

THE REFORMATION OF THE HOUSEHOLD CHURCH WORSHIP:
FINDING EFFECTIVE WAYS OF LEAVING SPIRITUAL LEGACIES
TO THE NEXT GENERATION

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ABSTRACT

**THE REFORMATION OF THE HOUSEHOLD CHURCH WORSHIP:
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The purpose of this project is to help the Deep Springs KMC find effective ways of leaving spiritual legacies to the next generation through reforming the current household church worship. Leaving spiritual legacy is the great mission of churches given by God (Deut. 6:4-9, Shema). The Deep Springs KMC created a special family integrated worship time called the 'Household Church Worship' in order to leave spiritual legacies. The first generation hopes that both generations would share their love and faith by worshipping together, and resolve the intergenerational conflicts caused by the language barrier and cultural differences. In this atmosphere, the first generation parents believe that they would pass their spiritual legacies down to the next generation.

However, there are some negative aspects in the current household church worship because the first generation and the senior pastor created the worship service without listening to the thoughts, and experiences of the second generation. The second generation, who is familiar with English, had to sing hymns in Korean and hear the senior pastor's Korean sermon. It prevented the second generation from participating in the

worship and from receiving spiritual legacies of the first generation. Therefore, the Deep Springs KMC needs to reform the current household church worship.

Through deep discussions about the current household church worship, the Lay Advisory Committee (LAC) and I found that the time of praising and preaching should be reformed. First, the LAC members and I reformed the praising time by singing a hymn and a CCM song which the second generation prefers, and by preparing the sheet music of hymns and CCM songs in both languages. Second, the preaching time was reformed by having a five-minute sermon of a pastor, a five-minute testimony of a layperson and a time of sharing participants' stories of faith in their own language.

The reformed household church worship showed the image of the 'household of God.' (Eph. 2:19), and gave both generations opportunities to take care of each other's soul, to resolve the intergenerational conflicts, and notably for the first generation to leave spiritual legacies effectively to the next generation.

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CHAPTER 1

INTRODUCTION

Narrative of Concern and Opportunity

Since coming to the USA in 2009, I have served in three Korean immigrant Churches as an assistant pastor for youth and young adults. As time goes by, I realize that there is a serious problem in Korean immigrant churches. Leaving spiritual legacies to the next generation is not functioning effectively. At my first two churches in the states, there were no opportunities to talk about Christian spirituality between generations. According to Sharon Kim, “For many Korean immigrant parents, socioeconomic mobility is a greater priority than spiritual growth, and many fear that their children will become too religious and might give up their secular aspirations in order to become ministers and missionaries.”¹ This is the thinking of many first generation parents who are less interested in leaving spiritual legacies and more concerned with emphasizing worldly success through higher education and stable jobs.

However, in the Deep Springs Korean Methodist Church (KMC) where I serve currently, the first generation parents and the senior pastor are very concerned about leaving spiritual legacies to the second generation. Because of this, they created a special family integrated worship time. It is called the ‘Household Church Worship.’ The Deep Springs KMC has considered the household church worship as the space where the first generation parents can share their spiritual journey which will leave legacies with the

¹ Sharon Kim, *A Faith of Our Own: Second-Generation Spirituality in Korean American Churches* (Piscataway, New Jersey: Rutgers University Press, 2010), 29.

second generation. Through the household church worship, the parents believe that their sons and daughters would receive their spiritual legacies by experiencing the worship service of parents who praise, pray and listen closely to God's Words passionately. Fortunately, the household church worship in the Deep Springs KMC is on the right path to bring about a successful change. Many second generation youth and young adults, who participated in the household church worship, pray as fervently as the first generation pray to God. Needless to say, prayer is one of the most important spiritual legacies in Christianity.

However, I found some negative aspects in the current design of the household church worship when I discussed it with the second generation students. They said,

“Frankly, the household church worship is boring because it is hard for me to understand the preaching of the senior pastor. Why do I have to read the Bible only in Korean? I am more comfortable with reading it in English. Also, singing hymns in Korean is very difficult for the second generation. I cannot understand the meaning of the hymns. It doesn't feel like our worship service, but only geared for our parents.”

Their frank confessions and experiences about the household church worship made me doubt whether passing spiritual legacies down to the next generation through the household church worship is functioning effectively or at least not the way the first generation parents believe. There appears to be only one direction of leading taking place from the first generation to the second generation. It is not a true family integrated worship time, and not an effective way of leaving spiritual legacies to the next generation. Therefore, the Deep Springs KMC needs to reform the current design of the household church worship.

Purpose of the Project

The purpose of this project is to find effective ways of leaving spiritual legacies to the next generation through reforming the current design of the household church worship at the Deep Springs KMC. According to Robert Banks, “we cannot overlook the foundational role of parents in children’s theological and practical formation. The home was the place where religious, nurture, transmission of the tradition, and participation in worship—even vocational preparation—first took place (Deut. 4:9; 6:7, 20-25; Exod. 12:26-27; 13:7-8, 14-16; Prov. 6:20-23; 13:1; 23:22-25).”² Banks feels that the household is an essential place for Christian education and leaving spiritual legacies to the next generation. In agreement with him, I believe that the household is the fundamental place where parents can pass their spiritual legacies down to their sons and daughters. In recognition of this, the Deep Springs KMC has had the household church worship on Saturdays once a month in order to leave spiritual legacies to the next generation.

The current design of the household church worship, however, has several problems. Only thoughts, values and experiences of the first generation have been emphasized until now. Because “the first generation Korean immigrants are heavily influenced by Confucian principles,”³ they have hierarchical thoughts and attitudes towards the second generation. They have a tendency to emphasize the obedience and

² Robert Banks, *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Model* (Grand Rapids, Michigan: William B. Eerdmans Publishing, 1999), 83.

³ Matthew D. Kim, *Preaching to Second Generation Korean Americans: Towards a Possible Selves Contextual Homiletic* (New York: Peter Lang Publishing, 2007), 30.

submission of the second generation who is growing up under the influence of the American culture where people share their thoughts and experiences equally regardless of age. Kim points out that “the younger leaders (in the second generation) were frustrated and offended by the reality that although they were treated as adults in mainstream society, exerting authority and commanding respect in their workplaces, they were continually treated as children in their churches by the immigrant generation.”⁴ That is, although the second generation attains adulthood, the first generation considers the second generation’s thoughts and experiences as immature things because the second generation is still children in the eyes of the first generation Korean immigrants. As a result, the first generation tends to have a teaching approach to the second generation rather than a sharing or listening attitude to the second generation’s thoughts, values and experiences. This has provoked serious intergenerational conflicts in many Korean immigrant families and churches

Therefore, if the Deep Spring KMC wants to seek effective ways of leaving spiritual legacies to the next generation through the household church worship, the thoughts, values and experiences of the second generation must be heard by the first generation. Through the process of sharing between each generation, the Deep Springs KMC will be able to recognize several problems, and find effective ways for the parents to pass spiritual legacies down to the second generation, developing healthy intergenerational relationship.

⁴ Kim, *A Faith of Our Own*, 31.

Scope of the Project

The scope of the project will be limited to the Deep Springs KMC in Fair Lawn, New Jersey. Carl Savage and William Presnell argue that “working with a select laity team who will help identify the focus of research, help plan, execute, and evaluate it, and remain in reflective theological dialogue with the leader/researcher, is a requirement of the postmodern narrative approach.”⁵ That is, a narrative approach and working with the selected Local Advisory Committee (LAC) are the best ways to conduct research on faith communities effectively in the postmodern era.

I have selected six laities as the LAC members. Three adults, two of which are from the first generation and one of which is from the second generation, and three young adults, one of which is from the 1.5 generation and two of which are from the second generation. Through a reflective theological dialogue with each other, the LAC members will help to identify several problems in the current method of the household church worship, and develop the reformed design of the household church worship in order to find effective ways of leaving spiritual legacies to the next generation.

Terms of the Project

- Household Church Worship: The household church worship is similar to the divisional prayer meeting in the Methodist Church. However, there is a significant difference between the divisional prayer meeting and the household church worship. The divisional prayer meeting consists of only adult members who live in close proximity of one another,

⁵ Carl Savage and William Presnell, *Narrative Research in Ministry* (Louisville, Kentucky: Wayne E. Oates Institute, 2008), 106.

while in the household church worship, families including children participate. Thus, the household is key for the household church worship regardless of location or age.

- First Generation: The first generation is defined as a person who was raised and educated in South Korea, then came to the USA over the age of twenty.

- 1.5 Generation: The 1.5 generation means a person who was born in South Korea, but came to the USA as a child or teenager and was educated here.

- Second Generation: The second generation is defined as a person who was born and raised in the USA.

CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATION

Biblical Foundation for the Household Church Worship

Leaving spiritual legacies to the next generation is the great mission of churches and God's command (Gen. 18:19; Exod. 12:26-27; Deut. 6:4-9; 32:47; Prov. 22:6; Eph. 6:4; 1 Tim. 3:15). The Israelites made a great effort to pass God's words, the story of salvation, and their faith in God down to the next generation. Although the Israelites were conquered by powerful nations, and scattered around the world for many generations, they have kept their faith in God for thousands of years because they have considered leaving spiritual legacies as their top priority.

The Shema: God's Great Command for Leaving Spiritual Legacy

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

Jewish people refer to Deuteronomy 6:4-9 as the Shema according to the first letter (שמע) in this passage. For the Jewish people, the Shema is the best evidence that God teaches parents of all generations the importance of passing spiritual legacies down to their sons and daughters.

The Shema consists of two major commands. One is "love the LORD your God with all your heart and with all your soul and with all your strength (Deut. 6:5)" and the

other is “impress them on your children (Deut. 6:7a).” First of all, loving the LORD is the best way that God teaches the Israelites in the Old Testaments how to serve God.

According to Jack R. Lundbom, “loving Yahweh goes hand in hand with fearing him, walking in his way, clinging to him, serving him, obeying his voice, and doing his commandments. This is a love that shows itself in action.”¹ This means that loving the LORD is not just an emotion, but concrete behavior. In other words, loving the LORD comes through action, not just a confession of faith.

In Matthew 22:37-38, Jesus also continues to teach the Israelites in the New Testaments that loving the LORD is the first and greatest commandment. This implies that the word of the Shema is not merely a command which God gave to only the Israelites in the Old Testaments, but to all people in the New Testaments as well as to all generations. Therefore, Christians today need to put the commandment of loving the LORD, found in the Shema, into concrete actions and lead the next generation to practice the greatest commandment continuously in one’s daily life.

Secondly, God commanded that all parents “impress them on your children (Deut. 6:7).” This commandment emphasizes that Christian parents must keep in mind that leaving spiritual legacies to the next generation is the great mission which God gives to all Christian parents. Lundbom argues that “the verb here is *שָׂרַף*, ‘sharpen’ (Deut. 32:41), which means ‘incise, impress...’ Today we might say: drill them into your children.”²

¹ Jack R. Lundbom, *Deuteronomy: A Commentary* (Grand Rapid, Michigan: William B. Eerdmans Publishing, 2013), 311.

² *Ibid.*, 313.

Also, Gary H. Hall points out that “impress is better translated as ‘repeat, recount.’”³

These arguments provide crucial information about how Christian parents ought to teach their children. That is, parents should lead their children to love the LORD and to recount God’s words repeatedly so that children themselves would engrave God’s words in their hearts and minds, and learn to love God.

According to Timothy Paul Jones, several leaders in the early church also continued to emphasize the responsibility of Christian parents for their children’s spiritual education:

A second-century church leader named Polycarp specifically held husbands responsible to partner with their wives to train their children in the fear of God. Another leader in the early church, Clement of Rome, urged parents to embrace the privilege of sharing with their children the instruction that is in Christ. The church father John Chrysostom described the process of parenthood in terms of training children to be athletes of Christ.⁴

Like the remarks of leaders in the early church, teaching and training children by leaving spiritual legacies is the most important mission for parents of all generations because God did not establish his covenant with only the Israelites in the Old Testaments, but with all generations to come. Hall argues that “the covenant community had an obligation to pass on the covenant requirements to the next generation. Failure to do so jeopardized the people of God, and God’s witness in the world faced extinction.”⁵ This

³ Gary H. Hall, *The College Press NIV Commentary: Deuteronomy* (Joplin, Missouri: College Press Publishing, 2000), 139.

⁴ Paul Renfro, Brandon Shields, and Jay Strother, *Perspectives on Family Ministry: 3 Views*, ed. Timothy Paul Jones (Nashville, Tennessee: B&H Publishing, 2009), 19-20.

⁵ Hall, *The College Press NIV Commentary*, 139.

means that all Christian parents must teach their children how to love God, and how to practice God’s words repeatedly in order for the next generation not to lead a dissolute life affected by Satan. Looking at Judges 2:10, there is a story about a generation who did not know the LORD nor the work which the LORD had done for Israel. David Kadalie points out that “Joshua had one flaw—he failed to produce a successor and that subsequently led to a generation who did not understand the importance of passing on their faith to their children...What followed was a period of anarchy and rebellion.”⁶ This is a typical example that shows how important leaving spiritual legacy is. Like the previous generation in the book of Judges, if today’s churches and parents do not make an effort to pass their spiritual legacies down to the next generation, our posterity will not live influenced by God, rather doing as they see fit because they have no King (Judges 17:6; 21:25). Therefore, today’s Christians, especially the parents, must keep in mind that leaving spiritual legacy to the next generation is the great mission and spiritual duty given by God.

Leaving Spiritual Legacy in Abraham’s Household

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 (Gen. 18:18-19, NIV)

Abraham’s household is a typical example of leaving spiritual legacy in the Old Testaments. God commanded Abraham to teach his children and posterity “to keep the

⁶ David Kadalie, *As a Leader Thinks: 150 Leadership Thoughts from Scripture to Get You Going* (Nairobi, Kenya: Evangel Publishing House, 2011), 94.

way of the LORD by doing what is right and just (Gen 18:19).” That was a command which God gave to Abraham for leaving spiritual legacy to the next generation. Nancy Betz argues that “The LORD saw in Abraham a person who would pass on to future generations, a legacy of faith and relationship with the living God.”⁷ Betz infers that one of the most important reasons God chose Abraham was that Abraham was a person who could carry out the role of a spiritual parent faithfully leaving a spiritual legacy.

