is not a goal for this project because it could just add another program to the existing complexity within the church. Rather, the researcher rejects the attempt to follow a uniform solution for worship from other churches

²¹⁶ Seunghyun Choi, “[Interview] A Review of an Online Worship by a Family of Three Generations,” *News&Joy*, March 5, 2020, accessed September 9, 2021, <https://www.newsjoy.or.kr/news/articleView.html?idxno=300317>.

blindly. Because every church has its own culture and environment, each church should undergo a process of earnest rumination by herself to establish worship plans suitable for their churches. Indeed, numerous scholars also agree that even the early Church had diverse worship patterns depending on region or time.²¹⁷ In this respect, this section will deal with common hurdles and prerequisite considerations in introducing IGW to Korean churches rather than providing one solution. By doing so, they will be required to build their unique IGW on a firm foundation.

Obstacles to Introducing of IGW

First, Korean society has an authoritarian and hierarchical culture based on age. Because of this, the conflict between the younger generation, who has become more open to equalitarianism from Western culture, and the older generation, who prefers to maintain the traditional way of thinking, has intensified. Furthermore, Korean churches' culture tends to be more conservative than Korean society's culture, and this environment has gradually served as an opportunity for the younger generation to raise anger against the older generation. Notably, the conservatism in Korean churches has often taken on a pattern of oppression against the weak, and the underprivileged usually has been the younger. For example, it is pervasive in Korean churches that people have a substantial power gap according to office or age, such as "pastors or elders and lay believers" or "the elderly and the young." This hierarchical culture of the Korean church has accelerated the spectatorship within the congregation, diluting the identity as direct participants in worship. Consequently, people have come to prefer age-segregated worship to feel more safety and respect for themselves.

²¹⁷ Paul F. Bradshaw, *The Search for the Origins of Christian Worship: Sources and Methods for the Study of Early Liturgy* (New York, NY: Oxford University Press, 2002), x.

Second, adult-centered thinking has usually dominated worship in Korean churches. Franklin M. Segler and Randall Bradley say, “Too often worship services are planned with adults in mind, and children are neglected.”²¹⁸ This issue has led IGW to not be very successful despite its several attempts in the church.²¹⁹ This problem, coupled with authoritarian culture, has made it more challenging to practice IGW in Korean churches.

Third, people do not want to take inconvenience to harmonize with other generations. The programs divided by age in the church have often derived from the pursuit of “convenience” to meet human needs.²²⁰ This attitude has made IGW seem almost unnecessary. Nonetheless, IGW requires intentional inconveniences for God and other people, such as self-sacrifice, dedication, and consideration. IGW is an answer to the “who and how” of the call to worship: all generations and together. Without an attitude to willingly accept the noises and inconvenience caused by being together, IGW is impossible.

Fourth, preaching is often idolized in Korean worships, so are the preachers. IGW requires that all participants recognize each other as equal children of God and actively participate in worship without being biased toward any particular person or role. On the other hand, in Korean churches, preaching has often had the most important place of worship. In effect, overemphasizing preaching can upset the balance of worship because it can lead to underestimating other elements of worship.²²¹ In this way, the excessive emphasis on preaching

²¹⁸ Franklin M. Segler and Randall Bradley, *Christian Worship : Its Theology and Practice*, 3rd ed. (Nashville, TN: B&H Publishing Group, 2006), 159.

²¹⁹ Glassford, "Fostering an Intergenerational Culture", 73.

²²⁰ Allen and Ross, *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community and Worship*, 43.

²²¹ Sally A. and Powery Brown, Luke A., *Ways of the Word: Learning to Preach for Your Time and Place* (Minneapolis, MN: Fortress Press, 2016), 81. See also Segler and Bradley, *Christian Worship : Its Theology and Practice*, 135.

within Korean churches has idolized the preacher, primarily senior pastors, as an agent of God. This problem has degenerated God's worship into a means of human teaching and has made a person's spiritual formation depend mainly on the preacher's sermonic ability. In the end, as Jinsoo Ga points out, this sermon-centric practice, despite the importance of preaching, has made the Korean congregations too passive in worship.²²²

Considerations before Starting IGW

First, it is vital to emphasize familyhood to the congregation in the sense of "surrogate family." Sekwang Kim asserts that IGW should highlight the concept of church family rather than family corporate worship for the following two reasons:²²³ 1) Those without families in the church should not be excluded; 2) The communal nature of worship refers to not only "the church community" but also "the entire Christian community" beyond nationalities and nations.

Not everyone can worship with their own family in the church. Besides, in the churches, an increasing number of people have negative emotions or painful memories about their own family in their complicated situations, such as the death or separation of their family members. In this respect, Kim warns that if the worship service is conducted in the sense of general family worship, it will create a more closed and selfish atmosphere than the existing adult-centered Sunday service.²²⁴ Therefore, the meaning of family in IGW should designate the assembly of all intergenerational members in the church who share the identity of God's one family, which expands to the whole body of the faithful worldwide.

²²² Jinsoo Ga, "Worship Column-The Korean Church and Our Reality," *The Christian Weekly*, January 13, 2021, accessed September 9, 2021, https://www.cnwusa.org/MSBoard_View.aspx?boardid=msc02&uid=1852&boardcategory=3.

²²³ Kim, "Alternative Proposal According to Rapid Change of Christian Worship Change in Korea – Necessity and Possibility of Intergenerational Corporate Worship for Mid-Small Churches –, " 29.

²²⁴ Ibid.

Second, among the church's adults, a consensus to lay down their vested interests for others should first be reached. When considering the reality of adult-centered worship and the authoritarian culture of Korea, the introduction of IGW should begin with adults first recognizing the problems and limitations of their current worship. Adults should understand that this is not a loss of their rights but a communal gain that, according to God's principle, all generations share equal rights in worship.

Third, the congregation needs to be open to the noise and discomfort from being with other ages in worship. Sekwang Kim argues that the possibility of generational worship comes from the noise, conflict, inconvenience, and cumbersomeness of worship. He believes that worshipers can learn the truth of "order and stability," "compromise and yield," "acceptance and patience" in noisy and chaotic worship, which will lead to the sanctification of the saints.²²⁵ These noises are, of course, mainly from children, such as playing or crying. Since the worship of the Korean church generally tends to emphasize quietness and solemnity, it often happens that children are dismissed from the service in the first place. Otherwise, when they make noise during worship, they or their parents receive excessive attention from others.

Just as the noise of children at home is considered acceptable, if the congregation recognizes worship as a united act of the family of God and does not overreact to the noise or discomfort that breaks the silence, children will gradually learn how to worship with the help of adults. Moreover, adults can also develop their spiritual tolerance to embracing more souls into God's family. A critical principle in worship is not to go fast and conveniently but to "go together" even if it seems slow.

²²⁵ Kim, "Alternative Proposal According to Rapid Change of Christian Worship Change in Korea – Necessity and Possibility of Intergenerational Corporate Worship for Mid-Small Churches –, " 23.

Fourth, with an orientation towards IGW, gradually reducing the number of existing programs or services within the church should be considered. In a sense, IGW is an effort for simplicity. About the worship enacted by Jesus, John B. Cowden says, “Christian worship was born in the most ritualistic age that the world has ever known....out of Jewish worship...yet Christ established a system of worship with a very simple ritual, or, comparatively speaking, with no ritual at all....“in spirit and truth.””²²⁶ He does not mean the uselessness of ritual here. He indicates that Jesus eliminated religious pretentiousness from worship. Ga views that the worship of Korean churches tends to have too many orders in the service. He asserts that the key to powerful and profound worship is simplicity which removes humanistic elements.²²⁷

The introduction of IGW within the existing church system requires a lot of effort and preparation in itself. If it were merely to try a new method in addition to the existing programs, it would only impose a tremendous burden on the church and have little effect on passing down faith to the next generation. Therefore, IGW demands choice and concentration within the existing sophisticated church system. The church’s primary purpose is to worship God, and all other reasons are incidental to enrich that purpose. All in all, IGW must contribute to establishing God-centered simplicity in the church.

²²⁶ John B. Cowden, *Christian Worship* (Cincinnati, OH: The Standard Press, 1920), 169-70.

²²⁷ Jinsoo Ga, “What is Good Worship,” *Kukmin-Ilbo*, May 24, 2019, accessed September 9, 2021, <http://news.kmib.co.kr/article/view.asp?arcid=0013338130&code=612211111&cp=nv>.

Chapter 4

Survey and Results

Overview of the Survey

Purpose

This survey is designed to determine the necessity and validity of IGW for the Korean church through Korean Christians' perception of intergenerationality within their churches. Through this survey, the researcher will investigate how Korean Christians see the reality of empathy between generations within their churches and how well their church provides opportunities for intergenerational unity through worship. The survey results will ultimately provide clues to how well the Korean church plays her role as a place to pass on the faith.

Process

IRB approved to conduct this survey on April 12, 2018. Accordingly, the researcher proceeded with the study by distributing a questionnaire randomly via Facebook, e-mail, and text message from April 27, 2018, until June 10, 2018. The questionnaire consisted of a total of 23 questions and was created in the online tool, "Google Survey" (currently, "Google Forms," <https://www.google.com/intl/en-GB/forms/about/>).

Participants

The qualifications of the participant were limited to those only who were Korean Christians of Korean (or Korean American) churches aged 18 or older, attending a local church with various generations regularly. Meanwhile, the survey included Korean American churches attendees because those churches generally tend to follow the culture and practice of Korean

churches in Korea. Respondents participated voluntarily and anonymously in the survey. A total of 67 people (52 lay believers and 15 ministers) responded except for five invalid cases (submitted with no answers).

Survey Analysis

Personal Background of Participants (Q.1-Q.5)

The following questions are about the participants' personal and faith-based backgrounds. These consist of the respondents' age, church-attending years, and church-related information.

Q.1. Which range includes your age?

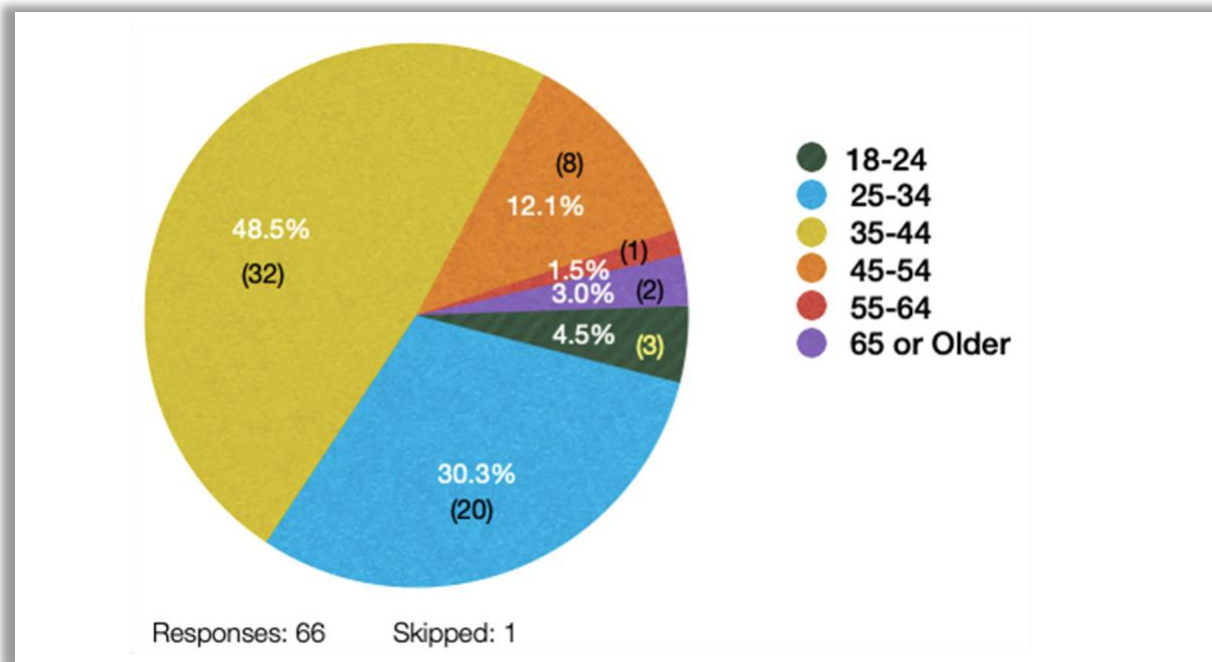


Figure 4.1. Age distribution of Respondents

A total of 32 people (48.5%) were 35-44 years old. The second highest group was the ages of 25-34 (30.3%, 20). 45-54 years was 12.1% (8) and the rest of the orders were 18-24 years (4.5%, 3), Over 65 years (3%, 2), and 55- 64 years (1.5%, 1).

Q.2. How long have you been a Christian?

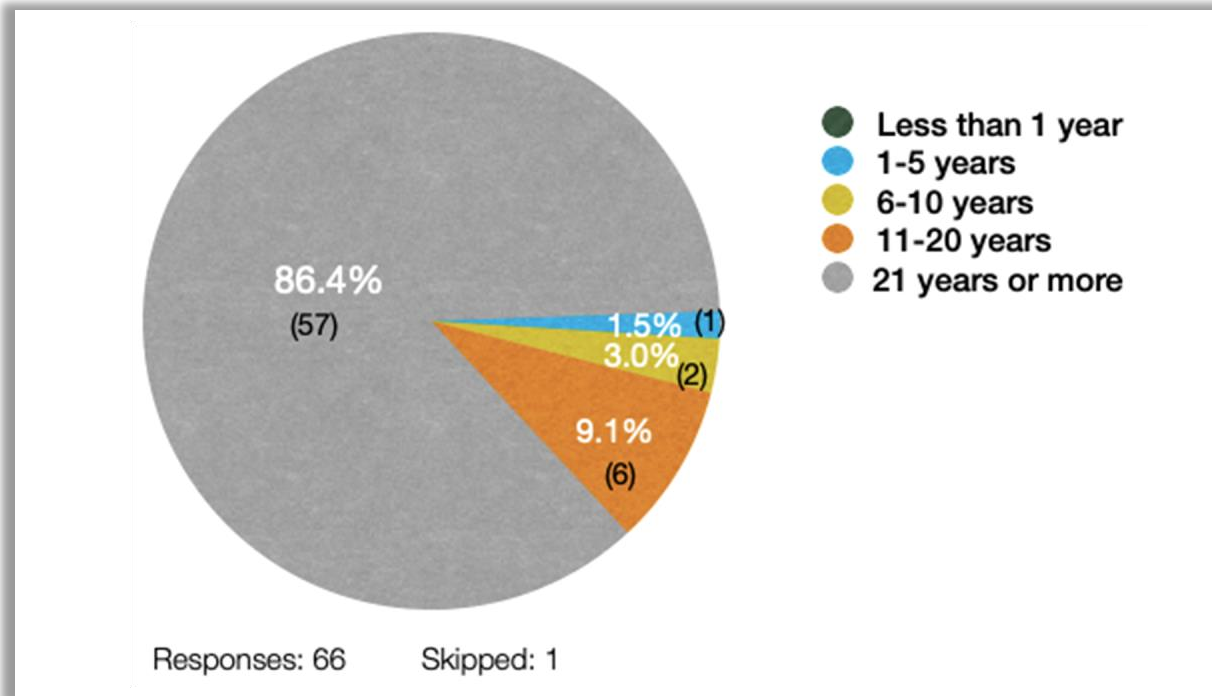


Figure 4.2. Years of being a Christian

Those who have been Christian over 21 years were 86.4% (57). 11-20 years group was 9.1% (6), and 6-10 years was 3% (2). 1-5 years was 1.5% (1). Likewise, most of the respondents were long-time Christians expected to give reliable answers about generational situations in their churches with a long-term perspective.

Q.3. What is your position in your church?

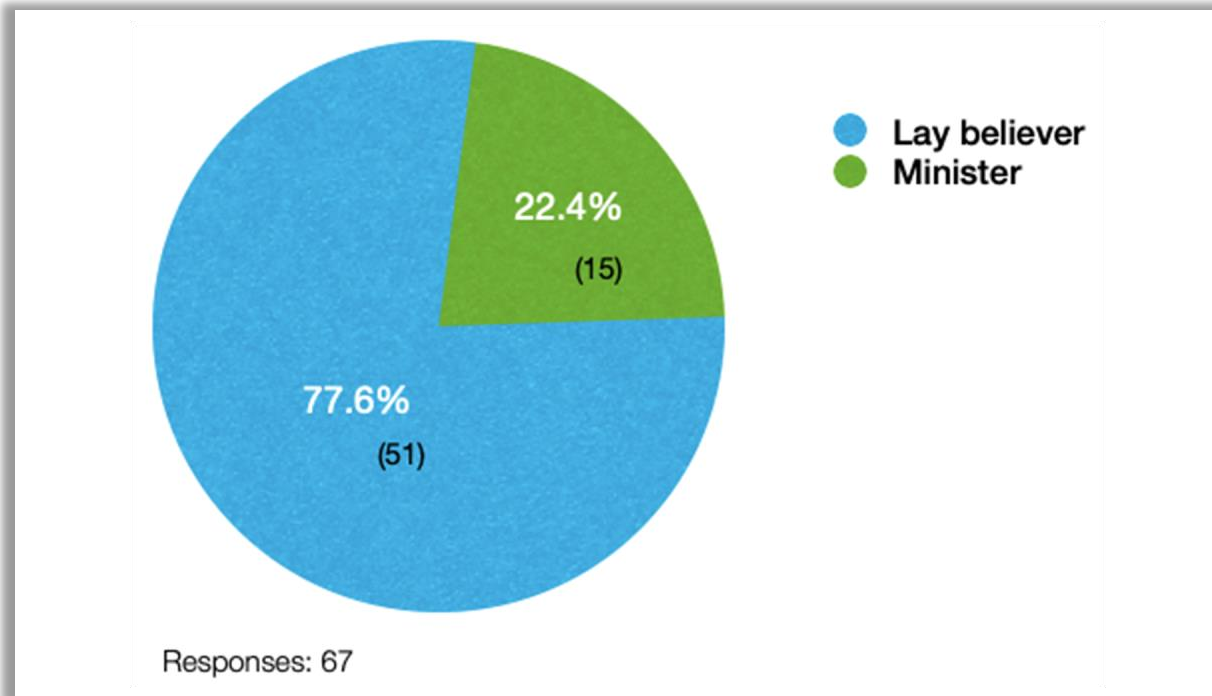


Figure 4.3. Position of respondents within the church

Lay believers of 77.6% (51) and ministers of 22.4% (15) participated.

Q.4. What is the denomination of your church?

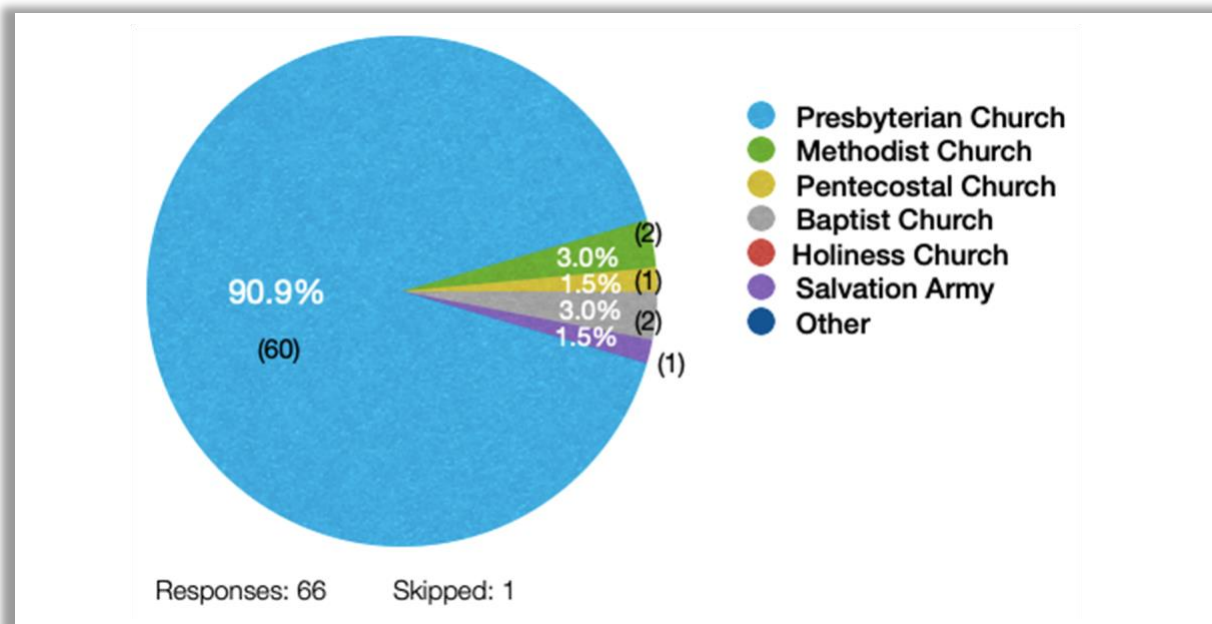


Figure 4.4. Denomination Distribution

The predominant denomination of participants was Presbyterian (90.9%, 60). This result seems to reflect the fact that the Presbyterian Church is the largest Protestant denomination in Korea. The others were 3% (2) each for Methodist and Baptist Churches and 1.5% (1) each for Pentecostal and Holiness Churches.

Q.5. How many people attend your church on an average Sunday?

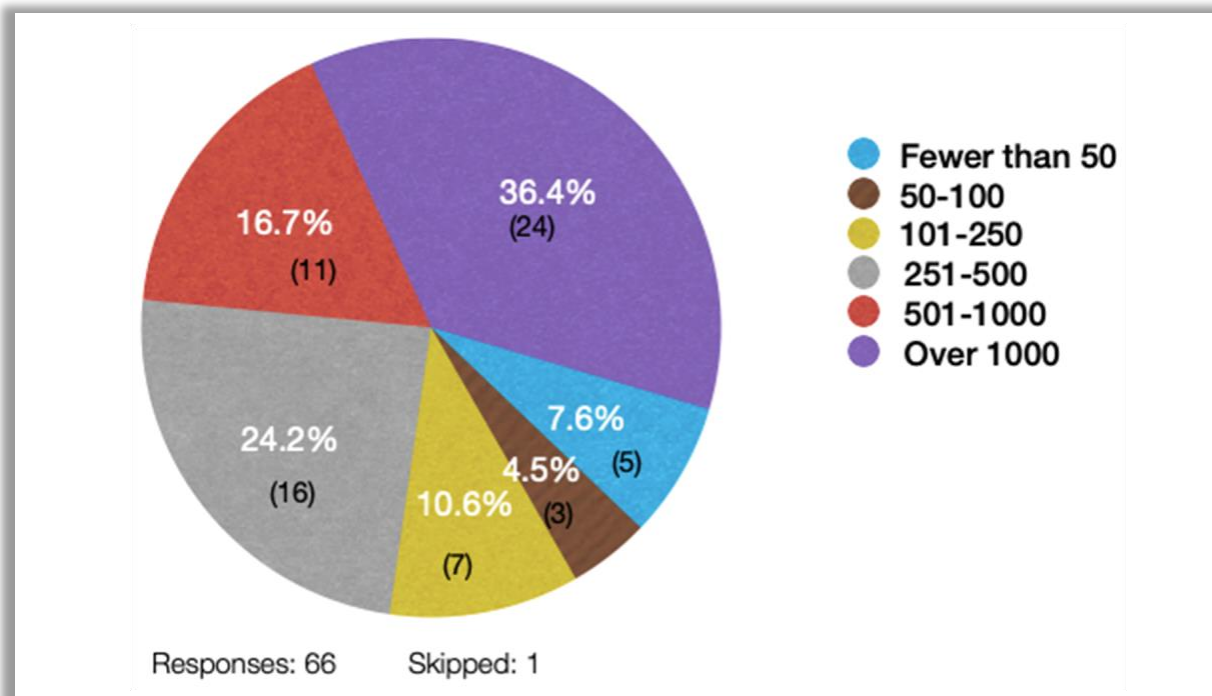


Figure 4.5. The size of respondents' churches

Participants who went to churches having over 1000 attendees were 36.4% (24), and those who attended 251-500 sized churches were 24.2% (16). 16.7% (11) for the size of 501-1000, 10.6% (7) for 101-250, 7.6% (5) for fewer than 50, and 4.5% (3) for 50-100 were followed. These results imply that most Korean Christians prefer at least mid-sized churches or megachurches, whereas most Korean churches in number are mid-small size churches.

Awareness of generational situations in the church (Q.6-Q.10)

These questions are to observe how the participants see the intergenerational conditions within their church. Their perspectives about that matter will provide meaningful information to estimate generational realities within Korean churches.

Q.6. Which age-group do you think your church mainly focuses on? (Select all answers that apply)

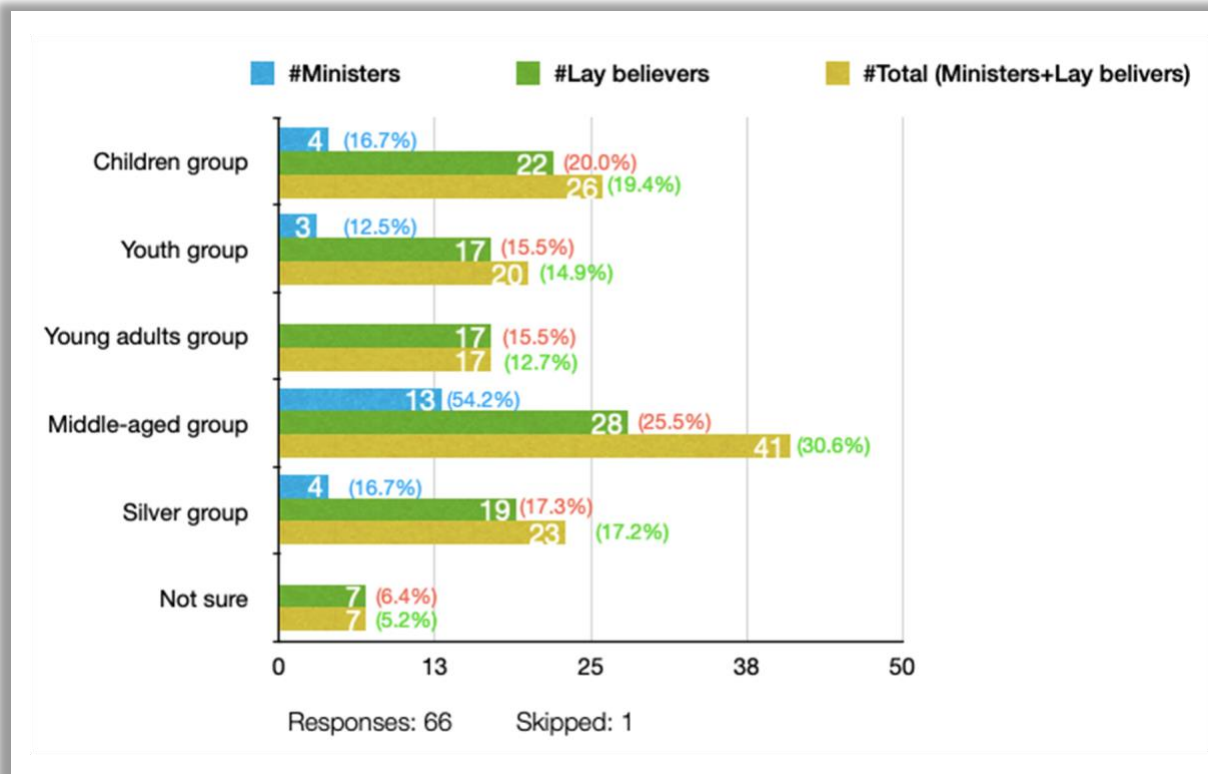


Figure 4.6. The main target of the churches

It was a multiple-choice question. Respondents were allowed to choose all age groups they think their churches emphasize. According to the entire respondents, including both ministers and lay believers, the highest group cared by the churches was the middle-aged group (30.6%, 41). The second highest group chosen by the total participants was the children group

(19.4%, 26). Although the rest of the results were relatively evenly spread over all other groups, youth and young adults groups were still the lowest.

Meanwhile, a notable aspect was a considerable gap between the expectations of lay believers and ministers. For example, lay believers thought that although the middle-aged group garners more attention from their church, all other generations (children, youth, young adults, and silver groups) also gain decent care. However, ministers thought that only the middle-aged group was overwhelmingly high (54%, 13), and the others were comparatively far lower or even zero (Silver group).

Q.7. How well do you think people can find chances to interact with other age-groups in your church?

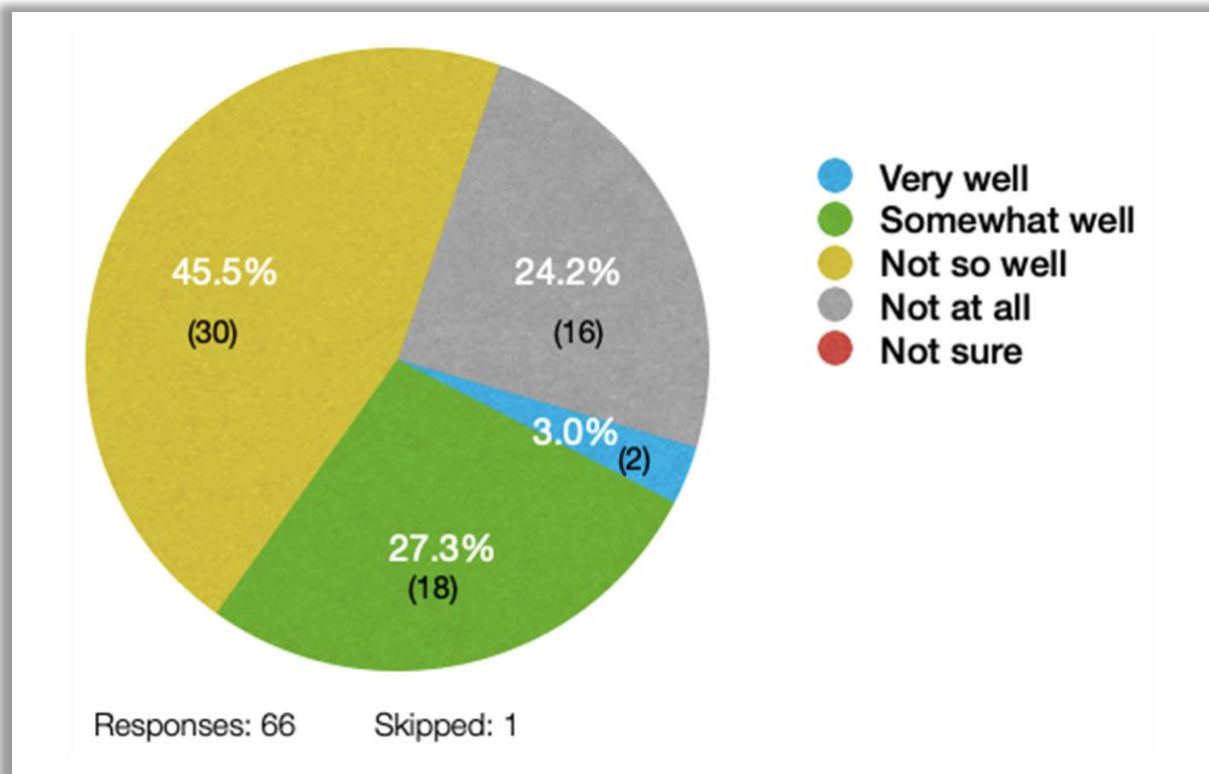


Figure 4.7. Possibility of intergenerational interactions

The responses of “not so well” was 45.5% (30), and “not at all” was 24.2% (16). Like this, a total of 69.7% was negative on the chance of interactions with other generations in their churches.

*Q.8-Q.10: These questions aim to observe mutual perception about generational empathy between different age groups

*Q.8. How well do you think **other generations** in your church empathize with your generation?*

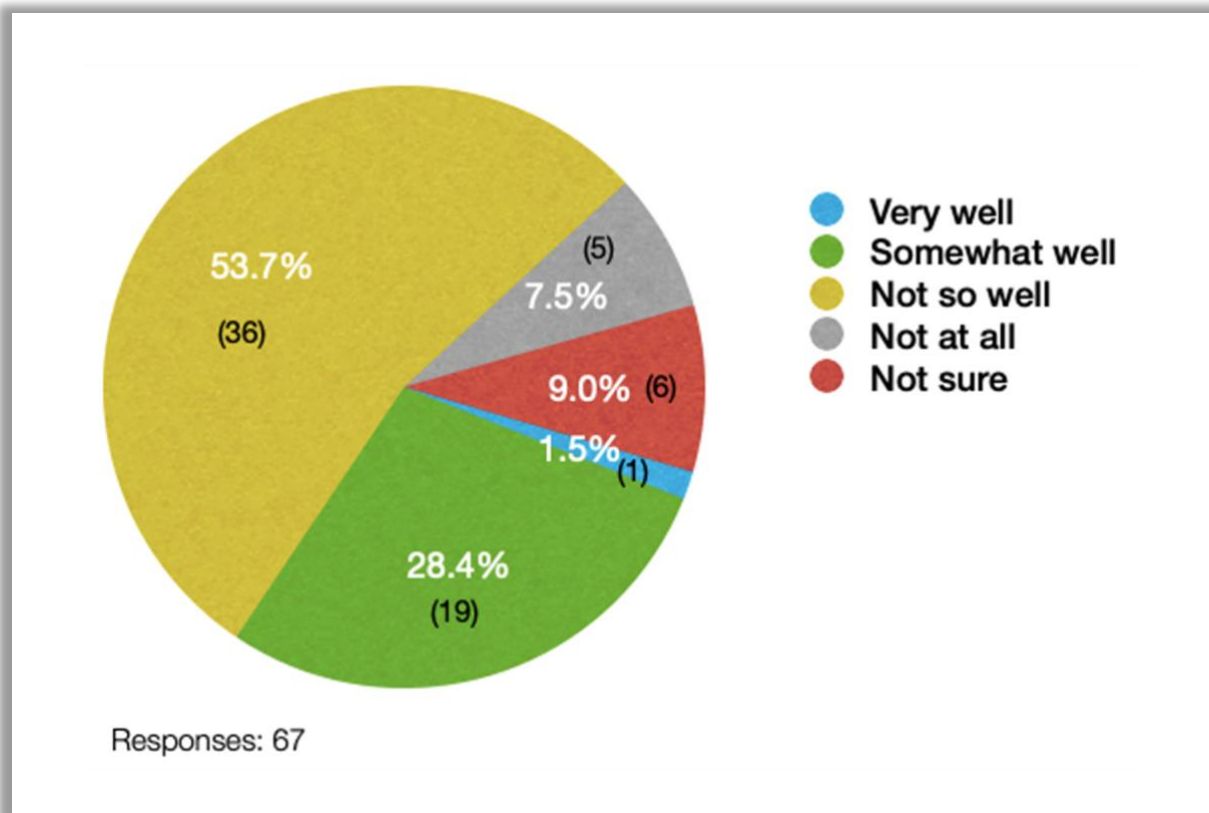


Figure 4.8.1. Generational empathy (other Gs toward my G)

53.7% (36) of the respondents answered that other generations in their churches do not empathize so well with their age, whereas 28.4% (19) chose “somewhat well.” Interestingly, 9%

(6), which are not that small, answered “Not sure.” Therefore, a total of 70.2% (53.7%, 7.5%, and 9%) were negative or unsure about the empathy for their generation from other ages.