Looking at Exodus 3:6, God appeared to Moses and said, “I am the God of Abraham, the God of Isaac and the God of Jacob.” This was a significant result of Abraham’s success for leaving spiritual legacy because if Abraham did not pass his spiritual legacy down to his descendants, God could not become the God of Abraham, God of Isaac and the God of Jacob. Kenneth Walley points out that “God found Abraham as one possessing qualities that would ensure the preservation of spiritual legacy for posterity. Abraham bequeathed the spiritual legacy of faith to Isaac. Isaac passed it on to Jacob. Jacob passed it on his twelve children.”⁸ Abraham carried out his duty of leaving a spiritual legacy faithfully to the next generation. As a result, Abraham’s household would become “a great and powerful nation and all nations on earth would be blessed (Gen. 18:18)” through his descendants who also considered leaving spiritual legacy as their greatest mission.

⁷ Nancy Betz, *In the Arms of a Real God* (Mustang, Oklahoma: Tate Publishing & Enterprises, 2010), 18

⁸ Kenneth Walley, *Substitutional Arrangement: The Legacy of Divinely Ordained Leadership* (Maitland, Florida: Xulon Press, 2003), 104.

Leaving Spiritual Legacy in Timothy's Household

And how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus (2 Tim. 3:15, NIV)

Timothy's household in the New Testaments is also a good model for leaving spiritual legacy to the next generation. Timothy was one of the most important of Paul's faithful collaborators and a cowriter of several Pauline letters (Rom.16:21; 1 Cor. 4:17; Phi. 2:19-20; 1 Thes. 3:2-6). 2 Timothy 3:15 mentions that Timothy had known the Scriptures since infancy. How did Timothy learn the Scriptures from early childhood? The answer can be found in the sincere faith of Timothy's mother, Eunice, and grandmother, Lois (2 Tim. 1:5).

According to C. K. Robertson, "It may well be that during Paul's first missionary journey to Derbe and Lystra, Eunice and Lois embraced the good news and became Christians."⁹ This implies that although Eunice and Lois were Jewess (Acts 16:1), they became Jewish Christians after listening to the good news through Paul's preaching. Timothy's father was a Greek, so he might not have taught Timothy the Scriptures. However, Timothy's mother, Eunice, was a Jewish Christians who knew Jewish traditions and had faith in Jesus Christ, so she would recognize Jewish tradition of keeping God's command in the Shema, "impress them on your children (Deut. 6:7)."

David Earley and Rod Dempsey argue that "Education centered on the practice of memorization in the first century. At age five, Jewish children would begin to

⁹ C. K. Robertson, *Conversations with Scripture: The Acts of the Apostles* (New York: Morehouse Publishing, 2010), 70.

memorize large portions of the Torah (the first five books of the Old Testaments).”¹⁰ As explained by Earley and Dempsey, Lois and Eunice would have certainly taught Timothy the Scriptures from an early age. Because the Scriptures is “useful for teaching, rebuking, correcting and training in righteousness (2 Tim 3:16),” Eunice and Lois wanted Timothy to be a person who loved the LORD and lived by the Scripture. Accordingly, they made sure to pass their sincere faith in God and Jesus Christ down to Timothy by teaching the Scriptures. Michael and Michelle Anthony assert that “The sincere faith of Lois, and her daughter Eunice, prepared the soil from which would be born the sincere faith of Timothy, the future, disciple-making-disciple of Jesus Christ.”¹¹ Because of Lois and Eunice’s endeavor to leave a spiritual legacy, Timothy would become one of the most important spiritual leaders in the early churches. Therefore, Timothy’s household gives parents of all generations a spiritual example of how important leaving spiritual legacy to the next generation is.

Theological Foundation for the Household Church Worship

In many Korean immigrant families and churches in the USA, the intergenerational conflicts have been continuing. Helen Lee states that “numerous Asian American church attendees, especially the second generation in the Korean immigrant churches, have never been able to establish strong intimacy with God or other due to

¹⁰ David Earley and Rod Dempsey, *Disciple Making Is...: How to Live the Great Commission with Passion and Confidence* (Nashville, Tennessee: B&H Publishing, 2013), 72.

¹¹ Michael and Michelle Anthony, *A Theology for Family Ministries* (Nashville, Tennessee: B&H Publishing, 2011), 143.

conflicts with their own parents.”¹² In this atmosphere of conflicts, it is impossible for the first generation to leave spiritual legacies effectively to the next generation. Under these conditions, how can the first generation resolve the intergenerational conflicts, and pass spiritual legacies down to the next generation effectively? The Deep Springs KMC strongly believes that the household church worship provides both generations with the space where they can share their thoughts, experiences and spiritualities. Through this process of understanding and knowing each other, both generations will be able to identify several problems within themselves, and gradually begin to resolve the intergenerational conflicts by worshipping together and having an honest talk about each generation’s concerns and spiritual lives.

In order to discuss the theological foundation of leaving spiritual legacy through the household church worship, I will first look at what factors bring about the intergenerational conflicts. Second, I will examine several characteristics of postmodernism that has strong influences on the live of the second generation. This is important because many first generation parents are not familiar with postmodernism, making it difficult for them to understand who the second generation is in this postmodern era. Lastly, I will propose that the ‘Household of God’ (Eph. 2:19; 1 Tim. 3:15) is a meaningful metaphor for the household church worship. The household of God implies a home of believers focused on reconciliation between a covenant family of God’s people who influence each other spiritually. The home as the household of God is

¹² Helen Lee, “Hospitable Households: Evangelism,” in *Growing Healthy Asian American Churches: Ministry Insights from Groundbreaking Congregations*, ed. Peter Cha et al. (Downers Grove, Illinois: InterVarsity Press, 2006), 135.

the best place where Christians have fellowship, share their loves, and leave spiritual legacies to the next generation.

Silent Exodus: Intergenerational Conflicts

Silent exodus is a phenomenon that the second generation students never return to their home church after they left home for college. According to Peter Cha and Helen Lee, “in the 1990s the main metaphor depicting the status of the Asian American church was ‘Silent Exodus,’ to explain the vast number of previously churching second generation Asian Americans who never returned to church once they left home for college.”¹³ In many Korean immigrant churches in the USA, there are several conflicts between generations, and because of the intergeneration conflicts, the silent exodus of the second generation has been continuing.

What factors bring about the silent exodus of the second generation? Lee states that “due to communication difficulties, cultural differences and too-high expectations from their parents, Asian immigrant children may have contentious, troubled or strained relationships with their mother and father.”¹⁴ That is, language barrier, cultural differences and high expectation of the first generation result in the intergenerational conflicts. Consequently, the silent exodus of the second generation has been occurring, preventing the first generation parents from leaving their spiritual legacies to the next

¹³ Peter Cha and Helen Lee, “Introduction: Growing Healthy Households of God,” in *Growing Healthy Asian American Churches: Ministry Insights from Groundbreaking Congregations*, 10.

¹⁴ Lee, “Hospitable Households,” 125.

generation.

The language barrier between generations causes a lack of communication. Many first generation parents entrust the spiritual education of children completely to EM (English Ministry) pastors and teachers who themselves are from the second generation. So, the second generation's worship service is totally separated from the first generation. As a result, the first generation often does not know how the second generation students have a worship service or even the state of their spiritual life. This separated worship service hinders both generations from sharing their own faith in God with one another, and from understanding each generation's thoughts, spiritualities, and worship styles.

Also, cultural differences provoke serious conflicts between generations. Young Pai compares the cultural differences between Korean and American cultural tradition.¹⁵

Table 1. A Comparison between Korean and American Cultural Tradition.

Korean Culture (Collectivism)	American Culture (Individualism)
<ul style="list-style-type: none"> * Human as a part of nature (Implicit passivity in relation to nature) * Ingroup regulation of behavior * interdependence * Subordination of personal goals to goals of ingroup * ingroup harmony is important * Sense of common fate with ingroup 	<ul style="list-style-type: none"> * Human as a supervisor of nature (Active explorer of nature) * Individual regulation of behavior * Self-sufficiency * Ingroup and personal goals are unrelated * Self-expression is encouraged, even if confrontational * Personal fate (less dependent on ingroup)

¹⁵ Timothy D. Son, "Identity Formation During Identity Crisis: Reflection on the Significance of Religio-Existential Aspects of Identity Formation," in *Asian Americans and Christian Ministry*, ed. Inn Sook Lee and Timothy D. Son (Seoul: Voice Publishing House, 1999), 114.

* Ingroup is center of psychological field	* Person is center of psychological field
* Ingroup is extension of the self	* Self is distinct from ingroup
* Shame control	* Guilt control
* Obedience and silence as virtue	* Self-assertiveness and expression
* Authoritarian/hierarchical relation	* Horizontal/egalitarian relation

The thing is, although there are several cultural differences between generations, it doesn't necessarily have to provoke division, but many first generation parents have a strong tendency to compel the second generation to follow the Korean culture which only aggravates the problem. This causes the second generation to have a serious distrust towards the first generation. Kim points out that the first generation parents, who were influenced by Confucianism, emphasize filial piety within families: "Filial piety places the expectation on children to give allegiance, respect, and devotion to their parents' desire."¹⁶ However, the second generation students, who grow up under the influence of American culture, pursue horizontal and egalitarian relationships regardless of age. Moreover, "the second generation, influenced by Western ideals of egalitarianism and autonomy, have rejected the older generation's emphasis on hierarchical authority."¹⁷ The hierarchical thoughts and attitudes of the first generation invite the resistance of the second generation towards the Korean cultures and values of the first generation. Consequently, the cultural differences bring about the silent exodus of the second generation.

¹⁶ Kim, *Preaching to Second Generation Korean Americans*, 32.

¹⁷ Kim, *A Faith of Our Own*, 30.

Additionally, the high expectations of the first generation parents worsen the intergenerational relationship. Jamie Lew introduces a comment of a second generation student: “A lot of Korean parents want their kids to get good grades, go to Ivy League colleges, speak fluent Korean, and be proud of being Korean.”¹⁸ Many Korean immigrants’ lives are really hard in the USA, so they tend to force their children to get high grades to enter good universities so to get a steady job and not experience financial difficulty. But, many second generation students become confused between the high expectations of parents and their own dreams when their interests and majors do not relate to their parent’s idea of financial stability. Another reason the first generation parents compel their children to go to good colleges is that “school performance and family reputation were linked...Students (the second generation) firmly believed that their grades and test scores became a litmus test for their parents child rearing.”¹⁹ As shown in the table 1 above, Korean culture is based on shame control. So, if a student does not go to a good college, many first generation parents think that it brings shame to their family. Lastly, the reason why the high expectations of the first generation parents worsen the intergenerational relationship is the enormous burden that it puts on the students. The culmination of these issues, unmet expectations, risk of family reputation, and unnecessary burdens contribute to bringing about serious intergenerational conflicts, producing this silent exodus.

¹⁸ Jamie Lew, *Asian Americans in Class: Charting the Achievement Gap Among Korean American Youth* (New York: Teachers College Press, 2006), 35.

¹⁹ *Ibid.*, 37.

The Second Generation in the Postmodern World

How does one resolve the intergenerational conflicts? I strongly believe that the first generation must make a better effort to understand who the second generation is in the postmodern world. Because the first generation expects too much of the second generation without knowing who they are, it has made the intergeneration conflicts worse. Lee argues that “healthy Asian American churches recognized that models in previous generations emphasizing hierarchy and authoritarian leadership do not work well in the current context of post-first-generation Asian Americans living in a postmodern society.”²⁰ This means that if the first generation parents force their sons and daughters to follow the first generation’s cultural values and thoughts, they will never have spiritual influences on the second generation in this postmodern era. Therefore, the first generation should strive to understand several characteristics of postmodernism to resolve the intergenerational conflicts.

Leonard Sweet suggests the EPIC (Experience, Participatory, Image-Driven, and Connection) model for explaining the primary characteristics of postmodernism. The first feature of postmodernism is ‘Experience.’ He points out that “Moderns want to figure out what life’s about. Postmoderns want to experience what life is...Postmoderns don’t want their information straight. They want it laced with experience.”²¹ People in the modern era tried to realize what life was through human reason and knowledge, while the

²⁰ Helen Lee, “Healthy Leaders, Healthy Households 2: Practices and Values,” in *Growing Healthy Asian American Churches: Ministry Insights from Groundbreaking Congregations*, 96.

²¹ Leonard Sweet, *Post-Modern Pilgrims: First century passion for the 21st century world* (Nashville, Tennessee: Broadman & Holman Publishers, 2000), 33.

postmodern generation wants to know what life is through the process of experience. Also, the postmodern generation is eager to experience the presence of God spiritually in worship, and not satisfied with just knowing who God is. Rick Richardson argues that the postmoderns “are looking for truth that is experiential, for communities in which faith is lived out and for spiritual experiences that are tangible and real. So experience comes before explanation.”²² Therefore, today’s Korean immigrant churches need to realize that although teaching the second generation about Christian doctrines through intellectual sermons or bible studies is a significant task, it is more important for this generation that they lead the second generation in experiencing God through worship services and a genuine spiritual life.

The second characteristic is ‘Participatory.’ According to Sweet, “Postmoderns are thinking and living within an interdependent, interactive ethos. They perceive, comprehend, and interact with the world as much as participants as observers.”²³ Many Christians in the modern era tended to participate passively in worship services because senior pastors and assistant pastors led most of the worship. As attendees, lay people just took their seats, praised and listened to sermons following as the pastors led. On the other hand, the postmodern generation wants to participate actively in worship services and on church missions. As cooperators, they want to plan church ministries with pastors, and participate in several parts of the service such as the welcoming of church members, leading praise, reading the Scriptures, praying for worship, sharing their testimonies and

²² Rick Richardson, *Evangelism Outside the Box: New Ways to Help People Experience the Good News* (Downers Grove, Illinois: InterVarsity Press, 2000), 51.

²³ Sweet, *Post-Modern Pilgrims*, 54.

so forth. Unfortunately, in many Korean immigrant churches, the postmodern generation has become passive attendees because pastors and the first generation have not had conversations with the second generation about church ministries. Even when both generations worship together, the worship services only consist of programs that the pastors and the first generation planned without listening to the thoughts and experiences of the second generation. That turns the postmodern generation off to the worship services and church missions, bringing about intergenerational conflicts. Therefore, today's Korean immigrant churches need to try to contemplate the thoughts and experiences of the second generations whenever they plan church ministries, and give the second generation various chances that allow them to participate actively in worship services whenever a church holds an intergenerational worship service.

According to Sweet, the third feature of Postmodernism is 'Image-Driven.'

Postmodern culture is image-driven. The modern world was word-based. Its theologians tried to create an intellectual faith, placing reason and order at the heart of religion. Mystery and metaphor were banished as too fuzzy, too mystical, too illogical. After forfeiting to the media the role of storyteller, the church now enters a world where story and metaphor are at the heart of spirituality.²⁴

From early church tradition to the Middle age, Christians experienced God's presence through liturgy and sacrament, while churches expressed messages of God actively with images such as religious paintings or sculptures. After the Reformation, words became the center of messages, and as a result, images and religious ceremonies were considered mystical and illogical. However, in the postmodern era, images become one of the most important ways of delivering messages and experiencing God's presence

²⁴ Ibid., 86.

again because of the eruption of mass media and the Internet. Richardson argues that in the postmodern world, “image has ascended over word. The screen is in ascendance over the printed page. Thus the ancient traditions of liturgy, sacrament and mystery are now returning to center stage in our efforts to reach this generation.”²⁵ Since childhood, the postmodern generation has learned many things especially through images on the Internet and Television. As a result, messages and knowledge through images have stronger influence on the postmodern generation than words. So, some churches today which pursue the contemporary worship style are using images, videos and movie clips to enhance the worship experience.

Sweet especially emphasizes that today’s churches strive to implant the image of God in the postmodern generation. “The greatest image in the world, the image to which we draw people into a relationship, is the image of God in Jesus the Christ.”²⁶

Unfortunately, many Korean immigrant churches have not given the postmodern generation a positive image of God because of the several conflicts between pastors and church leaders among the first generation. Their friction gives the second generation a negative impression of churches and God. Therefore, the first generation parents in today’s churches should try to become good spiritual models in front of the postmodern generation by building an intimacy with God, and exhibiting a faithful lifestyle to portray true image of God.

The last characteristic of postmodernism is ‘Connected.’ Sweet argues that

²⁵ Richardson, *Evangelism Outside the Box*, 51.

²⁶ Sweet, *Post-Modern Pilgrims*, 87.

“postmoderns want participation in a deeply personal but at the same time communal experience of the divine and the transformation of life that issues from that identification with God.”²⁷ The Internet allows for the postmodern generation to easily connect with each other. The postmodern generation shares thoughts, experiences and cultures with close friends and even people around the world by creating various communities on Social Network Services (SNS) such as Facebook or Twitter. These communities form a global village where one can share every information and opinion with each other regardless of their age, race, gender, social status, culture or so forth. There are no hierarchical relationships, but all people can share their thoughts, values and experiences with each other on equal footing. Because the postmodern generation feels a sense of connection by giving and receiving various information, opinions and experiences, sharing is the most important way of life. Therefore, the first generation should try to give the second generation in the postmodern era the space where they can share their thoughts, experiences and spiritual lives. Sharing faith and spirituality with each generation brings about the communal experience of the divine. If there is no sharing of faith between generations, the postmodern generation will never feel the sense of connection, leading them to the silent exodus.

I strongly believe that the household church worship meets the needs of the postmodern generation defined in the EPIC model. It is difficult for both generations to build an intimate relationship with each other and participate actively in the public worship service. In the household church worship, however, the postmodern generation

²⁷ Ibid., 112.

can experience the presence of God and participate actively in worship through leading praise, reading the Bible or praying. Also, the image of heartfelt worship by the first generation who praise, pray and listen to God's words provides the postmodern generation with a positive picture of churches and God during the household church worship. Lastly, sharing spiritual life and faith between generations helps the postmodern generation experience spiritual connection with the first generation. Therefore, the household church worship is the best place where both generations can resolve the intergenerational conflicts, paving the way for the first generation parents to leave their spiritual legacies effectively to the next generation.

Household of God: The Best Place for Leaving Spiritual Legacy

The 'household of God.' (Eph. 2:19; 1 Tim. 3:15) is a significant metaphor for the household church worship.

The metaphor of a household (of God) strongly emphasized the multigenerational aspect of the community of God's people; it doesn't consist of one cohort group of similar ages. It assumes the presence of spiritual grandparents, uncles, aunts, parents, cousins and siblings. The term household (oikos) in the New Testament refers to the wider circle of an extended family, not the modern nuclear family. It is in such a setting that the older members are to be wise role models for the younger ones, and the younger members in turn are to pay respect to the elders while raising their own children in love (tit 2:1-8).²⁸

The apostle Paul emphasizes that all Christians become a covenant family of God's people regardless of race, socioeconomic status or age. Through baptism and

²⁸ Peter Cha, Paul Kim and Dihan Lee, "Multigenerational Households," in *Growing Healthy Asian American Churches: Ministry Insights from Groundbreaking Congregations*, 150.

believing in Jesus Christ, all Christians have a new spiritual identity as a member of God's household.

A home as the household of God was the best place that early Christians could share their love and faith with other church members. Paul called several homes of laypeople a church (Rom. 16:5; 1 Cor. 16:19; Col. 4:15; Phn. 1:2). Homes provided early Christians with a significant place for the household church worship which gathered several Christian families including children and even household servants (Eph. 6:1-8; Col. 3:20-24). Through the household church worship, early Christians as members of God's household had fellowship and took care of each other by praying, sharing love and praising God (Acts 2:42-47).

Also, a home as the household of God became an essential place that Christian parents would leave their spiritual legacies to the next generation by teaching their children about spiritual life. Holly Catterton Allen and Christine Lawton Ross argue that "in the early church as a whole, the generations met together in homes. Several whole families, including the extended family and household servants, came together as the church. All generations met together, breaking bread, praying together, ministering to one another in the context of the home."²⁹ By worshipping together with parents, children naturally learned and observed the spiritual life of parents. Mariette Martineau, Joan Weber and Leif Kehrwald point out that "in the Christian tradition, we best learn how to pray by praying, we understand the concept of service best by serving others, and we

²⁹ Holly Catterton Allen and Christine Lawton Ross, *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community and Worship* (Downers Grove, Illinois: InterVarsity Press, 2012), 83.

learn how to be in community by living in community.”³⁰ That is, the best way of leaving spiritual legacy to the next generation is for parents to worship together with their children regularly, and lead them to practice praying, praising, serving, and loving God’s words repeatedly.

In today’s churches, however, it is hard for Christian parent to teach the spiritual aspects of loving the LORD, and pass their spiritual legacies down to the next generation because both generations’ worship services are held separately. Under these conditions, how can today’s Christian parents continue in their responsibility of leaving spiritual legacies? Like the early church, the household church worship can provide them with the space where both generations can worship together, share their love, and have spiritual influences on each other. I believe that today’s Christian parents would be fulfilling the great mission of leaving spiritual legacies to the next generation through the household church worship.

³⁰ Mariette Martineau, Joan Weber and Leif Kehrwald, *Intergenerational Faith Formation: All Ages Learning Together* (New London, Connecticut: Twenty-Third Publications, 2008), 50.

CHAPTER 3

PREPARTION OF PROJECT

The goal of this project is to find effective ways of leaving spiritual legacies to the next generation through the household church worship at the Deep Springs KMC, by identifying some problems in the current design of the household church worship, and reforming them. In order to do that, first and foremost, as an assistant pastor, I discussed the purpose of this project with the senior pastor to get his approval. Thankfully, the senior pastor allowed me to implement this project here at our church. He said that “I also would like to identify some problems in the current format of the household church worship through this project. I will do my best to help.”

After receiving approval from the senior pastor, I selected the LAC members to carry out this project effectively on December 25, 2014 after the Christmas worship service. The LAC members consist of six people: Three adults (Won Kyoung Kim, Hyeong Sock Choi and Ho San Yoon) and three second generation young adults (Chris Kim, Brian Son and Elizabeth Kim). They are all members of the Deep Springs KMC, who have been selected because of their character, strong faith and sound judgment in church’s ministry.

The first meeting was held on January 18, 2015, where I explained the purpose of this project to the LAC members. I then raised some problems in the current format of the household church worship. The LAC members shared their thoughts and experiences with the current design of the household church worship, and looked for certain challenges and opportunities to find effective ways of leaving spiritual legacies to the

next generation. As both generations shared their thoughts and experiences, we found what emerged was a clearer and hope-giving picture of what the Deep Springs KMC could be for the next generation by reforming the current method of the household church worship. The following are the comments of the LAC members during that first meeting.

The Comments of the First Generation in the LAC (Direct Quotation)

“I think that the household church worship is an important place where the first generation can set the example of faith for the second generation. So, we should make an effort to practice our faith in front of the second generation in order to leave our spiritual legacies effectively to them”

“We have not had enough time to understand and to hear the thoughts and experiences of the second generation because of the differences in culture let alone the language barrier. Consequently, these problems have provoked several conflicts between generations, preventing the first generation from leaving spiritual legacies to our sons and daughters. So, I think that the household church worship is a great place to reconcile both generations because we have a chance to hear the thoughts and experiences from both generations.”

“I think that the meaning and lyrics of hymns are very hard for the second generation to sing and to understand because many Korean hymns are composed of difficult Korean words. So, I think that it is hard for the second generation to be blessed by God through singing hymns in Korean. We need to find effective ways of teaching hymns to the second generation.”

“No matter how difficult hymns are, the first generation should teach the second generation about hymns because hymns consist of great confessions of faith. The hymns are one of the most important spiritual legacies. So, the first generation should make an effort to leave the hymns to the next generation.”

“The senior pastor needs to reduce the amount of preaching time for sharing time. I mean, I want to share our stories of faith in God with other church members more than listen to the sermon of the senior pastor during the household church worship. We hear sermons of the senior pastor enough every Sunday. But, we do not have enough opportunities to listen to what our sons and daughters are concerned about in their lives. Through sharing, I think that the first generation has a chance to hear concerns of the second generation and encourage them through sharing various experiences of our own. So, I want to increase the sharing time between generations.”

“The senior pastor should prepare his sermon using easier words. Because he uses difficult Korean words and sentences in his sermons, the second generation students and even some first generation adults have difficulty understanding the senior pastor’s sermon.”

The Comments of the Second Generation in the LAC (Direct Quotation)

“The lyrics of hymns are really hard to understand. Whenever I sing hymns in Korean during the household church worship, I do not know what I am singing about. Why do we have to sing only hymns? I would like to sing CCM (Contemporary Christian Music) songs with the adults in the household church worship.”

“We are more used to singing CCM songs. But, there are only hymns in the household church worship. Hymns are old and difficult to understand for us.”

“For me as the second generation, although hymns are difficult to understand and sing, we should continue to learn hymns. I know that many hymns were composed by great Christians in the USA, Europe, and South Korea. Also, hymns have been sung by many Christians regardless of race or country for hundreds of years. Why? This is because hymns have the power to strengthen faith and overcome sufferings. So, I think that we should keep learning hymns.”

“Frankly, it is hard for me to understand the senior pastor’s preaching because he only uses Korean and difficult Korean words at that. So, if it is possible, I would ask that he uses simple and easy Korean words during his sermons.”

“It is difficult for me to understand the sermon of the senior pastor when he only uses the Korean language. So, I think that if the senior pastor prepared some key words and main points in his sermons in English, I would be able to pay more attention to his sermons, and understand what his sermons mean.”

Summarizing Comments of the LAC Members

In summarizing the comments of the LAC members, they pointed out two main problems in the current design of the household church worship. One was in the praising portion and the other was in the preaching. Firstly, the LAC members and I felt the necessity of reforming the praising time. According to Thomas G. Long, “some argue that our tensions over music are just one more manifestation of the broader culture wars,

especially those fought along generational battle lines. Each generation, it is said, has its own musical preferences.”¹ That is, the first generation parents prefer singing hymns to contemporary praise songs, while the second generation students love to sing CCM songs that consist of various music genres, more than singing hymns in Korean. The first generation should know that singing only hymns in Korean does not have a spiritual influence on the second generation, making the intergenerational gap worse. Also, Long points out that “by holding firm to Bach-bred anthems and ‘easy listening’ traditional hymns, the church repels young people and risks permanently alienating a whole generation.”² This means that if the first generation emphasizes only hymns in the household church worship, it will gradually reduce the rate of the second generation’s participation because the second generation is not interested in singing only hymns in Korean. As a result, the first generation parents will not have a chance to leave their spiritual legacies to the second generation. Therefore, the singing only hymns in Korean during the household church worship must be reformed to foster effective ways of leaving spiritual legacies to the next generation.

Secondly, the LAC members and I felt the need to reform the preaching style and the preacher’s choice of words. It is hard for the second generation and some first generation adults, who came to the USA as children, to follow what the senior pastor preaches because the pastor often uses difficult Korean words and sentences in his sermons. According to Teresa L. Fry Brown, “he or she (preachers) should spend time

¹ Thomas G. Long, *Beyond the Worship Wars: Building Vital and Faithful Worship* (Durham, North Carolina: The Alban Institute Publication, 2001), 53.