*Q.9. How well do you think **your generation** in your church empathizes with other generations?*

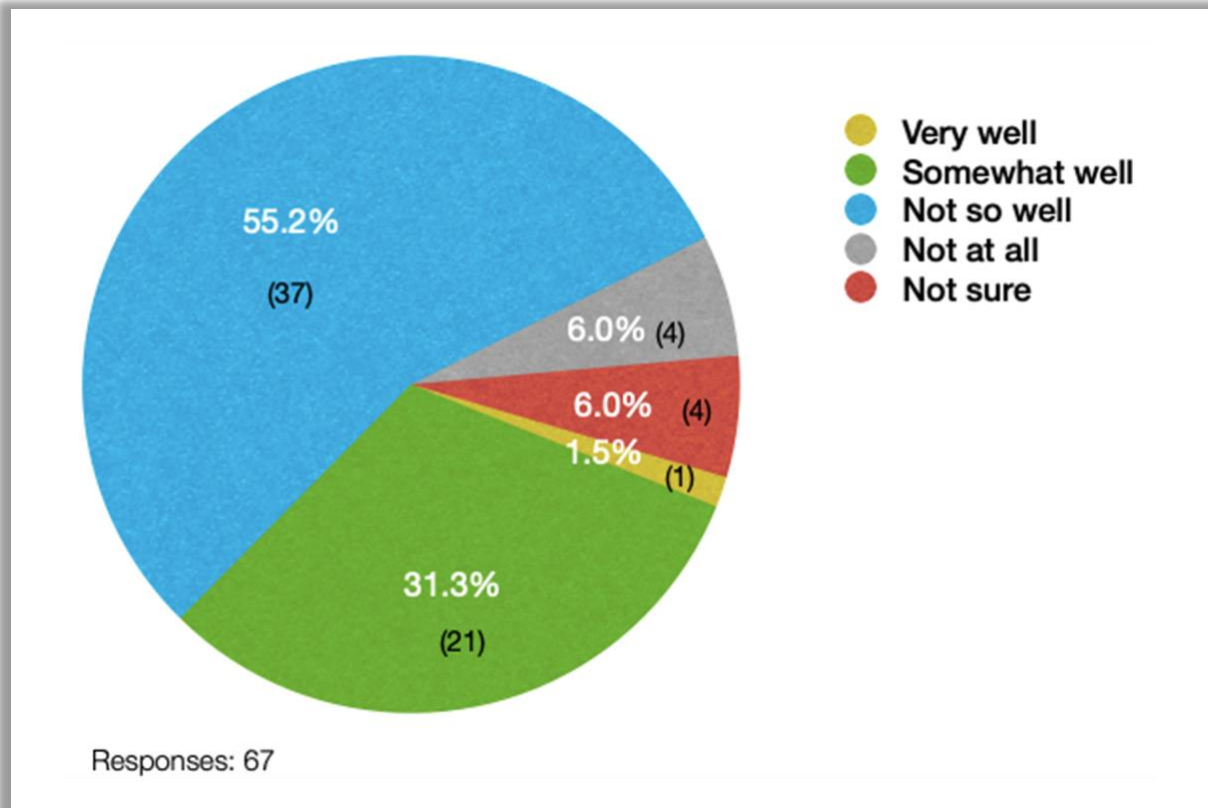


Figure 4.8.2. Generational empathy (my G toward other Gs)

The highest rate, 55.2% (37), of the participants were those who thought their generation empathizes other generations “not so well.” On the other hand, 31.3% (21) answered their age empathize different generations “somewhat well.” Overall, 67.2%, including “not at all” (6%, 4) and “not sure” (6%, 4), saw their generation’s empathy for other generations in their church negatively or unsurely.

*Q.10. How well do you think **you** empathize with other generations in your church?*

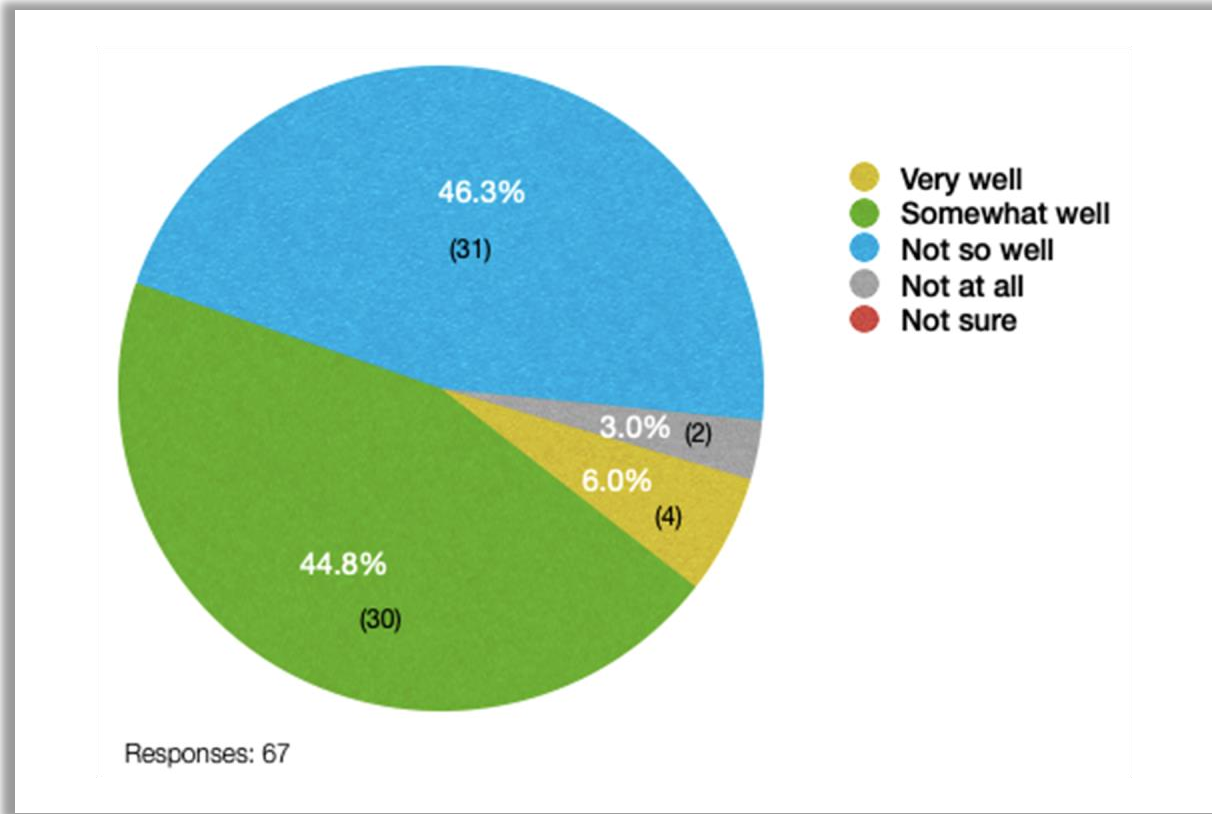


Figure 4.8.3. Generational empathy (me toward other Gs)

While the other two perceptions about generational empathy above were overall negative, concerning this question, the participants evaluated their perception of self-empathy ability for different ages similarly between positive and negative. No one chose “not sure,” and even the positive answers (“somewhat well”: 44.8%, 30; “very well”: 6%, 4) slightly outnumbered the negative responses (“not so well”: 46.3%, 31; “not at all”: 3%, 2). This result is noteworthy because the respondents evaluated their self-empathy ability far more generously, whereas they were pretty pessimistic about others’ intergenerational empathy ability in Q.8 and Q.9.

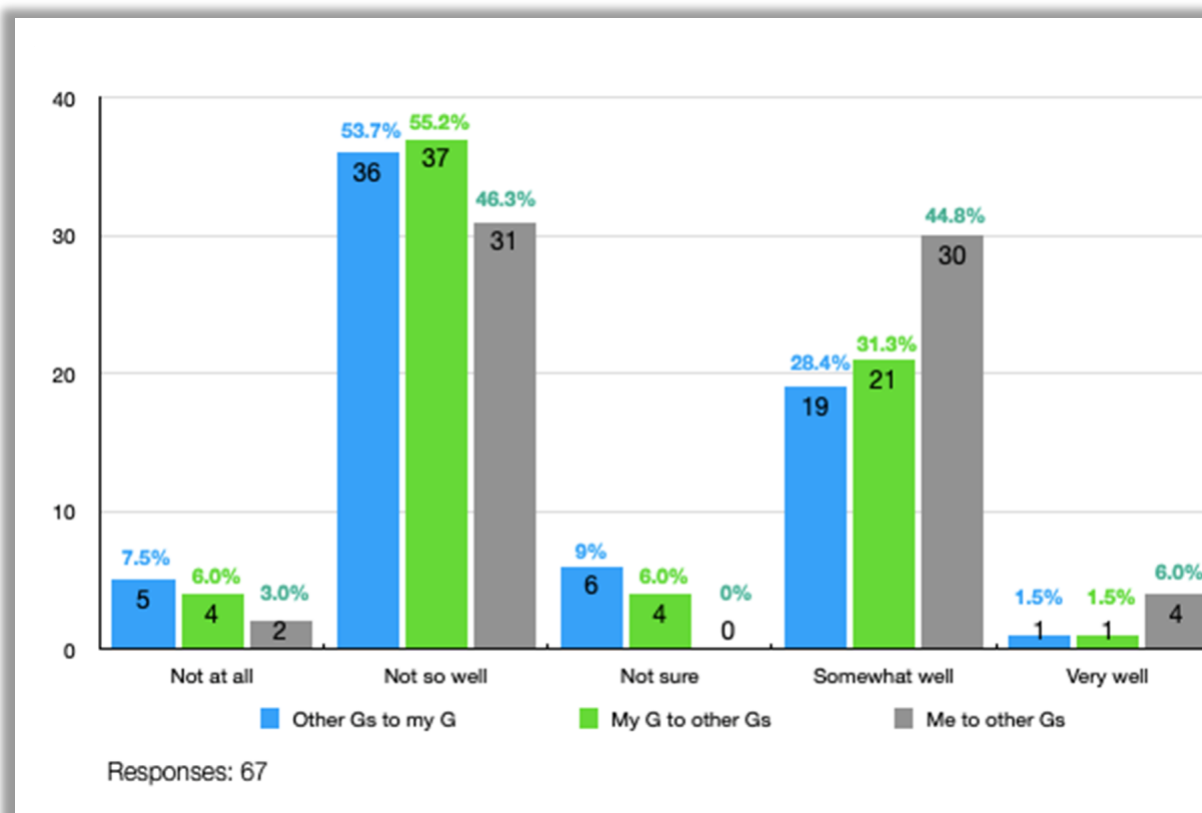


Figure 4.8.4. Generational empathy comparison

For example, the positive answers about others' intergenerational empathy ability from "other generations to my generation" and "my generation to other generations" were 29.9% ("somewhat well": 28.4%; "very well": 1.5%) and 32.8% ("somewhat well": 31.3%; "very well": 1.5%) respectively. However, the respondent's positive evaluation about their own generational empathy ability was a total of 50.8% ("somewhat well": 44.8%; "very well": 6%). Namely, the results from Q.8 to Q.10 show that the closer respondents are to themselves, the more positive they evaluate (positively evaluating: self > groups the self belongs to > other groups). On the contrary, the further they are from themselves, the more negative they tend to evaluate. It implies that Christians in the Korean church may attribute the causes of generational conflicts in the church to other Christians involuntarily.

Practices of IGW (Q.11-Q.17)

These questions are to find out the practices of IGW in the respondents' churches. Provided they were not familiar with the meaning of IGW covered in this thesis research, the IGW on these questions included broad applications such as family worship or multigenerational worship. It was because the researcher viewed those worships as imperfect forms of IGW rather than non-related styles of IGW.

*Q.11-Q.12: These questions are meant to understand people's reasons for choosing the worship style they attend.

Q.11. Which style of worship service do you mainly attend on Sunday?

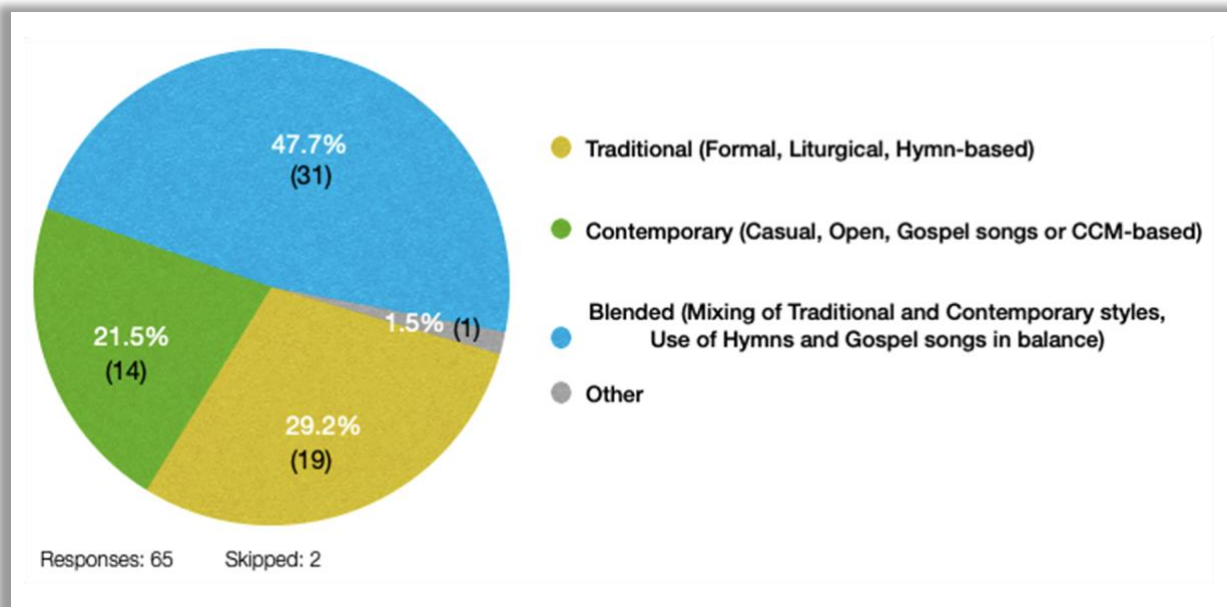


Figure 4.9.1. Worship styles the respondents attend on Sunday

Christian worship often has been a place that happens a clash of biblical, theological, historical, and sociological disagreements about it: so-called 'worship wars.'²²⁸ In this respect, it

²²⁸ Ronald P. Byars, *The Future of Protestant Worship: Beyond the Worship Wars* (Louisville, KY: Westminster John Knox Press, 2002), 3.

is almost impossible to find a complete consensus on worship style issues. Thus, to offer this question to the survey respondents appropriately, the researcher categorized worship styles in Korean churches with three general types: Traditional, Contemporary, and Blended worships. This categorization referred to the book, *Exploring the Worship Spectrum: 6 Views*.²²⁹

For this question, 47.7% (31) of participants answered, “blended worship.” The rest ranked higher in the order of “traditional worship” (29.2%, 19) and “contemporary worship” (21.5%, 14). For other cases, one respondent replied that she attends service for “infants and toddlers” and listen to adults’ sermon via CD or online during her time because her child is too young.²³⁰ These results tell that Korean churches’ worship is transitioning from traditional style to blended style.

²²⁹ Robert E. Webber, "Blended Worship," in *Exploring the Worship Spectrum: 6 Views*, ed. Paul E. Engle, ed. Paul A. Basden (Grand Rapids, MI: Zondervan, 2004), 18-19., This book states that six major worship styles in North America are Formal-liturgical Worship, Traditional hymn-based Worship, Contemporary music-driven Worship, Charismatic Worship, Blended Worship, and Emerging Worship. Considering those practices in Korean churches, in this study, the researcher includes Formal-Liturgical Worship into Traditional Worship and presents Traditional Worship, Contemporary Worship, and Blended Worship, as three major styles of worship in the Korean church.

²³⁰ The respondent’s answer is referred from Q.12 as well.

Q.12. What is the biggest reason you attend that style of service?