² *Ibid.*, 54.

listening to the language pattern of the congregation and considering ascribed and actual patterns of faith talk...the words of the preacher must be in the language of the people, the vernacular.”³ No matter how great the sermons are, it is not a good sermon if the listeners cannot understand what the pastor is preaching. Thus, pastors should try to perceive what words the church members use.

In addition, the LAC members wanted to reduce the preaching time of the pastor, and to exchange it for more time of sharing stories of faith among church members as fellowship. This was because they believed that sharing stories of faith with each generation would make both generations get to know each other deeper, and improve the relationship between generations. There are several conflicts between generations, and many intergenerational conflicts have been caused by a lack of conversation and cultural understanding. The second generation students have been educated in the USA, and influenced by American culture. So, the second generation has completely different cultural values and thoughts from the first generation. Meanwhile, many first generation parents have different views as well. They have been influenced by Confucian principles that emphasize the obedience and submission of the second generation students. This provokes several conflicts in many Korean immigrant families and churches, destroying intergenerational relationships. Therefore, the LAC members and I want to spend more time on sharing stories of faith with each generation thereby strengthening the intergenerational relationship by understanding thoughts, values and experiences of each generation. The interaction between generations will make the first

³ Teresa L. Fry Brown, *Delivering the Sermon* (Minneapolis, Minnesota: Fortress Press, 2008), 8.

generation facilitate leaving spiritual legacies to the next generation more effectively.

As a researcher, I found it interesting that the LAC members did not feel the need of reforming the prayer time. When thinking about why this may be, I have come to realize that the current design of the worship service already has the first generation parents effectively passing their prayer legacy down to the second generation because of the joint praise time. In the Deep Springs KMC, first generation and second generation all together participate in the praise time during the adult worship service every Sunday which lasts for forty minutes. Most second generation students have the ability to play musical instruments better than the first generation. So, they serve in the adult worship service as praise team members, where their musical talents have spiritually enhanced the worship service. The adult worship service has times of praying aloud for missions, family members, neighbors and our spiritual lives in this world during the praise time. According to Young Lea Kim, “the indigenous hallmark of Korean Christianity is *Tongsung Gido* (praying out loud in unison).”⁴ Like the remarks of Kim, the Deep Springs KMC considers *Tongsung Gido* to be the most important Korean legacy of prayer. The senior pastor and the first generation in the Deep Springs KMC believe that *Tongsung Gido* is an effective way of leaving a legacy of prayer to the next generation. Charles E. Lawless Jr. emphasizes that a pastor should teach church members to pray out loud, quoting the argument of Charles H. Spurgeon, “Persuade everybody to pray aloud –

⁴ Young Lae Kim, “Reorienting the Church of the Twenty-first Century,” in *The Church of the Perfect Storm*, ed. Leonard Sweet (Nashville, Tennessee: Abingdon Press, 2008), 74.

it will be good for all.”⁵ Praying out loud is an important spiritual way to be blessed by God, and to listen in on the great and unsearchable things from God (Jer. 33:3). Therefore, the Deep Springs KMC includes times of praying aloud in every worship service during the praise time. Through that time of praying aloud, the second generation students have naturally learned the way to pray and hear while looking at the spiritual figures of the first generation parents who pray to God earnestly.

Moreover, all church members including all second generation students have worship service together the first Sunday of every month. There is also a special prayer time called the ‘Prayer of Blessing for the Children’ that the first generation parents pray for their children.



Figure 1. Prayer of Blessing for the Children at the Deep Springs KMC.

Lawless Jr. asserts that “the most important relationship context for teaching prayer is the family, and the most significant teachers of prayer should be parents.”⁶ Like

⁵ Charles E. Lawless Jr, *Serving in Your Church Prayer Ministry* (Grand Rapids, Michigan: Zondervan, 2003), 77.

⁶ *Ibid.*, 80.

the argument of Lawless Jr., the first generation parents in the Deep Springs KMC have a chance to teach their children about prayer through the ‘Prayer of Blessing for the Children.’ It brings about restoring broken relationships between generations, and strengthening family affection.

The one thing I recognize from the spiritual atmosphere while praying is that the more both generations worship together, the more the first generation parents have a chance of leaving their spiritual legacies effectively to the second generation. Therefore, we need to find a way. Since prayer is not affected by different languages between generations because both generations can pray to God in their own languages, the first generation parents can pass their prayer legacy down to the second generation. On the other hand, praising and preaching are influenced by various things such as language, cultural value, music preference, and so on. The Deep Springs KMC should make a better effort to find effective ways of praising and preaching to leave spiritual legacies to the second generation during the household church worship.

CHAPTER 4

REFORMATION OF THE HOUSEHOLD CHURCH WORSHIP

The second meeting with the LAC members for this project was held on February 22, 2015. During this meeting, we discussed the topic of the first meeting where we found problems in the current design of the household church worship. After the LAC members recognized several problems, we discussed how to reform the current method of the household church worship. The household church worship at the Deep Springs KMC consists mainly of praising, preaching, and praying. However, as stated in the previous chapter, the Deep Springs KMC does not need to reform the prayer time. Therefore, the reformation of the household church worship will only be in regards to two aspects; reforming the praising and preaching of the service. I will refer to the reformed method of praising and preaching as Re-praising and Re-preaching.

Re-Praising

In the current design of the household church worship at the Deep Springs KMC, there is only the singing of hymns in Korean. So, the second generation students, who are not familiar with the Korean language, have a difficult time understanding the meaning of the hymns. Because of this barrier, they could not be blessed by God through the current method of the praise time and consequently have a tendency to avoid singing hymns altogether, which hinder the second generation from participating in the worship and in essence from receiving spiritual legacies of the older generation.

Hymns are one of the most important Christian legacies. Regardless of

generations, races and nations, many Christians have overcome suffering, strengthened their faith, and experienced the unlimited grace of God through singing hymns. Therefore, the first generation should make an effort to find effective ways of passing hymns down to the next generation because the current format of praising time brings about a deeper gap between generations. So, if the Deep Springs KMC desires to make an impact, they need to reform the praising time: Re-praising.

In the deep discussions about Re-praising with the LAC members, we concluded that hymns were the expressions of great spiritual stories of God's people. When we focus on the stories of the hymns and not on the rhythm or various music genres, both generations will be able to understand the deeper meaning of hymns, and as a result, will be blessed by God through singing them. A young adult from the second generation in the LAC shared his experience about singing hymns:

“There was a time when an associate pastor who leads praise explained the story of a hymn and the meaning of the lyrics before we sang it. After meditating on it, I was blessed while singing it. So, I think that if the music leader in the household church worship shares the meaning of the lyrics and the stories behind them, the second generation students will be able to experience the presence of God.”

His experience and opinion gave us a critical clue about what we must concentrate on during the praise time. That is the stories of hymns. The LAC members and I believe that the more we focus on the stories of the hymns, the more we have a chance to be blessed by God regardless of age or generation.

The Expression of the Great Spiritual Stories of God's People

Praising is the expression of the great spiritual stories of God's people. Many

popular hymns and gospel songs have various stories about the songwriters' spiritual experiences, testimonies, and confessions of faith. These hymns and gospel songs have led numerous Christians to experience God's consolation, grace, and love for centuries. Also, the hymns and the gospel songs which have incredible spiritual stories have influenced Christians regardless of generation, race, or nations. For example, there is a very popular and famous hymn we sing in South Korea titled, 'It is well with my soul (Korean hymnal #413).' The reason many Christians in South Korean love this hymn is because of the spiritual story of the composer, Horatio G. Spafford. Angela Son summarizes the origin of this very famous hymn:

The hymn, "it is well with my soul," was written by an affluent businessman, Horatio G. Spafford. This hymn was inspired by his combined loss of financial security, due to the 1871 great fire in Chicago and a subsequent loss of all four of his daughters in a collision with another ship during an Atlantic crossing. As Horatio Spafford's ship was passing near the area where the tragic death of his daughters occurred, the Holy Spirit, despite Spafford's indescribable pain and suffering, inspired the words of peaceful contentment and hope: It is well with my soul.¹

By writing and singing the hymn, Horatio G. Spafford could accept his painful and desperate situation with spiritual comfort and hope. Because of the story, the hymn, 'It is well with my soul,' continues to spread all over the world impressing upon generations, races and nations even after 140 years. In the same way, hymns and gospel songs with great spiritual stories have a strong influence on Christians' spiritualities.

However, today's CCM (Contemporary Christian Music) songs have focused more on the various music genres. Lyrics of many CCM songs consist of contents that stimulate Christians' emotions, instead of providing stories about spiritual confessions of

¹ Angella Son, *Spirituality of Joy* (Seoul: Jeyoung Communications, 2013), 175.

faith and testimonies of songwriters. This kind of CCM songs may attract many Christians temporarily, but the people's attention does not last long because there are more professional and fantastic music genres in the secular world for those impressed by it than in CCM songs. Although it is true that various music genres have an effect on people's emotion to feel joy and happiness, influential spiritual stories have more power to change minds and thoughts of the listeners spiritually than any musical style could. Therefore, today's Christians must realize that praise is not just about music, but the expression of the unbelievable spiritual stories of God's people hidden in the lyrics.

Praising with the Great Spiritual Stories in the Scriptures

In Gen. 4:21, "His brother's name was Jubal; he was the ancestor of all those who play the lyre and pipe." From this verse, we realize that there were already some musical instruments, and music was closely connected with human history from the very beginning. Also, there are several important characteristics of praise in the Scriptures, such as teaching descendants about the purpose of education (Deut. 31:19), the confession of faith (Psa. 23), repentance (Psa. 51), the purpose of praise (Isa. 43:21), the power of defeating evil spirits (1 Sam. 16:23), revival (Acts 2:47), the power of God's salvation in suffering (Acts 16:25-26) and so on. After examining several passages of praise closely in the Scriptures, I realize that many forms of praise share something in common. They are composed of great spiritual stories of God's people.

In Exodus 15:1-21, we find the songs of Moses. It is the story about the salvation of God who saved the Israelites from Egypt. The important reason why Moses made the praise is found in Deut. 31:19, "Now write down for yourselves this song and teach it to

the Israelites and have them sing it, so that it may be a witness for me against them” That is, it is God’s will that the Israelites remember the remarkable story of God’s salvation through continuous praise. Don Cupitt points out that “people are not very good at remembering unconnected items...How then can we improve our memories?...Better is to arrange a number of the items in rhythmic.”² Like Cupitt’s argument, music has the power to help people improve their memory about past events. So, God commanded Moses to write a story about God’s salvations in Egypt and the wilderness, and then to make it into a praise song in order for all Israelites to remember the salvation story of God.

King David also made several of his life stories as forms of praise. Especially in particular situations, we find that, David wrote his Psalms (Ps. 3; 18; 34; 51; 52; 54; 56; 57; 59; 60; 63; 142). For example, there is an explanation at the top of Psalm 3: “A Psalm of David, when he fled from his son, Absalom.” Also, Psalm 34 is “A Psalm of David, when he feigned madness before Abimelech, so that he drove him out, and he went away.” King David did not write Psalm 3 and 34 just for the pleasure of listening to it. He wrote Psalm 3 and 34 in life threatening circumstances. Psalm 3 and 34 tells of the great spiritual story that King David firmly trusted in God whenever he was suffering and in incomprehensible situations.

Psalm 51 is also along the same line. “A psalm of David, when the prophet Nathan comes to him, after he had gone in to Bathsheba.” One day, King David saw a woman bathing who was so beautiful, that he wanted to take her as his wife. So, King

² Don Cupitt, *What is a story?* (London: SCM Press, 1991), 79.

David sent Uriah, the husband of the woman, Bathsheba, to the battlefield where fighting was at its fiercest in order to cause Uriah to die. It was such a wicked act before God that God sent a prophet, Nathan to King David to reveal his sin. After David was reproached by God through the prophet, he repented for his sins thoroughly before God. After King David experienced this shameful event, he did not try to hide the sinful event, but rather he made Psalm 51 so that he would never forget how sinful he was. Whenever King David praised using Psalm 51, it made him humble and at the same time, it allowed King David to remember God's grace that forgives him. Like this, many Psalms of King David are not just praises with music that are wonderful to listen to. Rather, they are the amazing stories of King David. Because King David's Psalms contain his confession of faith and testimonies, they give a spiritual illumination and challenge to today's Christians who commit the same type of sins, and go through similar experiences.

According to Cupitt, "the most powerful aide-memoire of all is a story."³ Also, Christine Dillon argues that "storytelling was a major method in Scripture. The more I have used narrative, the more people have remembered what I have taught."⁴ Stories have power to make people remember something well. Like these, hymns and gospel songs with incredible stories have the power to help Christians remember God's grace and salvation. That is why several hymns and gospel songs with wonderful spiritual stories still have a significant influence on the spirituality of Christians from thousands of years ago till today.

³ Ibid.

⁴ Christine Dillon, *Telling the Gospel Through Story: Evangelism That Keeps Hearers Wanting More* (Downers Grove, Illinois: InterVarsity Press, 2012), 44.

The Contemporary Worship and Praising in Postmodern Era

Savage and Presnell point out that “within postmodernity, all things may be considered equally valid so previously unrelated things may be employed to create a new whole...centerlessness is characteristic of postmodernism.”⁵ People in postmodern society begin to doubt traditional values with authority, and eventually they emphasize that all values, cultures and even religions are equal. Also, the postmodern way of thinking has influenced worship styles in today’s churches. Daniel T. Benedict and Craig K. Miller point out that “the emerging culture is a polyglot of languages, icons, realities, and world views. The church will not be able to use the same approach to communicate with everyone in this emerging culture.”⁶ The traditional way of worship, which consists of the sacrament, the Scriptures and hymns mainly, cannot be the absolute standard of worship in postmodern churches. Personal values and experiences are considered just as valuable in postmodern churches, and as a result, personal experiences become one of the most important factors of worship.