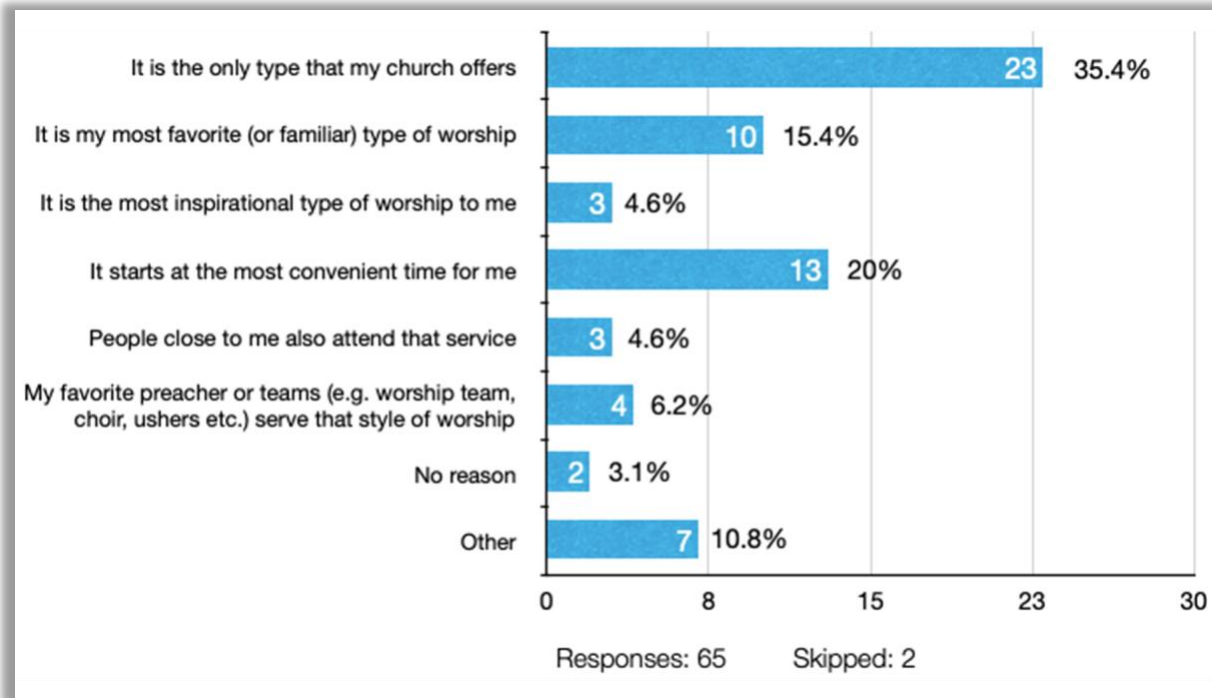


Figure 4.9.2. Reason for attending that style of worship

The highest rate of responses was “It is the only type that my church offers” (35.4%, 23). The cases that people chose that style due to its unique influence were only 20% in total (“most favorite (or familiar) type”: 15.4%; “most inspirational type”; 4.6%). All other reasons were by situational or external factors regardless of the worship’s style (a total of 69.3%: “only option from the church,” “convenient time,” “close friends,” “favorite preacher or ministry teams,” and “no reason”). Except for the given choices, some people gave the following reasons: “my church chose that time for me,” “I attend Blended Worship because it is a spiritually balanced type,” “it suits my age,” “involved ministries,” “my child is too young, so I have to be with my child”)

It shows that the worship style itself in Korean churches does not appeal to the believers much. It means that the worship in the Korean church is not succeeding enough in convincing the congregation of their embedded philosophy.

Q.13. Have you ever attended Intergenerational worship (All-generational worship / Corporate family worship) in your church during the last year?

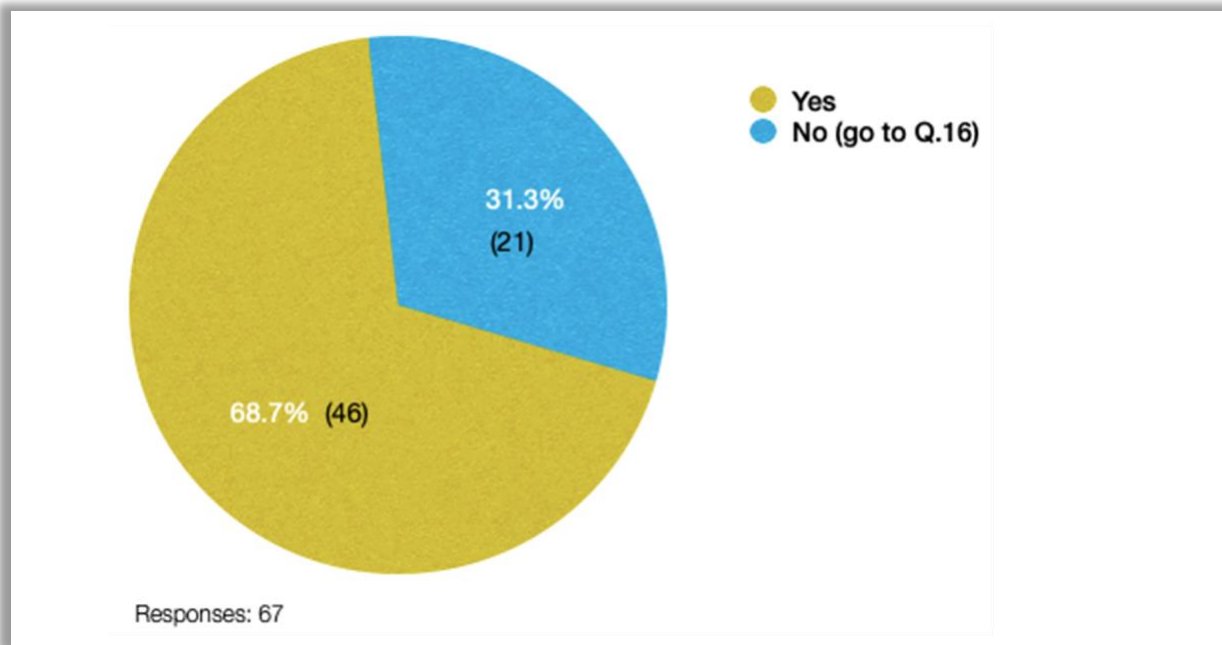


Figure 4.10.1. Experience of IGW during the last year

68.7% (46) of the respondents had the experience of IGW during the previous year from the time of the survey, and 31.3% (21) did not. As mentioned earlier, in this question, the meaning of IGW can be different from that of IGW that this thesis supports. The researcher assumes that most Korean churches do not offer authentic IGW. Nonetheless, to find out people's experience of the worship involving multiple generations, the question used the term IGW broadly even if it does not include meaningful intergenerational aspects, considering people may not have enough understanding of true IGW.

*Q.14-Q.15 (linked to Q.13): These questions are only for those who participated in IGW for the past year from the survey's time.

Q.14. If you said, “Yes,” in Question 13, which style was usually the Intergenerational worship you attended?

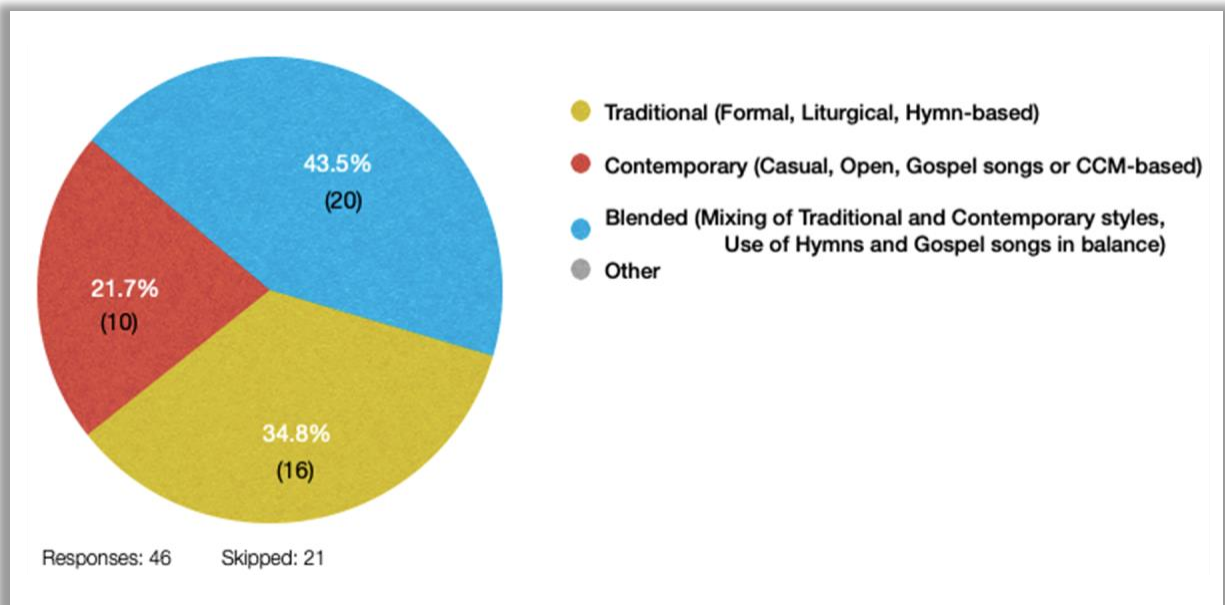


Figure 4.10.2. Style of IWG attended for the last year

According to the responses to Q.14, for IGW, the churches used the blended style most often (43.5%, 20), and the traditional style was the following (34.8%, 16). For the worship situation, including all generations, whereas many churches considered various ages, a considerable number of churches still maintained adult-centered style, including all other generations in that worship.

Q.15. If you said, “Yes,” in Question 13, how was the service formed regarding age?

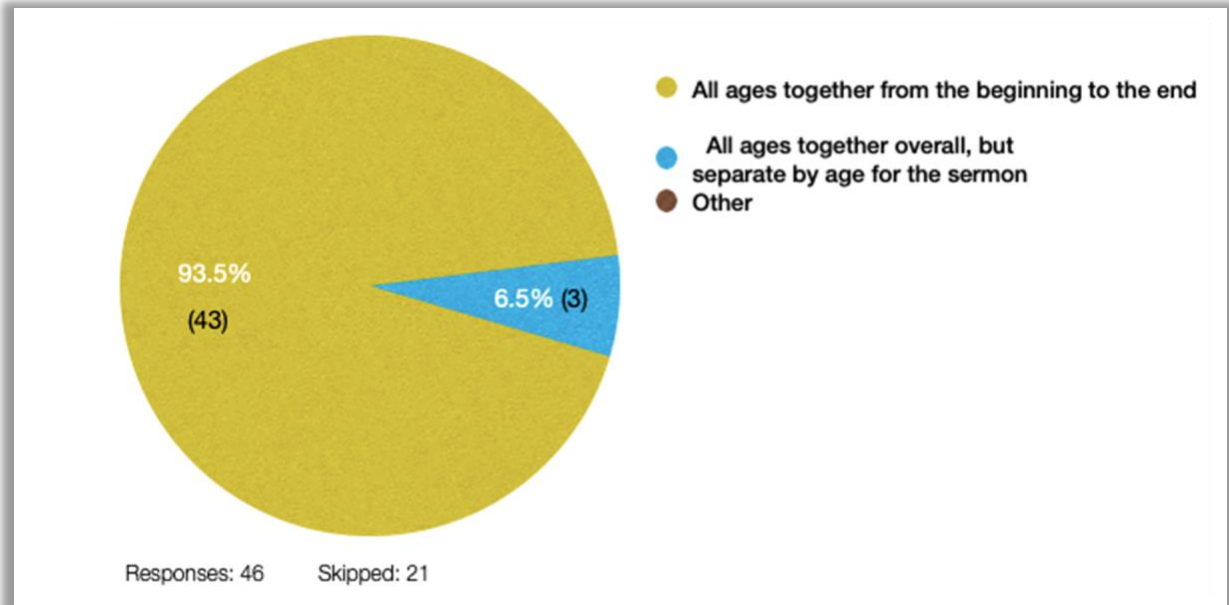


Figure 4.10.3. Generational involvement in IGW

IGW that respondents attended primarily maintained all generations throughout the worship (93.5%, 43).

Q.16. How often does your church offer Intergenerational worship service on Sunday?

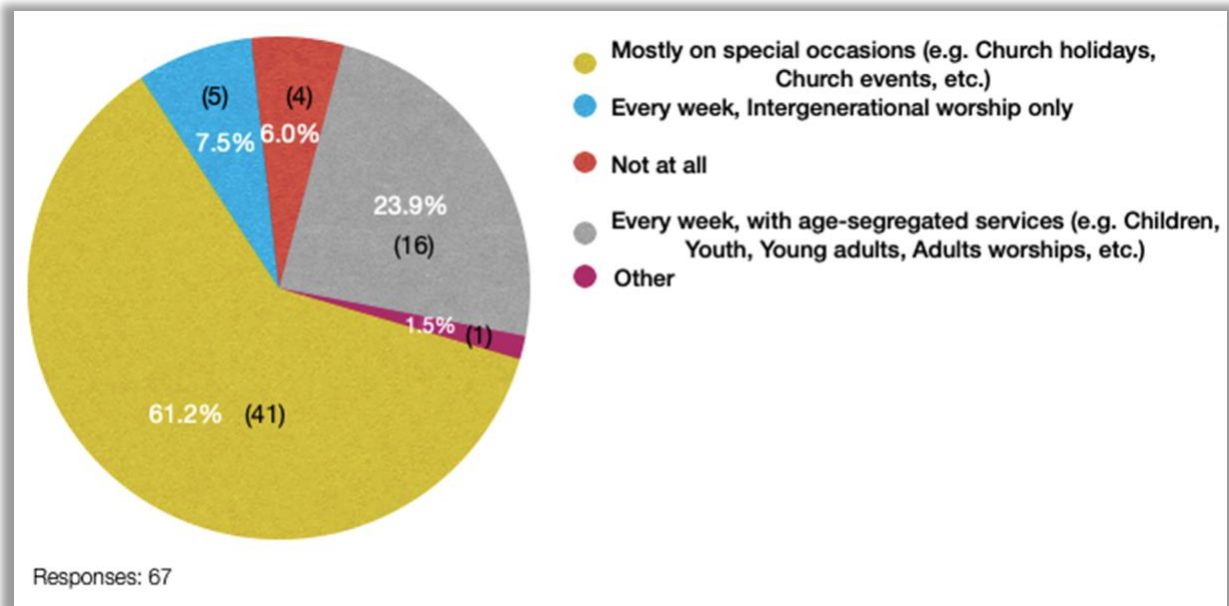


Figure 4.11. Frequency of IGW as Sunday service

61.2% (41) of the participants said their church has IGW only on special days such as Church holidays or Church events.

In Q.13, those who had never attended IGW for the previous year were 21 people. However, in Q16, given the respondents who said their church does not offer IGW on Sunday were only four people (“not at all”: 6%), it turned out that most of the people who did not attend IGW intentionally avoided that worship. In the meantime, the answers that their church has IGW every Sunday were 31.4% in total (IGW with age-segregated worship: 23.9%, 16; IGW only: 7.5%, 5). 1 person separately answered, “once a month.” In sum, a total of 94% currently see IGW from their church, no matter how often it is. This fact gives a possibility to vitalize IGW for Korean churches in that most churches are at least not new to multigenerational practices, which can become a foothold for IGW.

Q.17. How often do you think it would be appropriate for your church to offer Intergenerational worship?

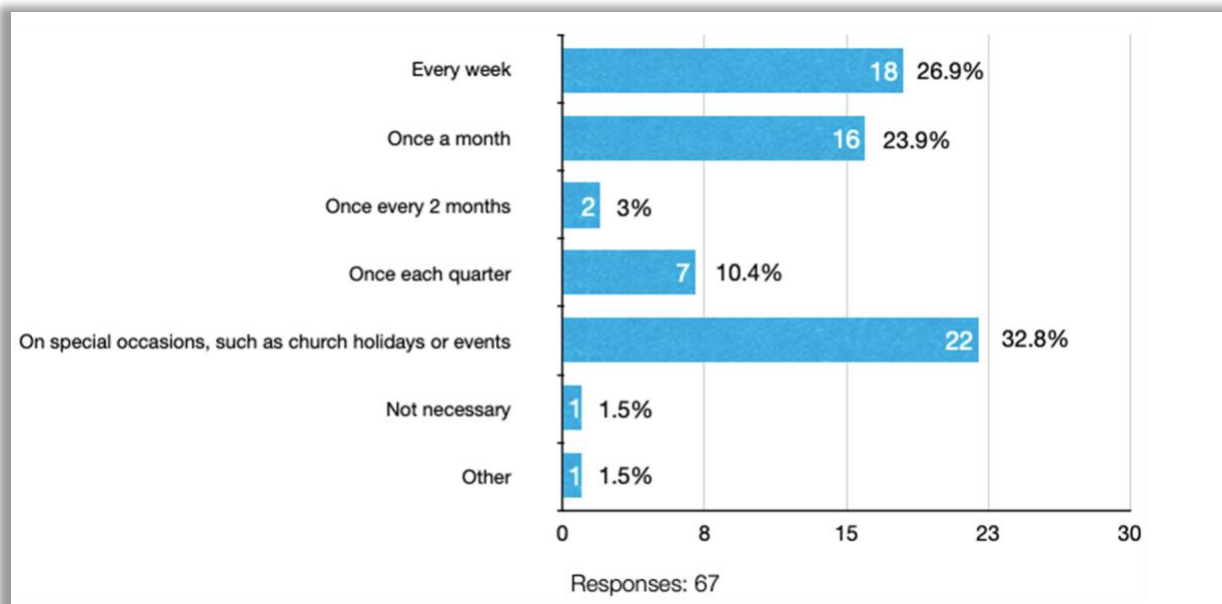


Figure 4.12. Proper frequency of IGW as Sunday service

The highest rate of the answers was 32.8% (22) of “on special occasions.” Those who wanted IGW every week from their church were only 26.9% (18) lower than 31.4% from Q.16, whose churches are offering IGW weekly. It implies that people who see IGW every week from their church are not satisfied with its practices. On the other hand, the fact that the rate of participants’ *demands* for IWG’s occasional only implementation (32.8%) was far lower than the cases people wanted IGW more regularly (a total of 64.2% (43): “each week,” “once a month,” “once every two months,” and “once each quarter”). Many churches offer IGW only on special occasions (in Q.16, 61.2%), which shows that many people are aware of the necessity for more regular IGW than now. One person said, “not sure,” and another answered, “not necessary,” specifying that IGW does not seem to enhance the intergenerational unity. To introduce into the Korean church newly, it requires the churches first to understand the necessity of IGW and listen to the congregation’s demands for IGW.

Prospects for IGW (Q.18-Q.23)

These questions aim to discover the applicability of IGW in the Korean church by observing people's perceptions of it.

Q.18. If possible, would you like to attend Intergenerational worship more often than age-segregated worship?

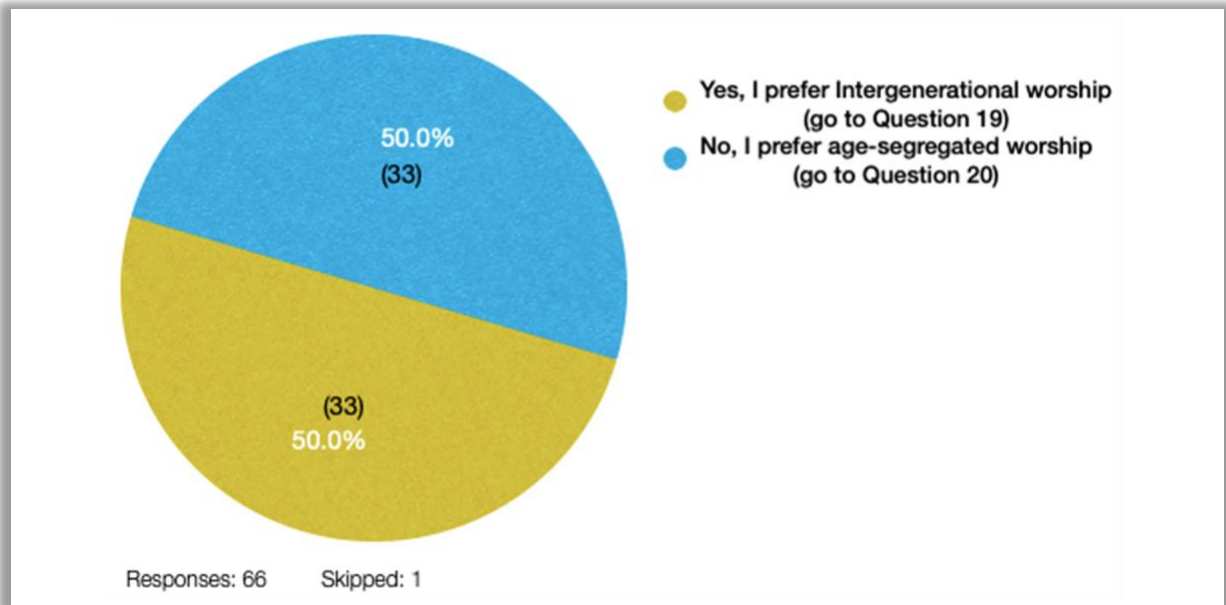


Figure 4.13.1. Preference for IGW

Both gave precisely the same number of answers between “preferring IGW” (50%, 33) and “preferring age-segregated worship” (50%, 33). Through this result, it is expected that considerable tension could occur between both groups in this question if the church tries to introduce IGW as essential worship to people. Even so, the believers’ high interest in IGW was noteworthy.

*Q.19-Q.20 (linked to Q.18): Reasons why the participants liked or disliked IGW. These were multiple-choice questions.

Q.19. If you said, “Yes,” in Question 18, why? (Select all answers that apply)

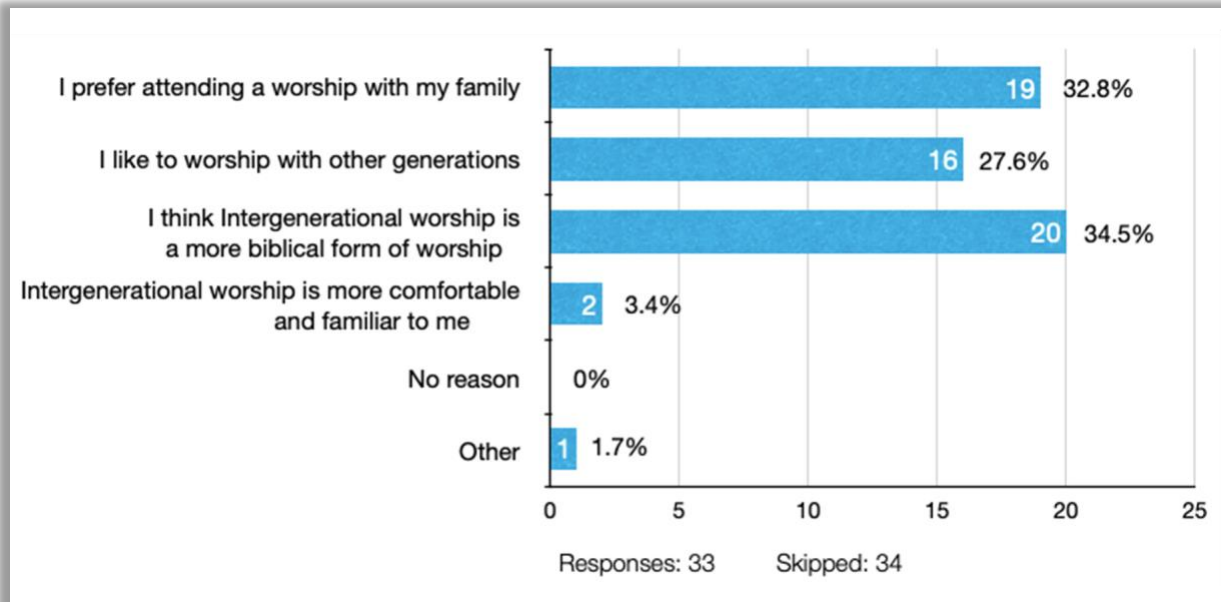


Figure 4.13.2. Reasons for preferring IGW

The total number of answers was 58. The highest rate's response was "I think Intergenerational worship is a more biblical form of worship" (34.5%, 20). "I prefer attending a worship with my family" was the next highest (32.8%, 19), and "I like to worship with other generations" followed it (27.6%, 16). In other words, the perception that IGW is biblical and the openness to worshipping with their own family or different generations were the main reasons for their preference for IGW. Meanwhile, another opinion was, "IGW enables the entire congregation to share the same faith through common sermons." This respondent expected unity within the church via IGW, but that expectation involves a sermon-centered worship mindset.

Q.20. If you said, “No,” in Question 18, why? (Select all answers that apply)

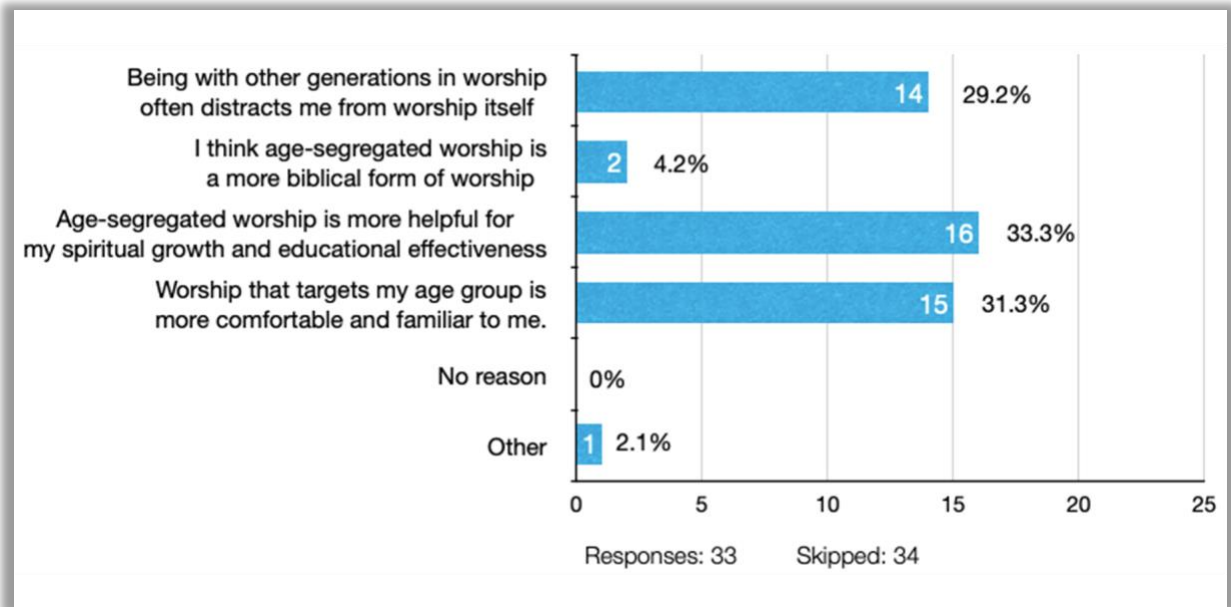


Figure 4.13.3. Reasons for NOT preferring IGW

The total number of answers was 48. The highest rate's answer was "Age-segregated worship is more helpful for my spiritual growth and educational effectiveness" (33.3%, 16). The second-highest rate's answer was "Worship that targets my age group is more comfortable and familiar to me" (31.3%, 15), and the next was "Being with other generations in worship often distracts me from worship itself." A different opinion was, "The message of the sermon to be delivered should vary according to age." As mentioned in the previous chapter, the top three reasons for supporting age-segregated worship stemmed from educational effectiveness and convenience.

*Q.21-Q.23: IGW's advantages and obstacles. Q.21 and Q.22 are multiple-choice questions that allow up to three answers. Q.23 is the final question to ask the participants about the necessity of IGW as a Sunday worship.

Q.21. What do you think are the advantages of Intergenerational worship? (You can choose up to 3 most applicable answers)

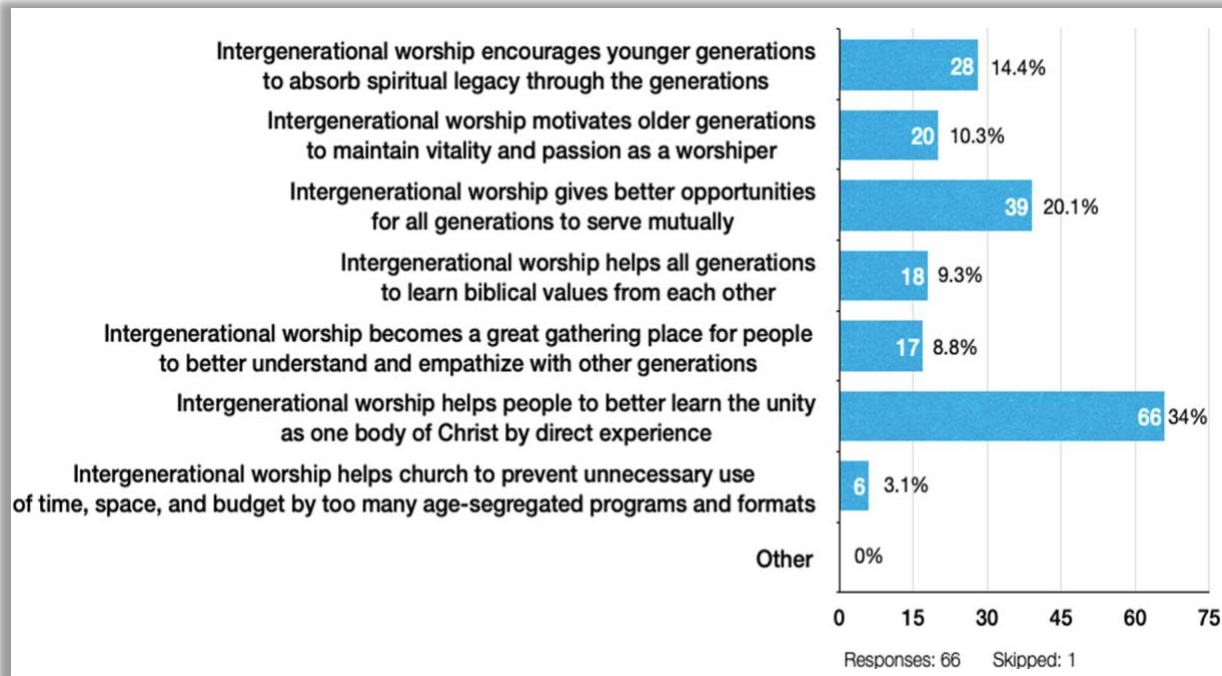


Figure 4.14.1. Advantages of IGW

The total number of the answers was 194. The highest expectation for the advantages of IGW was “learning unity by direct experience” (34%, 66), and the second-greatest number of answers was “mutual serving” (20.1%, 39), and then “passing on the spiritual legacy” (14.4%, 28). The rest were similar between 8% and 10% (Revitalizing older generations as a worshiper: 10.3%, 20; Mutual learning of biblical values: 9.3%, 18; Mutual empathy: 8.8%, 17). “Saving resources by downsizing age-segregated programs” received the least choice.

Q.22. What do you think are the obstacles to holding an intergenerational worship in your church? (You can choose up to 3 most applicable answers)

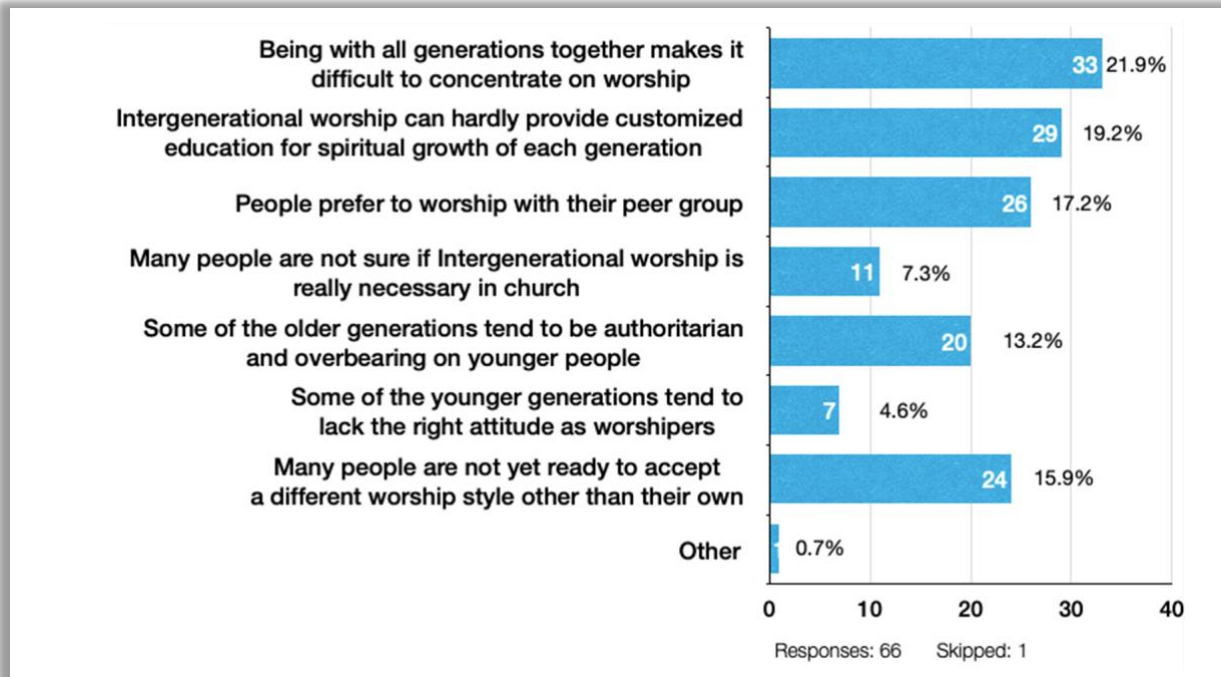


Figure 4.14.2 Obstacles to IGW

The total number of the answers was 151. Four of top-ranked answers about obstacles to IGW were “distraction” (21.9%, 33), “non-customized education for each generation” (19.2%, 29), “preference for being with peer group” (17.2%, 26), and “unfamiliarity with IGW” (15.9%, 24). There was one other opinion, saying, “In case that the church has both of IGW and age-segregated worship, participating in the service more than once feels too much, so people come to choose their peer-targeted service over IGW.”

Q.23. Considering the pros and cons about Intergenerational worship, how necessary do you think it is for churches to include Intergenerational service in Sunday worship?

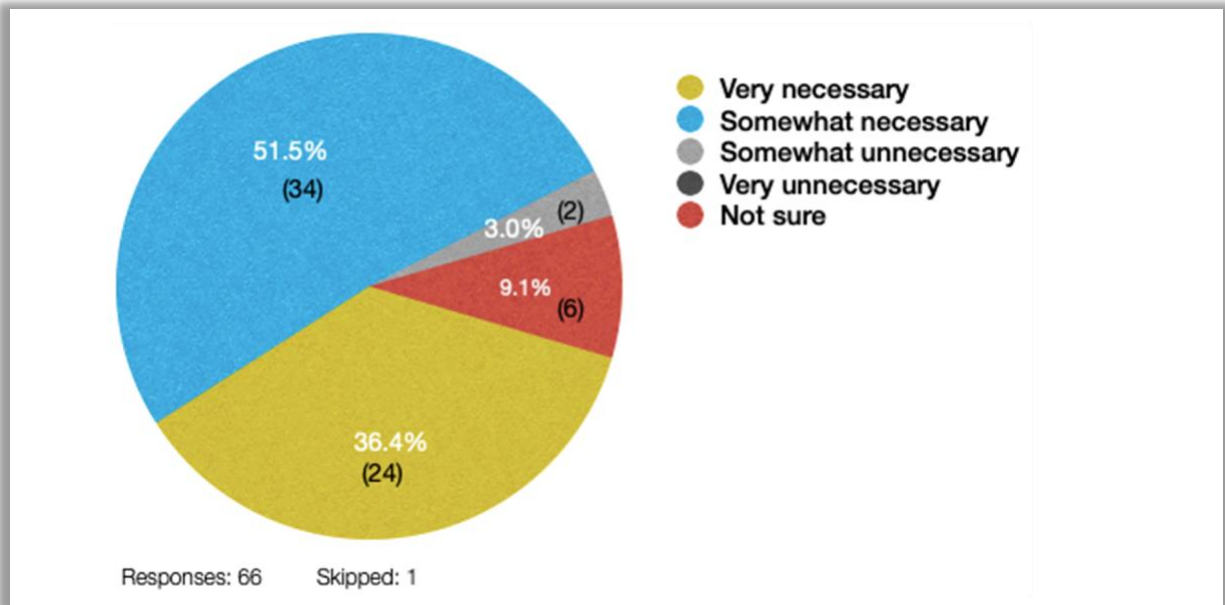


Figure 4.15. The necessity of IGW as a Sunday worship

Regarding the final question, 87.9% (“somewhat necessary”:51.5%, 34; “very necessary”: 36.4%, 24) of the total participants agree that IGW is necessary to be included in Sunday worship of the church. On the other hand, 3% (2) answered that IGW is somewhat unnecessary.