In this atmosphere, some churches try to seek out new worship styles so that all participants are satisfied spiritually. According to Benedict and Miller, “contemporary worship is a recovery of what is best in the worship of all ages.”⁷ A good example of contemporary worship is the ‘Seeker Service’ in Willow Creek Community Church. Sally

⁵ Savage and Presnell, *Narrative Research in Ministry*, 33-34.

⁶ Daniel T. Benedict and Craig Kennet Miller, *Contemporary Worship for the 21st Century: Worship or Evangelism* (Nashville, Tennessee: Discipleship Resource, 2003), 9.

⁷ *Ibid.*, 7.

Morgenthaler points out that “Willow Creek’s seeker service has proven to be excellent opportunities for presenting the basic concept of a personal God and for changing seeker’s paradigms regarding church.”⁸ The seeker service regards the congregant’s personal experience about God as the most important factor of worship. Through using various avenues such as music concerts, dramas and plays, the seeker service tries to call people, who have negative views of churches, together into worship.

The seeker service concept has also influenced churches in South Korea, so some Korean churches began a contemporary worship service called the ‘Open Worship Service.’ The open worship service invites non-Christians into churches by holding music concerts with various music genres such as Jazz, Rock, R&B, Rap and so forth. Moreover, the worship influences many CCM singers, and consequently many CCM albums that have a wide range of musical styles were published. However, the open worship service and the CCM albums gained popularity for only a short time. Besides the short lived popularity, this kind of worship service and CCM albums provoke some problems in South Korean Churches. They are continually causing gaps between generations. After contemporary worship and CCM albums were introduced in South Korea, people felt that the contemporary worship and praise songs in CCM albums were new and of better quality, while traditional worship styles and hymns were old and conventional things that only old people preferred. As a result, churches that pursue contemporary worship and CCM songs are considered as being ahead of the times, while churches that are centered on the sacrament, the Scriptures and hymns are viewed as being appealing to only the

⁸ Sally Morgenthaler, *Worship Evangelism: Inviting Unbelievers into the Presence of God* (Grand Rapids, Michigan: Zondervan, 1999), 44.

aged and the conservative.

Moreover, the contemporary worship and CCM songs focus too much on young people, so adults find it difficult to participate in new worship styles and to sing CCM songs. From my experience, I have served in several churches as an associate pastor for praise. Whenever I listen to the new CCM albums, I find it difficult to use them in Sunday worship service where adults Christians attend because many CCM songs consist of unusual and complex notes and beats. If the praise team is not equipped with several music instruments such as a drum, a synthesizer, a bass guitar, an electric guitar and so on, it is very hard for the praise leaders to lead these types of CCM songs in front of the adult congregation. It brings about a serious generation gap, preventing today's Christians from passing spiritual legacies down to the next generation.

Therefore, today's churches need to take these problems seriously. In most cases, CCM songs without spiritual stories just reach the emotions of people, and its influence is short lived. Today's churches need to make an effort to create spiritual stories in gospel songs that arouse sympathy among all generations. Richard Warren, a great American evangelist and the senior pastor of Saddleback Church, asserts that the influence and power of praise are derived from its message, not from various music genres. He comments,

Churches also need to admit that no particular style of music is 'sacred.' What makes a song sacred is its message. Music is nothing more than an arrangement of notes and rhythms; it's the words that make a song spiritual. There is no such thing as 'Christian music,' only 'Christian lyrics.'⁹

⁹ Richard Warren, *The Purpose-Driven Church* (Grand Rapids, Michigan: Zondervan, 1995), 281.

The essence of praise comes from spiritual stories of composers, not from various music genres. A composer's confession of faith, testimony, and spiritual experience make moving stories that are foundational for praise lyrics. Only praise songs with spiritual stories of gospel songwriters can lead people to repent, to experience the mysterious grace of God, and to be the source of true conversion.

How to Apply Re-praising to the Household Church Worship

Today's churches need Re-praising that focuses more on stories of hymns and gospel songs than various music genres because praise is the expression of the great spiritual stories of God's people. Even though Christians today do not know the original melody of Psalm 23 written by King David, many Christians, regardless of generation, age or nation, love to sing Psalm 23 with various musical tunes. This is because the lyrics and story of Psalm 23 have the power to console and encourage us. If there were no spiritual stories in hymns and CCM songs, the gospel songs would only be music that temporarily makes people feel joy and happiness. It never changes people's soul nor does it improve their spiritual lives.

The Deep Springs KMC also needs to concentrate on stories of hymns and gospel songs in order to leave spiritual legacies effectively to the next generation. All generations have different music styles which they prefer. So, if the first generation adults enforce their own music style on the second generation students, they obviously will refuse to sing hymns and gospel songs. Therefore, the first generation parents should not emphasize singing only hymns in Korean during the household church worship. Rather, they should try to teach the lyrics and the stories of the hymns, which include the

confessions of faith and testimonies of previous generations, to the second generation.

The LAC members and I considered how to practically apply Re-praising to our current design of the household church worship. We suggested two ways of Re-praising. First of all, the praise leader should prepare the sheet music of hymns in both languages, Korean and English. One of the most crucial reasons that the second generation students cannot pay attention to the praise time is due to the language barrier. So, if the praise leader brings the sheet music of the hymns in both languages, the second generation students can sing and learn the hymns more comfortably. Fortunately for them, in South Korea, the Korean Hymnal Society published the Korean-English Explanation Hymnal containing a total of six hundred and forty-five hymns back in 2006. Each hymn includes lyrics that are composed in both languages. Currently, many Korean immigrant churches in the USA have already started using the Korean-English Explanation Hymnal, so it is easy for the praise leader to prepare the sheet music of the hymns which are in both languages for the household church worship. The praise leader can then explain the meaning and stories of the hymns in order for the participants to meditate on the hymns before singing them. By doing so, the second generation has the opportunity to experience God's blessing, consolation and encouragement more than if they were to sing the hymns in Korean only without understanding the meaning of the lyrics and stories behind them.

Secondly, one of the first generation in the LAC gave an opinion that it would be better to sing both a hymn as well as a CCM song that the second generation students prefer. Allen and Ross emphasize that if churches want to have an intergenerational worship service, they must make an effort to keep the balance of singing hymns and

CCM songs:

To insist on traditional hymnody entirely, ignoring all worship music written in the last several decades, assumes an elitist historical stance that ignores the fact that God is still at work among twentieth and twenty-first-century believers, pouring out new songs about old truth. However, insisting that the exclusive use of contemporary music and lyrics is necessary to keep churches vital overlooks inescapably the needs of one or two generations as well as the powerful theological and aesthetic contributions of past spiritually gifted musicians and poet.¹⁰

Unfortunately, the first generation knows very little about what CCM songs the second generation students sing, and what they confess during their worship service. In many Korean immigrant churches, the first generation tends to place EM (English Ministry) pastors completely in charge of the second generation's spirituality because of linguistic and cultural barriers. However, the first generation adults must realize that if they pay little attention to the second generation's worship styles, gospel songs and confessions of faith, it becomes harder to interact with the second generation, worsening intergenerational relationships. As a result, it hinders the first generation parents from leaving their own spiritual legacies to the second generation.

Therefore, singing a hymn and a CCM song gives both generations a chance to get to know each other deeply. Through meditating on lyrics of hymns and CCM songs, both generations can recognize what messages and confessions of faith have influenced the spirituality of both generations. In the atmosphere of understanding each generation, both generations will be able to improve the intergenerational relationship, and have a good spiritual influence on each other. The LAC members and I strongly believe that when good spiritual relationship is formed between generations, the first generation will

¹⁰ Allen and Ross, *Intergenerational Christian Formation*, 196.

be able to leave their spiritual legacies effectively to the next generation.

Re-Preaching

In South Korea, preaching is very important for church growth and strengthening the faith of laypeople. Seon Il Kim, a professor of practical theology at Westminster Theology University in South Korea, posed 266 converted Korean Christians in the last decade with a question, “what is the most important factor for you in choosing a church?”¹¹ The study showed that preaching is the most influential factor in their choice of church. Also, Thom S. Rainer conducted a survey of unchurched people in the USA with a similar question, “what factors led you to choose this church?”¹² The answer was the same. That is, the most significant factor that people choose a church is preaching. Like the research results conducted by Kim and Rainer, the pastor’s preaching has a significant influence on both Korean and American Christians.

Table 2. What is the most important factor when unchurched people choose a church?

Research of Seon Il Kim	Research of Thom. S. Rainer
1. Preaching of Pastor (27.8%)	1. Pastor/Preaching (90%)
2. Atmosphere of Church (17.6%)	2. Doctrines (88%)
3. Children’s/Youth Ministry (12.4%)	3. Friendliness of Members (49%)
4. Friendliness of Members (12.3%)	4. Other Issues (42%)

¹¹ Seon Il Kim, “The ‘sermon of pastor’ is the most important factor to choose a church,” <http://news.kmib.co.kr/article/view.asp?arcid=0922853973>, accessed on September 7, 2015.

¹² Thom S. Rainer, *Surprising insights from the unchurched and proven ways to reach them* (Grand Rapids, Michigan: Zondervan: 2001), 21.

5. Worship Style (8.4%)	5. Someone at Church Witnessed to Me (41%)
6. Location (6.3%)	6. Family Member (38%)
7. Relationship Other (6.3%)	7. Sensed God's Presence/Atmosphere of Church (37%)
8. Doctrines (5.1%)	8. Relationship Other (25%)
9. Bible Study (4.3%)	9. Sunday School Class (25%)
	10. Children's/Youth Ministry (25%)
	11. Other Groups/Ministries (12%)
	12. Worship Style/Music (11%)
	13. Location (7%)

However, one of the second generation students in the LAC posed a question, "is the pastor's preaching really necessary during the household church worship?" He said,

"The public worship service is a time that we are blessed by God through preaching, praising, praying and so forth. And, we gain biblical knowledge during the bible study. However, I think that the household church worship is the space where church members can get to know each other through sharing stories of faith in God. We do not have enough opportunities to have fellowship with other church members. So, I want to have a time for sharing our lives more than listening to the pastor's preaching during the household church worship. We will be blessed by God through sharing our own stories of faith because our stories can be messages that spiritually influence other church members."

The LAC members and I totally agreed with his opinion, and felt the need to reform the current preaching time: Re-preaching. After our deep discussion about Re-preaching, we concluded that Christians should have equal concern for each other as the body of Christ through fellowship (1 Cor. 12:25-27), and sharing stories of faith in God among Christians is the best way to form the body of Christ.

The Fellowship of the Body: “We are the Body of Christ”

In the New Testament, there is a significant metaphor about fellowship among Christians in Christ. That is, ‘the body of Christ’ (Rom. 12:5; 1 Cor. 12:12-27).

The eye cannot say to the hand, “I don't need you!” And the head cannot say to the feet, “I don't need you!” On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, while our presentable parts need no special treatment. But God has combined the members of the body and has given greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. Now you are the body of Christ, and each one of you is a part of it. (1 Corinthians 12:21-27, NIV)

As the body of Christ, Christians must realize that we should take care of each other through fellowship. Witness Lee argues that “in the body of Christ, fellowship is very practical; moreover, the body of Christ cannot leave this fellowship even for one moment. If a believer desires to live in the body, he/she must live in the fellowship of the body.”¹³ Churches consist of various Christians who have different personalities, vocations, and spiritual gifts. In the diversity of Christians, God wants us to be a community united in love as the body of Christ through fellowship. Also, Daniel Migliore points out that “in God’s own life there is an activity of mutual self-giving, a community of sharing, and a society of love (Augustine) that is the basis of God’s history of love for the world narrated in Scripture.”¹⁴ As the triune God loves and serves each other, the

¹³ Witness Lee, *The Church as the Body of Christ* (Anaheim, California: Living Steam Ministry, 2005), 225.

¹⁴ Daniel L. Migliore, *Faith Seeking Understanding, An Introduction to Christian Theology* (Grand Rapids, Michigan: William B. Eerdmans Publishing, 1991), 61.

people of God should love others as themselves (Lev.19:18), and make an effort to form the body of Christ through serving, mutual self-giving, and sharing with each other.

Nevertheless, the fellowship of the body is often broken by the diversity of Christians because people tend to make hierarchical structures based on various status, education, property and even spiritual gift. For example, in South Korea, if a Christian has the gift of speaking in tongues, he/she is considered to be a more spiritual person than those who just pray to God. Also, if a Christian has a lot of money, and received a higher education than others, he/she occupies a more important position in some churches. Like these churches in South Korea, the church in Corinth also had hierarchical structures among Christians, and it caused division (1 Cor. 1:11-12). So, Paul had to solve the problem of schism. He emphasized unity and fellowship among Christians in Christ by using the metaphor of the body of Christ:

Paul argued the importance of relations among the members of the political body: not only must there be no division in the body politic, but there must be an equal concern for one another among the members. In a final step Paul moves in almost the opposite direction from the ‘honor and shame’ values of aristocratic Greek and imperial Roman culture, which were always hierarchical. He insists on the solidarity of the interdependent and equally valued members.¹⁵

Christians never live alone. We should have equal concern for each other (1 Cor. 12:25) because we are the body of Christ. If a part of the body is sick, every part of body experiences suffering. Howard Thurman argues that “the human spirit cannot abide the loneliness of isolation. We literally feed on each other; where this nourishment is not

¹⁵ Richard A. Horsley, *Abingdon New Testament Commentaries: 1 Corinthians* (Nashville, Tennessee: Abingdon Press, 1998), 178.

available, the human spirit and the human body-both-sicken and die.”¹⁶ Christians need one another to care about our life problems and pray for each other. They should try to meet other church members regularly in order to overcome a lot of life problems and sufferings, and to help one another keep their faith in God. Hierarchical structures and indifference with each other provoke serious problems, breaking the body of Christ. Therefore, Christians should make an effort to connect with each other as the body of Christ by serving, helping and taking care of one another.

In practical terms, what is the best way to have equal concern for each other as the body of Christ? I strongly believe that is sharing stories of faith in God with each other. This is the figure of true fellowship of the body. Howard A. Snyder asks a significant question about the importance of meeting together for sharing stories of faith in God:

They (Christians) had ‘fellowship’ as well as ‘breaking of bread.’ How, for instances, could they exhort one another daily? How could they comfort and edify one another? How could they provoke one another to love and good works? How could they confess their faults to one another, and pray for one another? How teach and admonish one another in psalms, and hymns, and spiritual songs? How bear one another’s burdens? How weep with those who weep, and rejoice with those who rejoice, if they never meet together for the purpose of conversing on experimental religion, and the state of each other’s souls?¹⁷

Snyder’s point is that if Christians do not share their stories of faith with other church members, they would never have a concern for each other’s soul as the body of Christ. John H. Westerhoff III also argues that “we need to interact within the intimacy of

¹⁶ Howard Thurman, *The Search for Common Ground* (Richmond, Indiana: Friends United Press, 1986), 3.

¹⁷ Howard A. Snyder, *The Radical Wesley and Patterns for Church Renewal* (Eugene, Oregon: Wipf & Stock Publishers, 1980), 56.

a closely knit community in which fellowship and care for each other can be experienced, and in which the struggles of faith and life can be shared.”¹⁸ Sharing stories of faith with other Christians can be a crucial starting point in taking care of each other’s soul. Therefore, Christians should have an opportunity to take care of each other’s weaknesses, and to strengthen each other’s faith in God through sharing our own stories of faith. Our stories can be a great message for those who lost their dreams, to have hope, those who are disheartened, to have courage, and for those who are sufferings, to see God’s presence and grace.

The Power of Sharing: Our Stories can become a Great Message

Sermons of pastors are one of the most important ways to deliver the messages of God to Christians. But, Christians can also listen to God’s messages through the sharing of our stories of faith with other church members. When Christians share their stories about the living God who raises us up from hopelessness, strengthens our weak faith, and gives endless grace to us without measure, the stories can become a great message. Lee argues how important sharing stories of faith is:

We often feel that we are unable to bear a particular burden. We may feel oppressed and troubled. Although we try to fight and overcome, we still have no way. A very simple and convenient way is to go to our brothers and sisters... We can tell them our difficulty and burden, and as we speak to them, the difficulty is removed. By the time we finish speaking, the heavy burden is removed. This is the flow of life in the body carrying away difficulties and the fellowship of the body solving our difficulties.¹⁹

¹⁸ John H. Westerhoff III, *Will Our Children Have Faith?* (New York: the Seabury Press, 1976) 53.

¹⁹ Lee, *The Church as the Body of Christ*, 231.

The lives of many Korean immigrants in the USA are really hard. “Korean immigrants’ language/culture barrier as well as problems with untransferable skills and education also contribute to their disadvantaged status in the American labor market...their professional certificates are not recognized, and their unfamiliarity with English makes it difficult for them to obtain good jobs.”²⁰ Many Korean immigrants among the first generation parents were highly educated people and of high rank in South Korea. However, they decided to give up their stable life, and come to the USA for the sake of the education of their children. Unfortunately, after coming to the USA, they realize that it is very difficult to find steady jobs. Moreover, many Korean immigrants have a hard time due to the language barriers, the different cultures and lifestyles. In these situations, sharing stories of faith between Korean immigrant Christians, who have similar experiences, would be a great comfort, giving hope and empowering them to overcome their struggles.

In South Korea, I enjoyed watching the Christian TV channel CBS (Christian Broadcasting System) because of several testimonies of laypeople who experienced God’s grace, help and love in their daily lives. Their testimonies gave me great messages of God to keep my faith firmly planted in every situation. According to Herbert Anderson and Edward Foley, “God has chosen to coauthor a redemptive story for us and with us in human history.”²¹ That is, all Christians have God’s story of salvation through Jesus

²⁰ Kyeyoung Park, *The Korean American Dream: Immigrants and Small Business in New York City* (Ithaca, New York: Cornell University Press, 1997), 43.

²¹ Herbert Anderson and Edward Foley, *Mighty Stories, Dangerous Rituals: Weaving Together the Human and the Divine* (San Francisco, California: Jossey-Bass Inc., 1998), 37.

Christ in our stories. So, sharing our stories of faith among Christians has a great spiritual influence on other church members because our stories of faith reveal concretely how the living God helps and rescues God's people from sufferings in this world.

Laypeople may not have the ability to exegete the Bible like pastors who receive theological training professionally. However, it does not mean that laypeople's stories of faith are less influential or less spiritual than sermons given by pastors. Laypeople struggle with several life problems every day in this world more than pastors who meet mainly church members, and who spend most of their time in churches. Laypeople have more opportunities to experience in many diverse ways the living God who encourages, helps and loves them daily. Sharing these stories of faith has a great influence on other Christians who are in similar situations. Anderson and Foley argue that "Storytelling and storyliving are also a community activity. They build bonds, make identification possible, break down barriers, and enable us to recognize the commonality of our experience."²² Sharing stories of faith from various life experiences is sometimes more helpful to other Christians than sermons given by the pastors because in many case the stories of laypeople are more relatable to their real lives. The stories give other church members a great comfort, hope and encouragement to overcome barriers in daily life. Therefore, the stories of laypeople about the living God can become a great message to strengthen their faith in God, and to break down the difficulties of life.

²² Ibid., 9.

How to Apply Re-Preaching to the Household Church Worship

The churches in the New Testament were the community of faith that shared their spiritual lives, love and fates together. Christians in the early churches were able to keep the solidarity of faith and have courage to overcome their sufferings through sharing stories about the living God. Today's churches can do the same as well. A church is not a building, but a community of believers that consists of those who confess their faith in the death and resurrection of Jesus Christ. Each church member builds the church by loving, praying, and sharing with each other through fellowship as the body of Christ.

However, it is difficult to have equal concern for each other, and to share stories of faith during the public Sunday worship service. Since that is the case, how can today's Christians as the body of Christ build a community of faith? I strongly believe that the household church worship would be a good solution. Westerhoff III argues that "a community of faith must be small enough to maintain meaningful, purposeful interactions among its members. A church of over three hundred members can too easily avoid those interactions essential to the maintenance, transmission, and expansion of faith."²³ As a small group meeting, the household church worship can help today's Christians share their love, faith and concern for other church members. They can come to know and care about the various concerns of each other's lives, and the hardships faced in this world as they share stories about the living God working within their daily lives. The Korean immigrant churches especially need the time and space where both generations can share their stories of faith. Because of language barriers, different worship styles and

²³ Westerhoff III, *Will Our Children Have Faith?*, 52.

differences in cultural values, both generations tend to avoid worshipping together or sharing their stories of faith with each other. It destroys the body of the Christ, making the intergeneration gap worse.

Korean immigrant churches should make an effort to provide a space where both generations can share and listen to others' stories of faith. Sharing our stories has the power to improve estranged relationships between generations, and lead Christians to experience comfort and peace in difficult situation. Through sharing stories of faith in the household church worship, both generations will be able to understand and have equal concern for each other in matters that each generation did not know before. Therefore, sharing stories of faith is the best way to form the body of Christ, and to recover broken relationships between generations.

How do we practically apply Re-preaching to the current structure of the household church worship at the Deep Springs KMC? The LAC members and I suggested three ways of Re-preaching. First of all, the senior pastor prepares a five-minute sermon before the new sharing time of church members. Some LAC members said that "the pastor's preaching is not necessary in the household church worship because sharing stories of faith among church members would be enough to experiencing God's presence with us, and be blessed." However, one of the second generation students in the LAC refuted this opinion. She said,

"If there is no sermon by the pastor, I may not attend the household church worship. This is because I have always learned that pastors are messengers of God since I was a child, and the preaching of the pastor is the most important spiritual factor in the worship service. God gives pastors authority to deliver God's words to every Christian. So, if there is no sermon in the household church worship, the sense of importance in worship is lost. Probably, some Christians, who consider the preaching of the pastor as an important

motivational factor for participating in the household church worship, may lose their interest in attending the household church worship altogether.”

The LAC members and I agreed with her opinion. Thus, we concluded that the pastor’s preaching was necessary in the household church worship because many Korean Christians regard the pastor’s preaching as an important factor in worship. Nevertheless, sharing stories of faith among church members is also an indispensable part of the household church worship for forming the body of Christ. Accordingly, we thought it was best that the pastor would prepare a short five-minute sermon to make time for sharing stories of faith among the participants in the household church worship.

Secondly, one church member from either generation, who attend regularly, would also prepare a five-minute message taking turns between the generations each month. For example, one of the first generation parents shares his/her story of faith this month, then one from the second generation students prepares his/her story of faith the following month. The reason for sharing testimonies in turns is that both generations may feel awkward at first about sharing their stories of faith. It is especially difficult for the second generation students to share their stories in front of the first generation because it is considered courteous to remain silent and listen to the words of elders in the Korean culture that is heavily influenced by Confucianism. Therefore, the LAC members and I suggest that if both generations alternately prepare a five-minute message, it would create an atmosphere where the second generation students feel free to participate in sharing their stories of faith with the first generation.

Lastly, once this special message is shared, there will be a time that all the participants share their own stories about how the living God is active in their daily lives.

The sharing time of all the participants is essential for effective family integrated worship. Allen and Ross argue that “the heart of intergenerational congregational life is to be found in the telling of stories. Everyone has a story to tell, and one of the best ways to bring the generations together is through telling of story.”²⁴ Like argument of Allen and Ross, through sharing stories of faith, both generations can understand and know more about each other, and as a result, their relationship will be deeper and closer than before. In this atmosphere, the first generation will be able to leave their spiritual legacies effectively to the second generation. Therefore, the LAC members and I believe that all participants in the household church worship can experience God’s great love for each person and our community through sharing stories of faith among Christians because our stories can become great messages that give comfort, peace and courage to each other.

²⁴ Allen and Ross, *Intergenerational Christian Formation*, 217.

CHAPTER 5

IMPLEMENTATION OF THE PROJECT

After the LAC members and I had an in-depth discussion about ways to reform the praising and preaching parts of the household church worship, we executed our ideas twice during the March and April monthly meetings of 2015. On March 14, 2015, we held the first reformed meeting involving the Re-praising and Re-preaching methods discussed.

The First Reformed Meeting of the Household Church Worship

- 1) Invitation (Call to Worship)
- 2) Re-Praising
- 3) Offering and Prayer
- 4) Re-Preaching#1 (Five-Minute Preaching of the pastor)
- 5) Re-Preaching#2 (Five-Minute Message of the Layperson)
- 6) Re-Preaching#3 (Sharing Our Stories of Faith in God)
- 7) Benediction
- 8) Dinner

1. Invitation (Call to Worship): The Assistant Pastor, Kyeoung Soo Lee

Reading the Scriptures, Deuteronomy 6:4-9.

Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk

along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.

2. Re-Praising: Elizabeth Kim

Elizabeth Kim, a second generation student in the LAC, led the Re-praising. She prepared two praise songs, a hymn #384 (All the Way My Saviour Leads Me/나의 갈 길 다 가도록), and a CCM song (He Knows My Name/내 이름 아시죠). Before singing the hymn and CCM song, she explained the meaning of the lyrics of the hymn as well as the CCM song so that both generations would understand since the first generation is not familiar with the newer CCM song, while it is difficult for the second generation to understand the hymn. She also gave all participants the sheet music of the hymn #384 in both languages. Besides this, she hooked her notebook up to the TV with the HDMI (High Definition Multimedia Interface) cable so that the participants could see the lyrics of the CCM song in both languages.

3. Offering and Prayer: Chris Kim

Chris Kim, a second generation student in the LAC, led us in prayer for the offering and for the day's household church worship service.

4. Re-Preaching#1 (Five-Minute Preaching of the Pastor): The Assistant Pastor, Kyeoung Soo Lee

- Scripture Reading: Mark 15:21 / Romans 16:13

- Title of Sermon: ‘The Cross Forced to Carry’¹

5. Re-Preaching#2 (Five-Minute Testimony of the Layperson): Won

Kyoung Kim

Won Kyoung Kim, a first generation parent in the LAC, shared his story of faith in God. He shared his five-minute testimony in English. Here is the summary of his story of faith:

When I was a young adult, it was very difficult for me to keep my faith while living in this world because this world kept telling me, “You have to succeed!” “You have to make an effort to study hard so that you can get into a good university and find a good job” “the more money and power you have, the more you will enjoy a successful life.” So, I studied hard, and finally got accepted into Columbia University in New York. Because of my studies, I neglected the church life. I never participated in any opportunities to serve in my church. Sometimes, I did not even go to church because I had to study. I enjoyed the college life along with the drinking more than the church life. However, a few years later, I gradually began to tire of the endless competition with others to stand out. Also, I realized the limitation of my abilities as I was getting older and couldn’t keep the same pace going. At that time, I had no peace, joy or happiness in my life. But still, God never gave up on me. One day, God spoke to me through the pastor’s sermon, “Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid (John 14:27).” When I heard this verse through the pastor’s voice, my soul suddenly filled with the Holy Spirit. It was a mystery that God revealed. I realized that I could enjoy true peace, joy and happiness only through Jesus Christ, not by having more money, power or knowledge. It was one of the most amazing spiritual events in my life. After that event, my attitude towards life totally changed. I decided to become a person who lived by God’s words, and not by the values of this world because I realized that this world can never give me true peace, joy or happiness. I was young once just like you guys, and I can see the second generation students here are struggling between pursuing the successful life in this world and keeping their faith in God. I strongly believe that there is no true peace, joy or happiness in this world. No matter how much money, power or knowledge you have in this world, you will feel empty and meaningless if Jesus Christ is not in your life as King Solomon experienced in Ecclesiastes 1:2. I hope that you set your priority on keeping your faith in God,

¹ Appendix A.

and not in pursuing worldly success. If you choose faith in God, God will give you not only true peace, joy and happiness, but also success in this world as God did for Joseph who became a successful person (Genesis 39:2-3).