Survey Summary and Conclusion

Findings

Most respondents were long-time Christians who have been Christian for more than five years. This fact reflects the situation concerning new members in the Korean church: New believers are decreasing. Instead, the movement of the existing members between churches is mainly taking place.

Most participants (90.9%) of the survey attended a Presbyterian church, the dominant Protestant denomination in Korea. Both lay believers and ministers among the respondents thought that their church focuses majorly on the middle-aged group. Nonetheless, lay believers expected a slightly lower level of interest from their church for all other age groups. On the other hand, ministers viewed their church's emphasis on the middle-aged group as much higher than any other age group. The young adults' group even got no choice for their church's attention. Given that, in Korean churches, ministers initiatively make plans and lead ministries, their evaluations about their churches' focused groups seem more realistic than lay believers' expectations.

In most responses (about 70% of participants), people answered that it is not easy to interact between generations in the church. Interestingly, many people tend to find the cause of generational disconnection from other people rather than themselves. The rate of people who believed they empathize with different generations well was comparatively higher (50.8%) than in other cases (empathy of "other generations toward my generation" (29.9%) or "my generation toward other generations" (32.8%)). Given people feel less responsible about generational severance, although they all perceive its problem, it seems urgent to inspire people to have a sense of responsibility for intergenerational unity because the church shares communal responsibility.

The worship style people usually attend was blended worship (47.7%). It implies that the trend of worship style in the Korean church is moving from traditional or contemporary style to blended style. In this aspect, the Korean church seems to be aware of generational conflicts issues within the church. However, through correlation analysis between worship styles people attend and the reasons people participate in that style's worship, it turned out that most people

(69.3%) usually join that worship, not because of its type. Instead, they chose that worship due to external reasons such as “only available option from the church” or “convenient time” other than the style itself. It tells that Korean churches need to rethink if their worship style or format appeals to their people about its theology or philosophy. Therefore, to establish IGW in church worship, it will be first necessary to evoke the values and necessity of IGW in people.

Meanwhile, 94% of the participants said their church has IGW (more likely multigenerational worship) regardless of its frequency, and 61.2% answered their church offers IGW only on special occasions. On the other hand, people who thought IGW needs only on special days were 32.8%, almost half of 61.2%. While people said, their church offers IGW every week were 21 persons, the respondents who wanted IGW from their church every week were 18. This figure shows that people are somewhat skeptical of IGW’s weekly practice, but they are still open to more frequent IGW than its practice only for special days.

Preference for IGW was still 50%. It can be a crisis or an opportunity for establishing IGW in the Korean church. For the reason of their preference for IGW, the respondents chose “biblical form,” “attending worship with family,” and “worship with other generations” as the main reasons. For the grounds that they do not prefer IGW, those respondents chose “ineffectiveness in education,” “unfamiliarity,” and “distraction” as the top three reasons.

According to the responses, the top three benefits of IGW were “Christian unity,” “mutual serving between generations,” and “passing on spiritual legacy,” and the three major obstacles to IGW were “distraction,” “ineffectiveness in education,” and “people’s preference for worshipping with their peer group.” To sum up, 87.9% (“very necessary” and “somewhat necessary”) of the participants agreed that the Korean church should include IGW in Sunday worship.

Conclusion of the Survey

Indeed, this survey results can not completely represent the entire Korean Christians' opinions when considering its limitation of the number and variety of respondents. Nevertheless, it was helpful to get a glimpse of general Korean Christians' perspectives on IGW.

According to this survey, it turned out that the Korean church is at least aware of generational issues within the church when considering their transition to blended worship. However, in most cases, the blended worship of the Korean church does not seem to improve intergenerational unity properly in the church when considering the participants' reason for attending a specific worship type on Sunday was majorly the external factors other than the worship itself. For example, the people who chose a particular style of worship because of its unique influence were only 20% of the entire participants. Bryan Chapell says, "All churches that gather to worship have a liturgy—even if it's a very simple liturgy.... Whether one intends it or not, our worship patterns always communicate something.... Liturgy tells a story."²³¹ If the church does not influence the congregation with the way they worship, it may mean the church's worship lost the power of telling a story or has no specific purpose that they can articulate. In addition to this, as the survey shows, the excessive centeredness on the middle-aged group in the Korean church also proved that the Korean church's orientation to blended worship is not conducted well for their entire generations.

Meanwhile, the IGW experienced by more than 50% of the respondents was traditional worship (34.8%) or contemporary worship (21.7%), which indicates many of IGW's practices within the Korean church are fundamentally multigeneration-oriented, not intergeneration-

²³¹ Bryan Chapell, *Christ-Centered Worship: Letting the Gospel Shape Our Practice* (Grand Rapids, MI: Baker Academic, 2009), 18.

oriented. Moreover, even the IGW was just as an auxiliary means for other age-segregated worships or an event for special occasions. This situation may reflect why about 70% of the participants felt like their church does not provide enough intergenerational interactions.

Unfortunately, Korean churches do not seem to help their congregation appropriately realize the meaning of worship as a ground for passing down faith through ages via intergenerational unity. On the other hand, the respondents were generally aware of the generational disconnection within their church and of IGW's effect on the church's unity (66 of 67), although they tended to attribute the responsibility of generational disconnection to other people rather than themselves. Therefore, for the successful and meaningful applications of IGW, the Korean church should offer proper motivations to their congregation and convince them of it.

The Korean churches now face to the need to reevaluate their worship. They should admit their failure for intergenerational unity within the worship. They should understand the necessity of IGW for their continuity as faith forming community through ages and their one calling as worshiping community. Upon that, if they introduce or rebuild IGW within them and encourage their congregation to learn about true IGW and experience its beneficial effects, the assembly will better find out the meaning of why and how they worship. Finally, this understanding will make the church communally more purposeful for the glory of God.

Chapter 5

Conclusion

To conclude, this chapter will summarize the entire chapters from Chapter 1 to Chapter 4. Then, essential principles of IGW will be given, followed by applicable points for planning IGW. Finally, this research will offer recommendations for further study with a brief conclusion.

Summary of Chapters

Chapter 1, as the introduction, offers an overview of this study. It first perceives that the Korean church has faced a problem of generational conflicts. Next, the researcher evaluates that its most significant danger is to cause a failure in passing down Christian faith to the next generations. It articulates that age segregation prevailed in Korean churches is escalating this issue and that IGW can be a solution to overcome it. To support its validity, Chapter I continues to focus on “intergenerationality” within the church, the community of God’s people. The study also traces its biblical and theological evidence. With other multiple examples, the most important proof of it is that Jesus welcomed children and acknowledged their special positions in God’s realm. As theological evidence, God’s communality in the Trinity, the essence of church as a family, and IGW’s educational effect are given. In particular, reaffirming the sole purpose of worship is to glorify God, it argues, nevertheless, IGW’s cross-age outcome for education refutes the common misunderstanding that IGW is inadequate to faith education. Subsequently, the chapter enumerates the thesis’ methodology and a list of resources that it will use.

Chapter 2 deals with the correlation between the church and transferring spiritual legacy through ages. First of all, it articulates the church’s identity via “people of God,” “body of

Christ,” “*koinonia* of the Spirit,” “spiritual family,” “worshiping community.” All of those indicate the church’s communality. In addition, the chapter proves that the church plays an essential role in one’s spiritual formation. It turns out that spiritual formation is well achieved in a collaborative setting, best represented in the church. Moreover, it reveals why the church should value the next generations from biblical, historical, and contemporary perspectives.

Chapter 3 explains the necessity of IGW for Korean Churches. In fact, IGW tends to be comparatively new or unpopular with Korean churches. Even so, the Korean church should rediscover the merits of IGW for her survival and obeying God’s call. The chapter defines IGW as follows: “corporate worship that *intentionally* focuses on *reproducing* the Christian faith to grow and thrive through generations by *reevaluating* their equal significances and *reconnecting* them with mutual interactions.” Additionally, the researcher adduces biblical and theological pieces of evidence. It first inspects examples of IGW shown in Israelites’ historical events, Jesus’ entrance into Jerusalem, and baptism in the Bible. Later, it asserts IGW’s inclusivity of its participants, exclusivity with God, and expandability in the world. Multiple reasons that Korean churches need IGW are listed as well. As listing obstacles to and considerations for IGW, this chapter ends.

Chapter 4 is about the survey. The researcher has created a questionnaire and surveyed a total of sixty-seven Korean Christians randomly. The survey results imply that Korean churches are aware of the generational problem but are somewhat passive in solving it. As they increasingly use blended worship, they seem to try to handle the situation. Nonetheless, it has not helped the churches properly when considering the survey participants usually did not care much about the worship style they joined. In reality, the results show that about 70% of the participants see their churches provide not enough chances for intergenerational interactions.

According to the answers, most churches mainly focus on middle-aged groups. Although it is revealed that many Korean churches provide a kind of IGW regularly or occasionally, such practices usually seem to be subsidiary to age-segregated service. Besides, it centers likely only on a specific age group, which means the method is originally multigenerational worship rather than IGW. Furthermore, while most respondents are aware of generational issues in their churches, they believe they tend to empathize with other generations relatively.

In sum, although Korean churches are aware of the generational problem, they are passive in settling the conflicts. They lack a sense of crisis about failure in passing on faith by disconnections between generations. Consequently, the survey results justify the necessity to start or reintroduce IGW in Korean churches for the continuing faith through ages.

Essential Principles of Intergenerational Worship

Beginning of IGW: Knowing the Precedence of God's Calling to Worship

The reason believers can worship God is that He created them that way and allows them to do for a genuine relationship with Him, not they first come to worship.²³² Without keeping this truth in heart, the church falls into idolatry because, in worship, people come to pursue what they want instead of what God wants. From this point, IGW should start. It requires the churches to reflect on how their worship practices have been planned and performed. Suppose their worships do not illustrate humble responses by God's people to God's desire for an authentic relationship with His people. In that case, it is evident and urgent that the churches must do their best to restore worship ahead of all other works within the church.

²³² Whaley, *Called to Worship: The Biblical Foundations of Our Response to God's Call*, 4-5.

It naturally throws a question to the churches about what motivation has led them to plan their current worships in that way. If it is primarily to satisfy human needs such as convenience, preference, idolizing sermon or preacher, and education, the churches should take courage to stop their practices and start over their worship planning.

Wrongly intended worship away from God-centeredness generally reinforces individualism, making the congregation prioritize their preference regarding worship. However, Whaley says, “What makes biblical worship dynamic is that it emerges out of a genuine hunger to know and express love for God together—in one mind, in one accord. Such worship begins in the hearts of many individuals and is expressed to God collectively. The optimal word is *together*.” The churches should understand God calls His people *communally* to the rapport with God. All other purposes or effects of worship are intrinsically by-products of obeying God’s call to worship, which cannot become worship’s primary goal. Suppose churches’ worship does not purposefully and preemptively maintain this togetherness of people as a response to God’s calling for His community. In that case, the churches have to admit that they corrupted their motivations for worship.

Identity of the Participants in IGW: Family of God

God’s people are God’s family, including all ages. In the Korean church, family language such as *brother* or *sister* tends to be used easily without repulsion, yet it is often merely a formality to call others. Contrastively, in Jesus’ view, the notion of the union of His followers was a bona fide family (Mark 3:34-35). For example, His call to leave one’s family to join His group (Mark 1:18-20) indicates not only loyalty to God but also loyalty to His family.²³³

²³³ Hellerman, *When the Church Was a Family: Recapturing Jesus' Vision for Authentic Christian Community*, 165.

Hellerman even argues that in the biblical perspective, personal commitment to God's family precedes commitment to one's natural family because it is not separable from allegiance to God.²³⁴

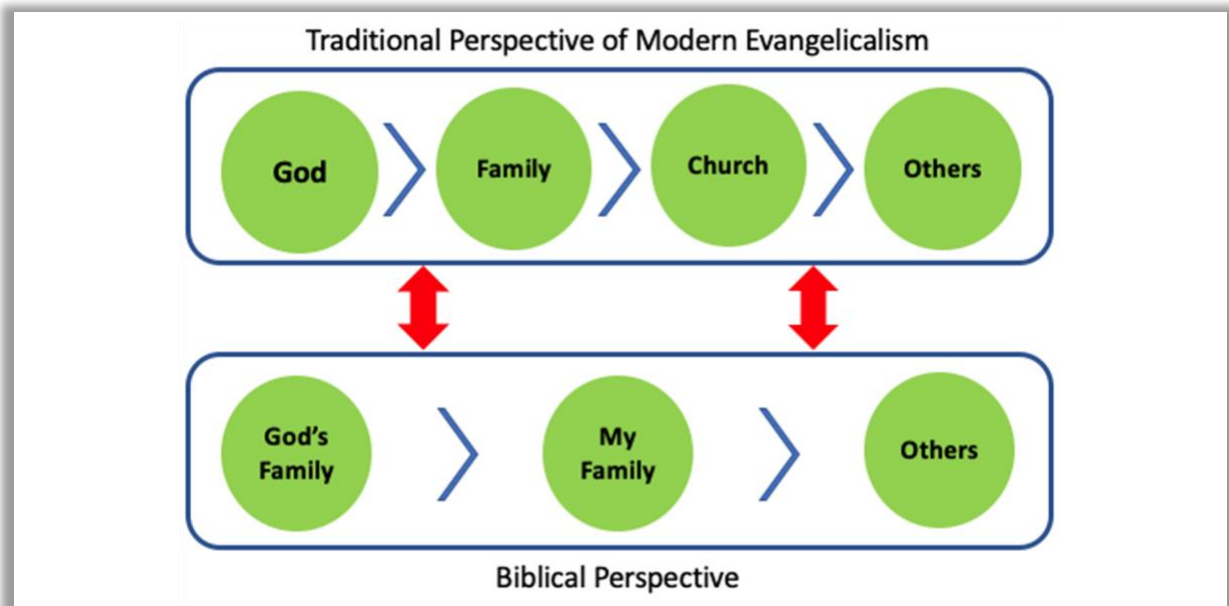


Figure 5.1. Comparison of relational priorities²³⁵

The fact that God's people are called to be a family demonstrates that worship assembles all generations. In modern society, each member of a family may have a different schedule and individual busy life. Nevertheless, what makes them reaffirm their familial identity is their *togetherness* when they come back home. Like this, corporate worship should be God's family gathering to which all family members of God return after their weekly life. Thus, for the successful introduction of IGW, people in the worship must be mindful of the relationship between themselves and others as a spiritual family. When they agree on this idea, they can take worshipping with other generations for granted. As if a typical family wants their whole members

²³⁴ Hellerman, *When the Church Was a Family*, 166.

²³⁵ Source: Data from Ibid., 165-66.

to be together for Thanksgiving dinner, true worship delightfully welcomes all ages together into God's feast, bearing all of them as a family in mind.

Scene of IGW: Faith Sharing's Place for the Continuity of God's people

Christian faith has continuity over the past, present, and future as God's people have remained in existence according to God's calling and sustaining.²³⁶ The connection between generations enables the faith to persist through people of all time. Therefore, preserving the generational link is a crucial duty and a precondition for the survival of the faith community.

This link can exist best via corporate worship embracing all ages. D. A. Carson asserts, "one of the most compelling witnesses to the truth of the gospel is a church that is authentic in its worship."²³⁷ When the church devotes herself to God's worship, she naturally regenerates faith-forming power. Thus, each generation assimilates into one faith in authentic worship by sharing the gospel passed down through ages in His providence. This process lays a foundation for the next generation to inherit the legacy of faith from their precedent generations.

However, age-segregated worship seldom provides a place to inherit Christian faith from previous generations because it splinters that scene itself. This separation of space takes away opportunities for young generations to witness the living evidence of faith, the older generations. Moreover, without interaction in the same place, the relationship between different ages is hard to sprout, and this lack of association with other generations weakens trust in each other. Unfortunately, disbelief in older generations causes young people to distrust what they believe,

²³⁶ Robert J. Cara, "Covenant in Hebrews," in *Covenant Theology: Biblical, Theological, and Historical Perspectives*, ed. Guy Prentiss Waters, J. Nicholas Reid, and John R. Muether (Wheaton, IL: Crossway, 2020), 250.

²³⁷ D. A. Carson, "Worship under the Word," in *Worship by the Book*, ed. D. A. Carson (Grand Rapids, MI: Zondervan, 2002), 60.

the Christian faith. In this context, the church should recognize the necessity of IGW for the continuity of faith through ages and should be able to inculcate it in the congregation.

Mission of IGW: Sharing Responsibility to Grow Together

Education is not a primary goal of worship. Yet, Korean churches tend to prefer age-segregated worship for faith education. Although this education may help people acquire Christian knowledge effectively, it does not automatically grow a believer's faith. It is similar to the fact that school learning by age does not always guarantee maturity in character. In effect, the emphasis of education on the Christian faith connotes that only a few people, such as preachers or teachers, are responsible for one's faith. However, faith is originally to be cultivated rather than to be educated. This growth in faith is achieved best in the relationship, which entails the communal responsibility of the church.

Putman describes becoming part of God's family as follows, "God's Word tells us we are born again. Just as we get a spiritual Father when we become part of God's family, we get spiritual brothers and sisters, even spiritual sub-parents (under the Father) who help us grow up."²³⁸ To be incorporated into God's family imposes on the members with mutual responsibility to grow as a family. In light of this, IGW is fundamentally different from family worship or multigenerational worship as corporate worship in that they do not necessarily involve this responsibility. For example, family worship quickly leads the congregation to pay attention only to their natural family.