6. Re-Preaching#3 (Sharing Our Stories of Faith in God)

After hearing the five-minute testimony of Won Kyoung Kim, all the participants in the household church worship began taking turns sharing their stories of faith. There were various stories shared by all the church members. One member shared of how they were touched by God during their weekly reading of the Bible. Some members shared their stories of struggling to keep their faith as a Christian at work and school where there are a lot of temptations from un-churched people. And yet another story of trying to put into practice the pastor's sermons. Some church members shed tears while they shared of God's grace and love for them. These stories encouraged those who were struggling with similar problems in this world. Personally, I could see that sharing stories of faith among church members was an effective way of exercising spiritual influences on each other.

7. Benediction: The Senior Pastor, Seon Goo Lee

Now, may the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you who want to live by faith in God, to carry the Cross in any situation, and to spread the good news to the world by putting God's words into action.

8. Dinner

The first reformed meeting of the household church worship was held in the home of Won Kyoung and Young Hwa Kim. They prepared *Haemul-Kalguksu*, a Korean

noodle dish with seafood for dinner. All participants talked among themselves about their normal daily life as they sat around the dinner table.

The Contents of the Interim Check

After executing the first reformed meeting of the household church worship on March 14, 2015, the LAC and I performed an interim check on March 22, 2015 posing some questions; “What changes and narratives emerge from the reformation of the household church worship?” “Are there some things that should be improved on?”

First of all, Re-praising received positive reviews generally. Re-praising made the first generation realize how difficult it was before for the second generation when there was only singing hymns in Korean without the English lyrics. Someone from the first generation in the LAC said,

“It was not easy for me to sing a CCM song that the second generation prefers. So, I realize now that the first generation had been inconsiderate of the second generation because we only sang hymns in Korean without explaining the meaning of the lyrics, and we did not even prepare sheet music in both languages.”

For the second generation students, Re-praising was an effective way of attracting their attention to the praise time. One of the second generation students in the LAC said that “I could concentrate on the praise time because there were lyrics in both languages.” Also, another student shared his experience that “the praise leader explained the meaning of the lyrics of the hymn. So, I could meditate on the lyric of the hymn, and be blessed by God when I sang the hymn #384 (All the Way My Saviour Leads Me/나의 갈 길 다 가도록).” In regards to Re-Praising, all LAC members agreed that it would be

good to keep the reformed method of praising during the next household church worship.

Secondly, Re-Preaching also received positive reviews from both generations. The first generation was impressed by the stories of the second generation because the first generation saw that the second generation students took their spiritual life more seriously than the first generation originally thought. Also, the second generation students said that they were encouraged by the stories of the first generation parents because although the first generation parents' lives were very hard in the USA, they continue to strive to keep their faith, and to overcome their sufferings by faith. The first generation's stories of faith became a spiritual guide to the second generation of how to live by faith in this world where there are a lot of temptations and sufferings. Furthermore, the LAC members said that the assistant pastor prepared a five-minute sermon, and emphasized only one key point of the Scriptures without adding unnecessary words. Besides, when there were difficult Korean words and sentences in his sermon, the assistant pastor preached them in English. So, both generations could concentrate on the preaching time. Won Kyoung Kim also prepared his five-minute testimony in English, allowing the second generation to concentrate more easily on his testimony.

While discussing the interim check questions, some LAC members suggested that we needed to improve Re-Preaching#3 (sharing our stories of faith in God). During the first reformed meeting on March 14, 2015, all participants felt obligated to share their stories. Someone from the first generation in the LAC said that "if we are forced to share our stories of faith, there might be some who feel uncomfortable with the atmosphere, and there may be the possibility of sharing their stories of faith reluctantly. It might prevent all the participants from sharing their stories of faith honestly." To address this

potential problem, the LAC members suggested that going forward, all the participants should share their stories of faith voluntarily without being forced to share in the next household church worship.

The Second Reformed Meeting of the Household Church Worship

After reviewing the first reformed meeting of the household church worship, and as discussed in the interim check on March 22, 2015, we carried out the second reformed meeting of the household church worship on April 11, 2015. The worship order was the same as before.

1. Invitation (Call to Worship): The Assistant Pastor, Kyeoung Soo Lee

Reading the Scriptures, 2 Timothy 3:14-15

But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.

2. Re-Praising: Elizabeth Kim

As in the first reformed meeting of the household church worship. Elizabeth Kim prepared two praise songs, a hymn #305 (Amazing Grace/나 같은 죄인 살리신) and a CCM song (I Offer My Life/나의 모습 나의 소유). She explained the background to the song, Amazing Grace before singing the hymn:

“The hymn, Amazing Grace, was made by Rev. John Newton. Before he became a pastor, he considered himself a wicked person. This is because when he was 17 years old, he left school and then participated actively in capturing people in West Africa and selling them as slaves. However, God watched his wicked life

and decided to save him from his sinfulness. So, one day, God placed John Newton, who was a wicked slave trader, into a fierce storm. He was seized with great fear because the ship was about to be destroyed. Before this situation, God led him to bring a book with him on the ship, and when he began to read the book, the Imitation of Christ written by Thomas a Kempis, He suddenly experienced a mysterious peace in the middle of a fierce storm. Finally, God saved him from the terrible storm and from the hands of evil. After he experienced this spiritual event, he repented of his sins completely and decided to become a pastor. If God's grace did not exist, his life would never have been changed, and he most likely would have died in the fierce storm miserably. Rev. John Newton could not forget God's grace. So, he began to write the story of God's grace and eventually, he completed the great hymn with William Cowper and wrote, 'Amazing Grace' in 1779."

After listening to the back story of Amazing Grace, all the participants began to sing the hymn and the CCM song. She gave the participants the sheet music of the hymn #305 in both languages. Also, she prepared the lyric on the TV again using the HDMI cable with her notebook during the singing of the CCM song in both languages.

3. Offering and Prayer: Young Hwa Kim

Young Hwa Kim, one of the first generation adults among the participants, led us in prayer for the offering and for the day's household church worship service.

4. Re-Preaching#1 (Five-Minute Preaching of the Pastor): The Assistant Pastor, Kyeoung Soo Lee

- Scripture Reading: 2 Timothy 3:10-17

- Title of Sermon: 'Live under the Influence of the Holy Scriptures'²

5. Re-Preaching#2 (Five-Minute Testimony of the Layperson): Brian Son

Brian Son, one of the second generation students in the LAC, shared his story of

² Appendix B.

faith. He shared his testimony in English. Here is the summary of his story of faith:

I came to the Deep Springs KMC nearly 7 years ago. I never believed that God could be delighted with me. But now I'm enthusiastic about my walk serving as the praise team leader in the young adult worship service. Before I met the Lord, there was no happiness or joy in my life. When I was ten years old, I came to the USA with my parents. At that time, it was really hard for me to adapt to my new circumstances because the language, culture and life styles were totally different from South Korea. By the time I was in junior high school, I became depressed, and turned into a timid and negative person. I did not want to talk with anyone or hang out with them. As a result, I spent a lot of time alone, and became addicted to computer games. Fortunately, my depression slowly changed after I started to attend a church with my parents, and joined a praise team. I learned to play the guitar, and served in the Sunday worship service as a singer while using my newly acquired skills. By serving the Sunday worship service as a praise team member, it opened me up gradually, and I started making friends. I felt my soul being filled with the Holy Spirit when I praised the Lord. Sadly, two years later, the church I attended split into two groups because of the problems between the senior pastor and the lay leaders. It was a heartbreaking event for me because I had to leave the church and the praise team. After that split, my family sought out a new church, and we began our new membership at the Deep Springs KMC. By God's grace, I joined the praise team here and I felt my spiritual life growing again. Through praising and praying out loud, God healed many of the wounds left by my previous church. Now, I am thankful to God for using me as an instrument of praise. I was a timid and negative person before I met God. However, God changed me into a spiritual tool for God's glory although I am still a weak and sinful person. There is a Bible verse I like, 1 Corinthians 1:27-29; "But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are, so that no one may boast before him." We are a foolish, weak, lowly, despised or sinful people nevertheless, loved by God and desired to become a spiritual tool for God's Kingdom. It is not important how weak we are because God gives us strength for God's namesake. Therefore, I hope that you do not live by worrying about your weaknesses, but live a life of victory by praying and praising God. God can use you as a precious spiritual instrument for God's Kingdom.

6. Re-Preaching#3 (Sharing Our Stories of Faith in God)

In the second reformed meeting of the household church worship, participants shared their stories of faith voluntarily instead of being obligated once the testimony of

the layperson was over. Five out of six first generation parents shared their stories of faith, while two out of six second generation students participated in the sharing time. Similar to the first reformed meeting of the household church worship, various stories were shared. One felt consolation from God by praying to God during a particularly difficult situation that was caused by a business problem. Another shared peace of mind that came in unstable situations because of future careers choices by meditating on the words of the Bible found in Joshua 1:9, “Have I not commanded you? Be strong and courageous. Do not be terrified; do not be discouraged, for the LORD your God will be with you wherever you go.” All stories had spiritual influence and became a great messages that gave comfort, courage and hope to other church members.

7. Benediction: The Senior Pastor, Seon Goo Lee

Now, may the grace of Jesus Christ, and the amazing love of God, and the fellowship of the Holy Spirit be with you who want to be used by God for God’s Kingdom by teaching their children and learning God’s words as the Timothy’s household.

8. Dinner

The second reformed meeting of the household church worship was held in the home of Seung Joo Choi and Song Mi Kim. They prepared Kimchi stew and *Haemul-Pajeon*, a Korean style seafood and green onion pancake. We enjoyed the dinner as a family in the household of God.

CHAPTER 6

EVALUATION AND REFLECTION OF THE PROJECT

After holding the second reformed meeting of the household church worship on April 11, 2015, the LAC members and I shared personal experiences and thoughts about the worship service. We discussed if the reformation of the household church worship really was an effective way of leaving spiritual legacies to the next generation. Also, I gathered opinions from those who participated in the reformed meeting through personal interviews to evaluate the effectiveness of this project. The following are the assessments of participants and the LAC members.

Evaluations from the First Generation Participants (Direct Quotation)

“I used to feel that the second generation had a hard time participating in the previous household church worship because of the unfamiliar hymns and the service being in Korean. But singing hymns and CCM songs, and listening to the testimonies in English shared by Won Kyoung Kim and Brian Son, have made it easier for them.”

“I did not know what problems the other church members had, and how they struggled with them spiritually. Through the sharing time, I listened to various life problems and spiritual battles of both generations. Their stories of faith encouraged me to live by faith in any situation. I was blessed by their stories because it made me sympathize with them.”

“I was surprised that both generations could share their stories of faith with each other even though there is a generation gap. The second generation’s confession of faith was deeper than I expected. Through the sharing time, I realized that although the second generation students looked young, they are spiritually mature and their stories of faith were a great encouragement for me.”

“Through worshipping together with the second generation students, I decided I wanted to be a good spiritual model for them because I believe that the spiritual life of the first generation parents directly influence the spirituality of the second generation. If we as parents do not practice what we believe, we will never leave

our spiritual legacies to our sons and daughters.”

“Now, I am seventy-eight years old. When I was their age, I was not serious about my faith and did not try to overcome my life problems by turning to God. I am so blessed by the spiritual lives of the second generation. They earnestly praise the Lord and share their stories of faith with me. I thank God for raising our grandsons and granddaughters as God’s children.”

Evaluations from the Second Generation Participants (Direct Quotation)

“The previous household church worship was not created for the second generation, but only for the parents. I thought that the new style of the household church worship was a true family integrated worship. Both generations could participate in the worship because there were gospel songs sung in both languages. Also, we shared our stories of faith in our own languages. So, I was able to concentrate on the praising and sharing time.”

“Personally, I enjoyed that we sang hymns and CCM songs in my own language. The prepared sheet music in both languages was an effective way of praising because both generations could sing the gospel songs without linguistic problems.”

“We only had worship in Korean in the previous meetings. Because my parents wanted me to participate with them in the household church worship, I just attended the worship to make them happy without any expectations. However, now that I could sing the CCM songs that I liked, and listen to the assistant pastor’s sermon which had easy Korean words. I thought that it was a worship that blessed me where I was able to participate. Also, the English testimonies of Won Kyoung Kim and Brian Son were good for me as well.”

“I was touched by the amazing stories of our parents. Through the sharing time, the first generation parents shared their stories of faith where they tried to keep their faith in the mist of sufferings by praying, praising and meditating on the Word of God. Their stories of faith made me reflect upon my own weak faith.”

“Personally, it was good for me to share my story of faith in my own language. Although some first generation parents’ stories of faith were difficult to understand due to the difficult Korean words they used, hearing the various stories of faith by both generations was a blessing. I also thought that the sharing time was good for both generations to reflect on our own faith.”

Evaluations from the First Generation in the LAC (Direct Quotation)

“Personally, through singing CCM songs, it lets me know what messages are

influencing the spiritual lives of our sons and daughters. One thing I was especially impressed with was that I could see the second generation's passion for God when they sang the CCM song, I Offer My Life/나의 모습 나의 소유. They confessed "Lord, I offer my life to You, everything I've been through use it for Your glory; Lord, I offer my days to You, lifting my praise to You as a pleasing sacrifice; Lord, I offer You my life." Their wholehearted worship really impressed me."

"The assistant pastor's preaching was short, but emphasized a key point in the Scriptures, so it was the more memorable sermon for me. The sermon remains in my heart longer than three point style sermon."

"I was blessed by God through Brian Son's five-minute testimony. He is young, but his message was deeply spiritual. He shared his weaknesses, and confessed his joy in God now as a praise team leader. His message made me reflect on my own faith that is not always joyful in God."

"I came to realize that the spirituality of the second generation was deeper than I initially thought through the sharing time. It was a meaningful time for the first generation to witness what the second generation is struggling with in their life with regards to their faith."