On the other hand, multigenerational worship often forces younger generations to stay calm while the worship progresses, centered on adults. In both of them, this lack of emphasis on

²³⁸ Putman, *Power of Together Workbook: Discover the Christian Life You've Been Missing*, 89.

mutual responsibility debilitates the duty of love and care extended for their spiritual family. On the contrary, IGW pursues to take care of each member in each generation equally. It is possible only when they all serve each other in worship. Therefore, IGW is wary of any participant being a spectator of worship. Instead, it encourages each worshiper to participate in worship with their own role actively. In this way, people in the church grow together, fulfilling their responsibility for others.

Applications for Planning Intergenerational Worship

Plan Worship Together!

It is prevalent that a pastor alone plans the worship or that the church simply follows the existing plan practiced in that church. However, being intentionally intergenerational from the phase of planning will improve IGW to be more genuine. Malefyt and Vanderwell find the grounds of planning worship together from the collaboration of the Trinity.²³⁹ They also say, “Collaboration will not only honor God’s method of distributing a variety of spiritual gifts among us, but it will also provide many practical benefits. When church leaders co-labor they will find their service richer, more satisfying, and less frustrating.”²⁴⁰ Collaboration to plan worship for IGW will help the church utilize various perspectives for their worship. Each person has a different gift which represents an individual’s unique strength, and it can also indicate his blind spot to other unfamiliar fields. Thus, collaboration in planning is vital for the church to comprehend better what they need. Even if this process seems less efficient than planning alone and seems somewhat exhausting due to the required patience to reach an agreement between

²³⁹ De Waal Malefyt and Vanderwell, *Designing Worship Together: Models and Strategies for Worship Planning*, 3.

²⁴⁰ Ibid., 5.

multiple planners, it intrinsically prevents excessive discord about worship. For example, IGW itself may challenge the congregation, which is not familiar with it, to undergo a learning curve until they can fully understand its meanings and adapt to its practices. Therefore, finding agreement first among the church leadership from the beginning stage of IGW will assist the entire church to avoid any confusion from practicing IGW as possible. It is recommended that the worship committee includes not only ministers but also lay believers. Including various ages from each ministry in the team will benefit the planning team to consider their church from the intergenerational perspective.

Take Time to Inspire the Congregation!

Much prayer and enough preparation are needed. If the church leadership or worship committee finds it hard until they grasp the necessity of IGW, the congregation could feel more challenging to agree on that mindset. It is not to simply change a way of worship but to restore the identity of the church. Allen and Ross say, “the process that was followed in drawing the leaders into a more intergenerational paradigm should be implemented with the whole congregation—children through seniors.”²⁴¹ It is very natural to take time for the congregation to empathize with the importance of intergenerationality. It may take several months or over a year, depending on each church’s situation. Nevertheless, if the church remains patient and pursues the orientation to intergenerational culture, they will gradually see their generations worship God together as a full participant.

²⁴¹ Allen and Ross, *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community and Worship*, 185.

Create an Intergenerational Atmosphere in Serving Worship!

Ng and Thomas argue that the worship founds the congregation's spiritual climate. They believe "[a healthy worshiping community] will help establish a congregation where individual members feel wanted, needed, recognized, and challenged."²⁴² This aspect requires the church to engage individuals in worship, leading them to contribute to the worship because the spiritual climate of worshiping community is better formed when the congregation finds their place in worship through participation. Therefore, IGW should give a demonstration that every participant of worship counts equally regardless of their age. For this, planning IGW should find a way to provide all ages with opportunities to serve the worship.

To determine which ministry involves multiple ages is essential. The worship team, choir, ushers, and greeting team can be a good start for cross-age involvement. Training children or youth as a worship leader for the entire "Praise and Worship" or leading one song is viable. The focal point is to harmonize a variety of ages in worship, not to perform a perfect ritual. Though it would be convenient to entrust an expert to do all ministries, that is not a goal of IGW. Rather, the unity in clumsiness embracing all ages is IGW's purpose.

Converge on IGW for Sunday Worship!

Many Korean churches hold multiple age-segregated services on Sunday with or without an IGW (in reality, family service or multigenerational service). If the church determines to go for IGW on Sunday, it is better for them to gradually decrease the number of their multiple services to converge on IGW. Surely, age-segregated worship can have its meanings and strengths. However, adopting IGW as the central Sunday worship aims to express the church's

²⁴² Ng and Thomas, *Children in the Worshiping Community*, 121.

communality and remind itself. Keeping age-segregated services with IGW on Sunday can lead the congregation to perceive IGW as just one of the options on Sunday services. It will make it hard to promote IGW into the congregation's heart because people tend to remain in their preference rather than God's preference.

The churches can divert age-segregated worship or programs to on weekdays or Saturdays. Instead, for the successful introduction of IGW, it is crucial to ingrain into the congregation the belief that they return to their spiritual family on Sunday to worship God together.

Share the Opportunities of the Sermon with Multiple Preachers!

In IGW, the preaching should not be a monopoly of senior pastors. Preaching intensively dependent on senior or lead pastors can limit rich messages by various preachers. Besides, it can weaken other elements of worship by inducing misconceptions that the authority to preach is only given to a privileged senior pastor because it is the only way for God to speak to His people during the service. Even worse, the senior pastor can become idolized by the congregation.

In the church, each minister for each age group, such as youth pastor or children's pastor, can cooperate as they participate in the preaching of IGW. The church can also consider inviting children, youth, or young adults for Bible reading or sharing a brief insight during the worship. To enable these ideas, a careful collaboration between the worship committee should take precedence. As they pray together and share their insights from God, they can discern His message for the church, who God wants to convey it through, and how they can convey it to the church.

Establish an Adoptive Culture for Spiritual Family!

Just as there are Mother's Day and Father's Day in America, Korea has Parents' Day. These days, Parents' Day is no longer a day of gratitude for everyone to express thanks to their parents' love as it used to be. Too many people have increasingly faced the issues of a broken family. Even if they are not the case, not every believer belongs to a Christian family. As mentioned earlier, the concept of family in IGW indicates the church, spiritual family, not natural family. Emphasis on familyhood can hurt someone's heart who does not have good memories about his own family. Thus, building up a spiritually adoptive culture in the church is crucial. Concerning this notion of "adoption" in the church, Chap Clark states, "...we don't actually "adopt" each other; rather, we recognize that each of us, in Christ, has been adopted by God. This changes everything about what it means for us to be together as a body. We are, as followers of Jesus, officially related to each other. We are spiritual siblings. Christian kin."²⁴³ Without adoptive culture, IGW can be just another name of family service. This demand on spiritual adoption requires the believers to be responsible for other generations in the church. Therefore, with respect to IGW, the church should consider developing plans for the congregation to adopt others spiritually. In this way, more people can take a position to serve each other in IGW.

Consider Rearranging the Worship Space!

The design of a worship space can be a non-verbal message. According to the arrangement of visual elements in worship, the congregation consciously or unconsciously recognizes how their church concentrates. For example, in the Reformation, preachers elevated

²⁴³ Chap Clark, *Adoptive Church: Creating an Environment Where Emerging Generations Belong* (Grand Rapids, MI: Baker Academic, 2018), 8.

their pulpits to a much higher place than other structures in order to emphasize the Word's authority.²⁴⁴ Like this, the arrangement or decoration in worship space can affect people's religious mindset in worship.

Therefore, it is noteworthy to diagnose the church's current status about the utilization of worship space and alter it to better expression for intergenerational unity. For instance, children are often isolated, dismissed, or even excluded from the sanctuary. Some churches place nursery rooms on a separate floor from the main sanctuary. In these ways, people possibly misunderstand that children are too young to be complete participants just as adults. Although infants may need to stay in the nursery room for safety and quick response to their sudden needs, it can be considered to prepare an open space without chairs for toddlers and parents in the worship place. Seeing various ages during the service can appeal to the congregation's awareness of the church's intergenerational calling.

In this context, the church can consider rearranging or decorating all visible elements of worship, such as the locations of the pulpit, worship team, choir, and nave or interiors, depending on the church's situation.

Do Not Expect Seamless Performance!

In worship planning, thorough preparation is essential because it is for God. However, once the planning is done, the primary duty of worshipers is to enjoy everlasting pleasure in God. Piper says, "*God is most glorified in us when we are most satisfied in Him.*"²⁴⁵ When believers

²⁴⁴ Dan Kimball, *They Like Jesus but Not the Church: Insights from Emerging Generations* (Grand Rapids, MI: Zondervan, 2007), 85.

²⁴⁵ John Piper, *Desiring God: Meditations of a Christian Hedonist*, Rev. ed. (Colorado Springs, CO: Multnomah Books, 2011), 10.

recognize that God is most worthy of all their praise, they come to rejoice in Him, valuing God most. It leads to genuine worship.

In family meals, a family can enjoy their togetherness. Even though a mother cooks for every family member, sometimes food could suit one's taste better than others. Nonetheless, as the family spends time more and more sharing the meal together, their taste becomes assimilated similarly. Growing intimacy in that time, of course, is more valuable.

In fact, perfectionism in worship often results from human-centeredness rather than God-centeredness. This is because God looks at the heart, whereas people look at the outward appearance (1 Sam 16:7). Therefore, even if in the preparation of IGW, the participants should be encouraged to do their best, each one's responsibility in worship is to enjoy God's feast. In this way, even if the congregation sees a child make a cute mistake on the stage or hears an old gentleman's voice cracked in singing, such things will not hinder them from worshiping God in joy and love. It is because they are one family in God.

Recommendations for Future Study

Christian faith does not exist by a current generation alone. Former generations who lived as God's people have passed down it to the following generations, and in this way, faith has remained in the heart of the church through Christian history. If the church loses communality and mutuality between ages, the existence of faith can become threatened. Thus, the strong bond between different generations is crucial to preserve faith beyond the times, and corporate worship can contribute to cultivating it.

In fact, regarding worship, the effort to protect faith has been made continuously. In line with the worship renewal movement in the twentieth century, blended worship emerged by

Webber in 1987 through the two opposite hungers of both traditional worship renewalists for a vivid encounter with God and contemporary worship renewalists for essence.²⁴⁶ In this context, Webber defines blended worship as “a synthesis of the liturgical and contemporary worship renewal movement of the twentieth century.”²⁴⁷ As this renewal movement spread worldwide, it has also taken root rapidly in the worship of Korean churches that needed an alternative worship style to overcome the turmoil of generational transition.

Regrettably, as seen in the previous chapter, the survey results reveal the Korean church’s worship has not fittingly affected Korean Christians to come forward to God as one body of Christ. Even though many Korean churches have adopted blended worship as a counterplan, such attempts of Korean churches have often been nothing more than trying to keep up with a popular pattern of worship, not solving generational tensions or apathy. In this situation, the existing discussions of IGW have often ended in suggesting solutions for musical convergence to appease various ages in line with blended worship’s incomplete applications. However, without changing people’s mentality about true worship, simply changing worship styles cannot attain the goal of leading people to genuine worship for God. Accordingly, this research has delved into the necessity and validity of authentic IGW in light of the correlation between the church and spiritual formation.

IGW still requires a lot of studies and experiments about it. IGW should not be a trend or a sort of worship practice. Instead, it should be a mentality to return to the worship God wants from His people. In this context, IGW will necessitate lots of future researches to apply its spirit to various situations. First of all, how to graft IGW upon different denominations will be

²⁴⁶ Webber, "Blended Worship", 175-79.

²⁴⁷ Ibid., 175.

necessary. Each denomination often has contrastive ways of expression in worship due to its own belief system. Therefore, studies about IGW's applications at the level of denominations will help their belonged local churches to find properly or adjust a practice of IGW for them much more straightforward.

Another possibility is to research applications by the diverse size of the church. Though all churches can pursue the merit of IGW, not every church can do the same for it. Practical implementation of IGW depending on the church's size could give valuable insights to the churches, especially for small or mid-small churches, who want to participate in the purpose of IGW. Various case studies about it will be helpful.

If these efforts are supported, the churches who want to revive may have a second chance. Nevertheless, true revival does not necessarily mean an increase in the number of church members. Many Korean churches are concerned about losing their members due to non-face-to-face worship services in the COVID-19 situation. However, if this concern comes true, it would be mostly not because of this global crisis but because the Korean church has not successfully planted true faith and the church's identity in people's hearts. In a situation of the decline of churches, the strategy that Korean churches should take is not to find some improvisational methods to reattract people. Now Korean churches should look back on themselves and think about the next generation. Its first step should be to rethink Intergenerational Worship.

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Appendix A

Questionnaire (English version)

1. Which range includes your age?
 - A. 18-24
 - B. 25-34
 - C. 35-44
 - D. 45-54
 - E. 55-64
 - F. 65 or Older

2. How long have you been a Christian?
 - A. Less than 1 year
 - B. 1-5 years
 - C. 6-10 years
 - D. 11-20 years
 - E. 21 years or more

3. What is your position in your church?
 - A. Lay believer
 - B. Minister

4. What is the denomination of your church?
 - A. Presbyterian Church
 - B. Methodist Church
 - C. Pentecostal Church
 - D. Baptist Church
 - E. Holiness Church
 - F. Salvation Army
 - G. Other (Explain briefly:)

5. How many people attend your church on an average Sunday?
 - A. Fewer than 50
 - B. 50-100
 - C. 101-250
 - D. 251-500
 - E. 501-1000
 - F. Over 1000

6. Which age-group do you think your church mainly focuses on? (Select all answers that apply)
- A. Children group
 - B. Youth group
 - C. Young adults group
 - D. Middle-aged group
 - E. Silver group
 - F. Not sure
7. How well do you think people can find chances to interact with other age-groups in your church?
- A. Very well
 - B. Somewhat well
 - C. Not so well
 - D. Not at all
 - E. Not sure
8. How well do you think **other generations** in your church empathize with your generation?
- A. Very well
 - B. Somewhat well
 - C. Not so well
 - D. Not at all
 - E. Not sure
9. How well do you think **your generation** in your church empathizes with other generations?
- A. Very well
 - B. Somewhat well
 - C. Not so well
 - D. Not at all
 - E. Not sure
10. How well do you think **you** empathize with other generations in your church?
- A. Very well
 - B. Somewhat well
 - C. Not so well
 - D. Not at all well
 - E. Not sure
11. Which style of worship service do you mainly attend on Sunday?
- A. Traditional (Formal, Liturgical, Hymn-based)
 - B. Contemporary (Casual, Open, Gospel songs or CCM-based)

- C. Blended (Mixing of Traditional and Contemporary styles, Use of Hymns and Gospel songs in balance)
- D. Other (Explain briefly: _____)

12. What is the biggest reason you attend that style of service?

- A. It is the only type that my church offers
- B. It is my most favorite (or familiar) type of worship
- C. It is the most inspirational type of worship to me
- D. It starts at the most convenient time for me
- E. People close to me also attend that service
- F. My favorite preacher or teams (e.g. worship team, choir, ushers etc.) serve that style of worship
- G. No reason
- H. Other (Explain briefly: _____)

13. Have you ever attended Intergenerational worship (All-generational worship / Corporate family worship) in your church during the last year?

- A. Yes
- B. No (go to Question 16)

14. If you said, "Yes," in Question 13, which style was usually the Intergenerational worship you attended?

- A. Traditional (Formal, Liturgical, Hymn-based)
- B. Contemporary (Casual, Open, Gospel songs or CCM-based)
- C. Blended (Mixing of Traditional and Contemporary styles, Use of Hymns and Gospel songs in balance)
- D. Other (Explain briefly: _____)

15. If you said, "Yes," in Question 13, how was the service formed regarding age?

- A. All ages together from the beginning to the end
- B. All ages together overall, but separate by age for the sermon
- C. Other (Explain briefly: _____)

16. How often does your church offer Intergenerational worship service on Sunday?

- A. Every week, with age-segregated services (e.g. Children, Youth, Young adults, Adults worships, etc.)
- B. Every week, Intergenerational worship only
- C. Mostly on special occasions (e.g. Church holidays, Church events, etc.)
- D. Not at all
- E. Other (Explain briefly: _____)

17. How often do you think it would be appropriate for your church to offer Intergenerational worship?
- A. Every week
 - B. Once a month
 - C. Once every 2 months
 - D. Once each quarter
 - E. On special occasions, such as church holidays or events
 - F. Not necessary
 - G. Other (Explain briefly: _____)
18. If possible, would you like to attend Intergenerational worship more often than age-segregated worship?
- A. Yes, I prefer Intergenerational worship (go to Question 19)
 - B. No, I prefer age-segregated worship (go to Question 20)
19. If you said, "Yes," in Question 18, why? (Select all answers that apply)
- A. I prefer attending a worship with my family
 - B. I like to worship with other generations
 - C. I think Intergenerational worship is a more biblical form of worship
 - D. Intergenerational worship is more comfortable and familiar to me
 - E. No reason
 - F. Other (Explain briefly: _____)
20. If you said, "No," in Question 18, why? (Select all answers that apply)
- A. Being with other generations in worship often distracts me from worship itself
 - B. I think age-segregated worship is a more biblical form of worship
 - C. Age-segregated worship is more helpful for my spiritual growth and educational effectiveness
 - D. Worship that targets my age group is more comfortable and familiar to me.
 - E. No reason
 - F. Other (Explain briefly: _____)
21. What do you think are the advantages of Intergenerational worship? (You can choose up to 3 most applicable answers)
- A. Intergenerational worship encourages younger generations to absorb spiritual legacy through the generations
 - B. Intergenerational worship motivates older generations to maintain vitality and passion as a worshiper
 - C. Intergenerational worship gives better opportunities for all generations to serve mutually
 - D. Intergenerational worship helps all generations to learn biblical values from each other

- E. Intergenerational worship becomes a great gathering place for people to better understand and empathize with other generations
- F. Intergenerational worship helps people to better learn the unity as one body of Christ by direct experience
- G. Intergenerational worship helps church to prevent unnecessary use of time, space, and budget by too many age-segregated programs and formats
- H. Other (Explain briefly: _____)

22. What do you think are the obstacles to holding an intergenerational worship in your church? (You can choose up to 3 most applicable answers)
- A. Being with all generations together makes it difficult to concentrate on worship
 - B. Intergenerational worship can hardly provide customized education for spiritual growth of each generation
 - C. People prefer to worship with their peer group
 - D. Many people are not sure if Intergenerational worship is **really** necessary in church
 - E. Some of the older generations tend to be authoritarian and overbearing on younger people
 - F. Some of the younger generations tend to lack the right attitude as worshipers
 - G. Many people are not yet ready to accept a different worship style other than their own
 - H. Other (Explain briefly: _____)

23. Considering the pros and cons about Intergenerational worship, how necessary do you think it is for churches to include Intergenerational service in Sunday worship?
- A. Very necessary
 - B. Somewhat necessary
 - C. Somewhat unnecessary
 - D. Very unnecessary
 - E. Not sure

Questionnaire (Korean version)

A. 50명 미만
B. 50-100명
C. 101-250명
D. 251-500명
E. 501-1000명
F. 1000명 초과

6. 당신은 본인의 교회가 주로 어떤 연령층에 초점을 둔다고 생각하십니까? (해당 응답에 모두 체크해주세요)
- A. 어린이 그룹
 - B. 청소년 그룹
 - C. 청년 그룹
 - D. 중장년 그룹
 - E. 노년 그룹
 - F. 잘 모르겠다
7. 당신은 본인의 교회에서 사람들이 자신과 다른 연령층과의 소통 기회를 갖기가 얼마나 쉽다고 보십니까?
- A. 매우 쉽다
 - B. 다소 쉽다
 - C. 그다지 쉽지 않다
 - D. 전혀 쉽지 않다
 - E. 잘 모르겠다
8. 당신은 본인의 교회에서 "다른 세대들"이 "당신의 세대"에 대해 얼마나 공감한다고 생각하십니까?
- A. 매우 잘 공감한다
 - B. 다소 잘 공감하는 편이다
 - C. 그다지 잘 공감하지 못한다
 - D. 전혀 공감하지 못한다
 - E. 잘 모르겠다
9. 당신은 본인의 교회에서 "당신의 세대"가 "다른 세대들"에 대해 얼마나 공감한다고 생각하십니까?
- A. 매우 잘 공감한다
 - B. 다소 잘 공감하는 편이다
 - C. 그다지 잘 공감하지 못한다
 - D. 전혀 공감하지 못한다
 - E. 잘 모르겠다
10. "당신 자신"은 본인의 교회의 "다른 세대들"에 대해 얼마나 공감한다고 생각하십니까?
- A. 매우 잘 공감한다
 - B. 다소 잘 공감하는 편이다
 - C. 그다지 잘 공감하지 못한다
 - D. 전혀 공감하지 못한다

E. 잘 모르겠다

11. 당신이 주일에 주로 참석하는 예배는 어떤 유형입니까?

- A. 전통예배 (격식적인, 예전적인, 찬송가 중심의)
- B. 현대예배 (비격식적인, 열린예배의, 복음성가 혹은 CCM 중심의)
- C. 혼합예배 (전통예배와 현대예배가 혼합된 형태, 찬송가와 복음성가를 균형있게 혼용)
- D. 기타 ()

12. 당신이 그 유형의 예배에 참석하는 가장 큰 이유는 무엇입니까?

- A. 우리 교회는 그 유형의 예배만 있기에
- B. 그것이 내가 가장 선호하는 (혹은 익숙한) 유형의 예배이기에
- C. 그것이 내게 가장 감동감화를 주는 유형의 예배라서
- D. 그것이 내게 가장 편리한 시간대에 있는 예배라서
- E. 나와 친한 이들이 주로 그 예배를 참석해서
- F. 내가 선호하는 설교자 혹은 섬김이들 (예배팀, 성가대, 안내위원 등)이 그 예배를 섬기고 있기에
- G. 이유 없음
- H. 기타 ()

13. 당신은 본인의 교회에서 지난 1 년 이내에 "세대연합예배" (전(all)세대 예배 / 공예배로서의 가족예배)에 참석한 적이 있습니까?

- A. 예
- B. 아니오 (16 번 질문으로 이동하세요)

14. 당신은 13 번 질문에서 "예"를 선택하셨습니다. 당신이 참석했던 세대연합예배는 주로 어떠한 스타일이었습니까?

- A. 전통예배 (격식적인, 예전적인, 찬송가 중심의)
- B. 현대예배 (비격식적인, 열린예배의, 복음성가 혹은 CCM 중심의)
- C. 혼합예배 (전통예배와 현대예배가 혼합된 형태, 찬송가와 복음성가를 균형있게 혼용)
- D. 기타 ()

15. 당신은 13 번 질문에 "예"를 선택하셨습니다. 당신이 참석했던 세대연합예배의 흐름은 "연령대"와 관련해서 어떻게 구성되어 있었습니까?

- A. 모든 세대가 예배의 시작부터 끝까지 함께 참여
- B. 모든 세대가 전반적으로 함께하지만, 설교는 연령별 부서로 분리하여 진행
- C. 기타 ()

16. 당신의 교회는 주일에 세대연합예배를 얼마나 자주 제공합니까?
- A. 매주, 연령대별 예배 (예: 어린이, 청소년, 청년, 장년 예배 등)와 더불어 제공
 - B. 매주, 세대연합예배만 제공
 - C. 주로 특별한 날에 제공 (예: 교회절기, 교회행사일 등)
 - D. 제공하지 않음
 - E. 기타 ()
17. 당신은 본인의 교회가 세대연합예배를 얼마나 자주 제공하는 것이 적절하다고 생각하십니까?
- A. 매주
 - B. 한달에 한번
 - C. 두달에 한번
 - D. 세달에 한번
 - E. 교회절기나 행사 등의 특별한 날에만
 - F. 제공할 필요 없음
 - G. 기타 ()
18. 만약 가능하다면, 당신은 연령별로 나뉘어진 예배보다는 세대연합예배에 보다 더 자주 참석하시기 원하십니까?
- A. 예, 나는 세대연합예배를 더 선호합니다 (19 번 질문으로 이동하세요)
 - B. 아니오, 나는 연령별로 분리된 예배를 더 선호합니다 (20 번 질문으로 이동하세요)
19. 당신은 18 번 질문에 "예"를 선택하셨습니다. 그 이유는 무엇입니까? (해당 응답에 모두 체크해주세요)
- A. 나는 내 가족들과 함께 예배에 참석하는 것을 선호한다
 - B. 나는 다른 세대들과 함께 예배드리는 것을 좋아한다
 - C. 나는 세대연합예배가 보다 더 성경적인 예배형태라고 생각한다
 - D. 나는 세대연합예배가 보다 더 편안하고 친숙하다
 - E. 이유 없음
 - F. 기타 ()
20. 당신은 18 번 질문에 "아니오"를 선택하셨습니다. 그 이유는 무엇입니까? (해당 응답에 모두 체크해주세요)
- A. 예배 중에 다른 세대들과 함께 있는 것은 종종 나를 산만하게 만들어서 예배에 집중이 어렵다
 - B. 나는 연령별로 나뉘어진 예배가 보다 더 성경적인 예배형태라고 생각한다
 - C. 연령별로 나뉘어진 예배가 나의 영적 성장과 교육적 효과 면에서 보다 더 도움이 된다
 - D. 나는 내 연령 그룹에 맞추어진 예배가 보다 더 편안하고 친숙하다

E. 이유 없음

F. 기타 ()

21. 당신은 세대연합예배에 어떠한 유익이 있다고 보십니까? (최대 3 개까지, 가장 적합하다고 생각하는 응답 선택가능)

A. 세대연합예배는 젊은 세대들이 세대를 거둬주어 영적인 유산을 받아 들이도록 돕는다

B. 세대연합예배는 윗 세대들이 예배자로서의 행동감과 열정을 유지하도록 동기부여해 준다

C. 세대연합예배는 모든 세대들이 서로 간에 섬길 수 있도록 보다 좋은 기회들을 제공한다

D. 세대연합예배는 모든 세대들이 서로 다른 세대들로부터 성경적 가치를 배울 수 있도록 돕는다

E. 세대연합예배는 사람들이 자신과 다른 세대들을 보다 잘 이해하고 공감하기 위한 훌륭한 만남의 장소가 된다

F. 세대연합예배는 사람들이 직접 경험을 통해 그리스도의 한 몸으로써의 "연합"에 대해 보다 잘 배우도록 돕는다

G. 세대연합예배는 교회가 과다한 연령별 프로그램과 구성들로 인한 시간, 장소 및 예산 등의 낭비를 방지하도록 돕는다

H. 기타 ()

22. 당신은 당신의 교회 안에서 세대연합예배를 유지하는 것의 장애물이 무엇이라고 생각하십니까? (최대 3 개까지, 가장 적합하다고 생각하는 응답 선택가능)

A. 예배 안에 모든 세대들이 함께 있는 것은 예배에 집중하기 어렵게 만든다

B. 세대연합예배로는 각 세대들의 영적 성장을 위한 맞춤형 교육을 좀처럼 제공하기 어렵다

C. 사람들은 자신의 또래 그룹과 함께 예배하기를 선호한다

D. 세대연합예배가 교회 안에 굳이 필요한지에 대해 확신이 없는 사람들이 많다

E. 일부 윗세대의 사람들이 젊은 사람들에게 대해 권위적이고 고압적인 경향이 있다

F. 일부 젊은 세대의 사람들이 예배자로서의 바른 태도가 부족한 경향이 있다

G. 아직 많은 사람들이 자신에게 익숙한 예배와 다른 스타일의 예배를 받아들일 준비가 되어있지 않다

H. 기타 ()

23. 세대연합예배의 장단점을 고려할 때, 당신은 얼마나 교회들이 주일 예배 안에 세대연합예배를 마련해야 할 필요가 있다고 생각하십니까?

A. 매우 필요하다

B. 다소 필요하다

C. 다소 불필요하다

D. 매우 불필요하다

E. 잘 모르겠다

Appendix C

Consent Form (English version)

The Liberty University Institutional
Review Board has approved
this document for use from
4/12/2018 to --
Protocol # 3200.041218

CONSENT FORM

Rethinking Intergenerational Worship to Pass Down Spiritual Legacy Through the Generations
in Korean Churches

Sungjoo Yoon

Liberty University
Rawlings School of Divinity

You are invited to be in a research study concerning intergenerational worship for generational unity and spiritual succession in churches. You were selected as a possible participant because you are regarded as a Korean Christian, are age 18 years or older, and attend Sunday worship in a local church with various generations on a regular basis. Please read this form and ask any questions you may have before agreeing to be in the study.

Sungjoo Yoon, a doctoral candidate in the Rawlings School of Divinity at Liberty University, is conducting this study.

Background Information: The purpose of this study is to investigate the necessity and biblical validity of intergenerational worship in Korean Churches. Generational separation in worship within Korean churches has made it increasingly difficult for them to preserve Christian legacy through the generations, despite its educational convenience for each age group. Therefore, this research will be an alternative for rediscovering intergenerational worship as a biblical means to bind generations in faith, thereby preserving Christian heritage over time.

Procedures: If you agree to be in this study, I would ask you to do the following things: Please read and carefully answer the set of 23 questions online. It will take about 25 minutes to complete the questionnaire.

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 taking part in this study.

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

Confidentiality: The records of this study will be kept private. In any sort of report the researcher might publish, the researcher will not include any information that will make it possible to identify a subject. Participation in this study will be anonymous.

Research data will be stored securely on a password-locked computer of the researcher, and only the researcher will have access to the records. The records will be retained for 3 years. After 3 years, the records will be deleted.

The Liberty University Institutional
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4/12/2018 to --
Protocol # 3200.041218

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 or your own church. 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 Sungjoo Yoon. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [REDACTED]. You may also contact the researcher's faculty advisor, Dr. William Douglas Crawley, at [REDACTED].

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, [REDACTED] or email at [REDACTED].

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

Statement of Consent: I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

(NOTE: DO NOT AGREE TO PARTICIPATE UNLESS IRB APPROVAL INFORMATION
WITH CURRENT DATES HAS BEEN ADDED TO THIS DOCUMENT.)

Appendix D

Consent Form (Korean version)

The Liberty University Institutional
Review Board has approved
this document for use from
4/12/2018 to --
Protocol # 3200.041218

설문 동의서

세대를 통해 한국교회의 영적 유산을 전수하기 위한 세대연합예배에의 재고

윤성주

리버티 대학교
신학대학원

귀하는 “교회 내의 세대 간 연합과 영적인 계승을 위한 세대연합예배”에 대한 연구에 초청되었습니다. 귀하는 다양한 세대가 모여있는 지역교회 안에서 정기적으로 주일 예배를 참석하는 만 18세 이상의 한인 성도이기에 본 설문의 대상으로 선택되었습니다. 본 동의서를 읽어보시고 질문이 있으시면 본 연구에 참여하시기 전에 문의해주시기를 부탁드립니다.

본 연구는 리버티 대학교 신학대학원의 박사과정 지원자인 윤성주에 의해 진행되고 있습니다.

배경 정보: 본 연구의 목적은 한국 교회 내에서 세대연합예배의 필요성과 성경적 당위성을 조사하는 것입니다. 한국 교회 내의 연령대에 따른 예배 분리는, 각 연령 집단을 위한 그것의 교육적인 편의에도 불구하고, 교회들이 대대로 신앙 유산을 보존하는 것을 점점 더 어렵게 만들어 왔습니다. 그러므로, 본 연구는 믿음 안에서 세대들을 결속시키는 성경적 수단으로서의 세대연합예배를 재발견하고 그로 인해 시대를 넘어 믿음의 유산을 보존함을 위한 대안이 될 것입니다.

절차: 만약 귀하가 이 연구에 참여하기로 동의하신다면, 다음의 사항을 준수해주시길 부탁드립니다:

총 23개의 문항으로 이루어진 설문에 주의 깊게 답변해 주시길 바랍니다. 설문을 완료하기까지 대략 25분이 소요될 것입니다.

연구 참여에 따른 위험요소: 본 연구 참여로 인한 위험은 귀하가 일상생활에서 노출될 수 있는 위험 요소들과 마찬가지로 최소한의 수준입니다.

연구 참여에 따른 이익: 참여자들이 본 연구 참여에 의한 어떠한 직접적 혜택을 받지는 않을 것입니다.

보상: 본 연구 참여에 따른 금전적 보상은 없습니다.

기밀성: 본 연구의 기록은 개인용으로 비공개 보관될 것입니다. 본 연구자는 향후 발행될 수 있는 어떠한 보고서에도 귀하의 신상을 특정할 어떤 정보도 포함시키지 않을 것입니다. 본 연구에의 참여는 익명으로 진행될 것입니다.

연구 자료는 본 연구자의 암호 설정된 컴퓨터에 안전하게 보관될 것이며 오직 본 연구자만이 자료에 접근 권한을 소유할 것입니다. 자료는 3년간 보관된 후, 파기될 것입니다.

연구의 자발성: 본 연구의 참여는 자발적입니다. 참여 여부에 대한 귀하의 결정은 귀하와 리버티 대학교 혹은 귀하의 교회와의 현재 및 향후 관계에 어떠한 영향도 미치지 않을 것입니다. 귀하가 참여를 결정하시더라도 설문의 제출에 앞서, 특정 질문에 응답하지 않으시거나 언제든지 설문을 철회하실 수 있습니다. 그러한 행위 역시 귀하와 상기의 관계들에 영향을 주지 않을 것입니다.

설문 철회 방법: 만약 귀하가 연구에 참여하지 않기로 결정하신다면, 설문을 중단하시고 인터넷 브라우저를 닫음으로써 철회하실 수 있습니다. 이로써 귀하의 응답은 저장되거나 연구에 포함되지 않을 것입니다.

연락 및 질문: 본 연구의 수행자는 윤성주입니다. 귀하는 어떠한 질문이든 문의하실 수 있습니다. 향후 문의사항이 발생하신다면 귀하는 본 연구자에게 전화 [REDACTED] 나 이메일 ([REDACTED])로 연락하실 수 있습니다. 또한 본 연구자의 지도교수, Dr. William Douglas Crawley, 에게 연락 ([REDACTED]) 하셔도 무방합니다.

만약 귀하가 본 연구에 관한 질문이나 우려사항에 대해 본 연구자 외의 다른 누군가와 이야기하길 원하신다면, Institutional Review Board로 연락하시면 됩니다. (주소: [REDACTED]
이메일: [REDACTED])

만약 귀하가 정보 보존 목적으로 상기 내용들의 사본을 소지하기 원하신다면, 본 연구자에게 알려주시기 바랍니다.

동의 진술서: 나는 위의 안내를 읽고 이해했습니다. 나는 관련된 내용에 대한 의문사항과 답변을 득 하였습니다. 나는 본 연구에 참여하기로 동의합니다.

(주의: 본 문서에 날짜를 수반한 IRB 승인 정보가 첨부되어 있지 않을 시에는 참여에 동의하지 마시기 바랍니다.)

IRB Approval Letter

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

April 12, 2018

Sungjoo Yoon

IRB Exemption 3200.041218: Rethinking Intergenerational Worship to Pass Down Spiritual Legacy Through the Generations in Korean Churches

Dear Sungjoo Yoon,

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 involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:

(i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

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 [REDACTED]

Sincerely,

[REDACTED]
G. Michele Baker, MA, CIP

Administrative Chair of Institutional Research
The Graduate School

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