"I thought that the reformed style of the household church worship felt like a true family integrated service where the first generation parents could leave their spiritual legacies to the second generation. There were praise songs that both generations prefer, and messages in both languages. Also, both generations shared their own stories of faith with each other. I was so blessed through praising, listening to other church members' stories of faith, and praying with the second generation."

"When we shared our stories of faith voluntarily, the rate of participation of the second generation noticeably decreased from the first reformed meeting where it was required to share stories of faith. We should think of ways to encourage them to participate actively in the sharing time without forcing them to share."

Evaluations from the Second Generation in the LAC (Direct Quotation)

"Since the praise leader explained the background of the hymn and the meaning of the lyrics, as well as provided the sheet music in both languages, I was able to sing and understand the hymns and CCM song."

"It was still difficult to sing hymns. But, it was good for me to learn the confessions of faith from the previous generations through singing them. I felt that the musical style of the hymns were outdated for our generation, but the

lyrics of the hymns was spiritually influential because the lyrics consisted of the confessions of faith and testimonies of the songwriters. So, I thought that these confessions of faith in the hymns have a great spiritual legacy, and we should learn the hymns.”

“The sermon of the assistant pastor was short, and he repeated some key points of the sermon in English after preaching them in Korean. He also used easier Korean words this time in his sentences, so I was able to understand almost all the contents of his sermon.”

“I was blessed by the testimony of Won Kyoung Kim and Brian Son. They shared their stories where they struggled to keep their faith, choosing between God and the secular world. Their messages were closely related to what I am going through presently in my spiritual life. So, their testimonies helped me decide to keep my faith firmly rooted in God once again.”

“Some parents seemed to lecture and admonish the second generation. I think that their teaching approach to us might lower the rate of participation from the second generation during the sharing time.”

Summarizing the Evaluations from the LAC Members and Participants

In summarizing the evaluations from participants and the LAC members, there were positive assessments as well as some need of improvements in the reformed meeting of the household church worship.

Positive Evaluation

Firstly, Re-praising was met with good results. In the previous household church worship, the second generation students felt left out of the singing when only the hymns were sung in Korean because they could not understand the meaning of the lyrics. The previous praise time could never become a true family integrated worship that leaves spiritual legacies of the first generation effectively to the next generation.

In Re-praising, however, we tried to sing both a hymn and a CCM song, while

providing sheet music in both languages, to resolve the linguistic problems. Also, the praise leader fully explained the meaning of the lyrics in order for the participants to meditate on the spiritual messages in both the hymns and the CCM songs. As the evaluations of both generations indicate above, Re-praising allowed both generations to participate actively in the praise time. Naturally, it set the mood for leaving the legacy of praise to the next generation. Carol Beynon and Chris Alfano argue that through intergenerational music learning in community, “youngsters and seniors learn how to interact with each other without the traditional stereotypes of each other...Breaking down age stereotyping of one age group toward another is important social outcome of intergenerational association.”¹ That is, singing both hymns and CCM songs gave participants a chance to interact with each generation without the hierarchical relationships. In this atmosphere, both generations could learn the importance of each generation’s spiritual legacies by listening to confessions and testimonies of faith in both the hymns and the CCM songs. As a result, it could be a significant starting point that has a powerful spiritual impact on each generation. Mainly, the first generation has an opportunity to leave the legacy of praise to the second generation by explaining lyrics of the hymns which are great confessions and stories of faith of songwriters. Therefore, the LAC members and I concluded that Re-praising is an effective way of leaving spiritual legacies to the next generation.

Secondly, the three part reform to the preaching also received positive

¹ Carol Beynon and Chris Alfano, “Intergenerational Music Learning in Community and Schools,” in *Community Music Today*, ed. Kari K. Veblen et al. (Lanham, Maryland: Rowman & Littlefield Publishers, 2013), 131.

evaluations. In the previous household church worship, there was only one sermon of the senior pastor given in Korean. It made it difficult for the second generation to understand the contents of the sermons because the pastor sometimes used difficult Korean words and sentences. However, during the first part of Re-preaching #1 (five-minute preaching of the pastor), the duration of the pastor's message was reduced in lieu of listening to the testimonies of the layperson and for the sharing time of the participants. As the preacher, I tried to emphasize only one key point in the sermon, and tried to use easier Korean words. English sentences were also used for the second generation when it became difficult to explain the contents of the sermon in Korean. The new style of preaching brought about positive results, allowing the second generation to pay attention to the pastor's preaching.

Also, the evaluations from participants and the LAC members showed that the second part of Re-peaching#2 (five-minute testimony of a layperson) and the third part of Re-preaching#3 (sharing our stories of faith in God) were an effective way of encouraging other church members to hold steadfast in their faith. This was because our testimonies and stories of faith became spiritual messages of how to live by faith in various temptations and hardships in this world. According to Michael Lodahl, "hearing someone else's story often sheds new light upon our own. We become characters in others' stories, and very often they become characters in ours."² This means that sharing our testimonies and stories of faith gives those, who struggle with similar life problems, a spiritual clue of what to do and how to resolve various life problems by faith.

² Michael Lodahl, *The Story of God: a Narrative Theology*, 2nd ed. (Kansas City, Missouri: Beacon Hill Press, 2008), 13.

Not only did the second and third parts of Re-preaching help the listeners, but it made those, who shared their testimonies and stories of faith, reflect on themselves. Both Won Kyoung Kim and Brian Son shared their experiences with me when preparing their testimony. A common sentiment shared by them was that they were able to look back on their spiritual life once again, and thank God who had always been with them even through their weaknesses. Anderson and Foley assert that “understanding our story in relation to God’s story is necessary for persons of faith.”³ That is, as experienced by Won Kyoung Kim and Brian Son, sharing our stories of faith about the living God is an important opportunity to strengthen our own faith ourselves, reflecting upon our weakness and sins. Some participants shed tears of gratitude while they shared their stories of faith with other church members because they realized that God was always with them, and took care of their weakness no matter how they had failed. Like these, sharing our stories of faith is a significant way of encouraging other church members to be steadfast in their faith and at the same time strengthening our own personal spirituality.

In conclusion, the first part of Re-preaching#1 (five-minute preaching of the pastor) attracted the attention of the second generation to the pastor’s preaching. Also, through the second part of Re-preaching#2 (five-minute testimonies of a layperson) and the third part of Re-preaching#3 (sharing our stories of faith in God), the second generation students were able to learn a way to reflect on their faith themselves, and to win spiritual battles by listening to how the first generation overcame various life problems by faith. The first generation’s stories of faith are great spiritual legacies that

³ Anderson and Foley, *Mighty Stories, Dangerous Rituals*, 12.

guide the second generation on the right spiritual journey. Therefore, the LAC members and I strongly believe that Re-preaching is an effective way of leaving spiritual legacies to the next generation.

Negative Evaluation (Needed Improvements)

Although the reformed design of the household church worship received many positive evaluations, there are still two major issues that we need to improve. One is the attitude of the first generation during the sharing time, and the other is the decreasing rate of participation from the second generation when all participants were allowed to share their stories of faith voluntarily. The LAC members and I carefully discussed these two major issues, and we came to the same conclusion. That was, hierarchical thoughts and attitudes of the first generation were the fundamental cause of bringing about the negative evaluations.

First of all, some second generation students in the LAC pointed out that “some parents seemed to still have hierarchical thoughts because they had an attitude of teaching us. We just wanted to share our stories of faith without judgments from the first generation.” As pointed out by the second generation students, some first generation parents, who have been influenced by Confucianism, had a tendency to lecture the second generation students rather than listen to their stories of faith. The hierarchical attitude of the first generation hindered both generations from building spiritual relationships as the body of Christ. Jacob Yongseok Young argues,

The first generation church members still have a Korean traditional hierarchical understanding of their children and justify control over the EM (English Ministry) because they believe that older is wiser and the young need to respect

the old in Korean cultural values. On the contrary, the EM members have more democratic and direct understanding in terms of communication.⁴

Like the argument of Young, the first generation tends to control and lecture the second generation without hearing their opinions or stories of faith because “in the eyes of the first generation leadership, they (the second generation) are still children”⁵ who needs more wisdom in life and spiritual knowledge from the first generation. Instead, the first generation must recognize that the second generation is influenced by Western ideals of egalitarianism and autonomy, and is living in the postmodern era, not in a hierarchical society. Sweet points out that “postmoderns believe that truth is found in relationship, that through dialogue and discussion truths are discovered...To postmoderns, all voices are equal.”⁶ The second generation students are more familiar with democratic relationships formed by conversation as equal beings than relationships formed with hierarchical exchanges. Therefore, if the first generation parents stick to their hierarchical thoughts and attitudes toward the second generation, it will make the intergenerational relationship worse, and as a result, they will not be able to leave their spiritual legacies effectively to the next generation.

Second, the LAC members and I concluded that the hierarchical thoughts and attitudes affected the declining rate of the second generation’s participation in the sharing

⁴ Jacob Yongseok Young, *Korean, Asian, or American? The Identity, Ethnicity, and Autobiography of Second Generation Korean American Christians* (Lanham, Maryland: University Press of America, 2012), 30.

⁵ Cha, Kim and Lee, “Multigenerational Households,” 148.

⁶ Leonard Sweet, “Outstorming Christianity’s Perfect Storm,” in *The Church of the Perfect Storm*, 12.

time. At the second reformed meeting of the household church worship, all participants were allowed to voluntarily share their stories of faith without feeling obliged.

Consequently, just two out of the six second generation students shared their stories of faith, while five out of the six first generation parents participated in the sharing time.

The LAC members and I discussed this problem to find out what factors influenced the declining number of student participation. One of the first generation parents in the LAC said,

“I think that the first generation may have consciously or unconsciously forced the second generation to follow the Confucian ideology. In the Confucian principle, it is good sons and daughters who are obedient to their parents without stating their opinions. So, the hierarchical thoughts may have made the second generation students avoid participating in the sharing of their stories of faith in front of the first generation.”

After hearing that opinion, the entire second generation student in the LAC completely agreed with him. In many Korean immigrant families and even churches, hierarchical attitude of the first generation has consciously and unconsciously compelled the second generation students to follow the ways of the first generation parents, and not express their opinions or thoughts. Young introduces the sentiment of a second generation single male adult in his early forties about the conflicts between generations:

I think the first generation and second generation have a lot of conflicts. How do we think about church? What are norms? What are the values? How do we think? Very, very different. Koreans (the first generation) seem to work in more subtlety... There is lots of lack of communication. Very hierarchical.⁷

Like the experience of this second generation adult, hierarchical attitudes prevents both generations from having an honest conversation. As a result, it makes the

⁷ Young, *Korean, Asian, or American?*, 29.

second generation students take a passive attitude about sharing their stories with the first generation. Therefore, if the first generation parents really want to leave their spiritual legacies to the next generation, they should make a greater effort to avoid the hierarchical attitudes toward the second generation in order to have a true spiritual fellowship between generations as the body of Christ.

CHAPTER 7

CONCLUSION

God commanded all generation parents to teach their children about God's works and words (Deut. 6:4-9, Shema). Although Jewish people lost their nations for thousands of years, they have kept their faith in God firmly because they have considered passing spiritual legacies down to the next generation to be their top priority. Like the household of Abraham and Timothy in Chapter 2, God continuously wants today's Christian parents to leave their spiritual legacies to their sons and daughters.

Unfortunately, leaving spiritual legacy has not been carried out well today in the Korean immigrant families and churches because of the international conflicts caused by language barriers and cultural differences. Another reason leaving spiritual legacy is not functioning effectively is that many Korean immigrant parents have more interest in the worldly success of the second generation through higher education and stable jobs than having a strong faith in God. If the second generation students go to Ivy League colleges, many Korean immigrant parents do not care whether their sons and daughters walk by faith or not.

In the Deep Springs KMC, however, the first generation parents are very concerned about leaving spiritual legacies to the next generation. They consider living by faith to be the most important thing in life. For the sake of passing spiritual legacy, they created a special family integrated worship time called the 'Household Church Worship.' The first generation and the senior pastor believe that the household church worship can be the space where both generations would share their love, faith and concern for each

other as the body of Christ, and consequently the second generation would receive the spiritual legacies left by worshipping with their parents. Dr. Scott Turansky and Joanne Miller point out that “Parents pass the faith on to their children when they practice faith with them. The Christians life is more than words and teaching; it is action...When parents practice faith with their children, it begins to live in the hearts of their children as well.”¹ Leaving spiritual legacy is not accomplished by words, but by action. The second generation would naturally learn to pray, praise and glorify God by experiencing the spiritual lives of parents who pray fervently, praise passionately, and hear God’s Words attentively. The household church worship at the Deep Springs KMC brings about a successful change. The second generation students pray as fervently as the first generation and get to experience the prayer of the parents through *Tongsung Gido* (praying out loud in unison). Accordingly, they become a person of prayer who holds on to their faith in any situation.

However, there were some problems in the household church worship at the Deep Springs KMC because the first generation programmed the worship service without listening to the thoughts and experiences of the second generation. As a result, there were only hymns followed by the senior pastor’s sermon in Korean. Also, there was no time of sharing stories of faith among the church members. The design of the household church worship did not make room for the second generation to participate actively in the service. This worship, geared only towards the first generation, causes the intergeneration

¹ Scott Turansky and Joanne Miller, *Motivate Your Child: A Christian Parent’s Guide to Raising Kids Who Do What They Need to Do Without Being Told* (Nashville, Tennessee: Nelson Books, 2015), 182.

conflicts, hindering the first generation from passing spiritual legacies down to the next generation. If the first generation parents want to leave spiritual legacies, they must listen to the thoughts and experiences of the second generation, and try to understand who the second generation is in the postmodern era. Like the EPIC (Experience, Participatory, Image-Driven, and Connection) model of Sweet in Chapter 2, the second generation wants to experience the presence of God, participate actively in worship, see the image of God and feel a spiritual connection with others during worship services. The current design of the household church worship does not attract the attention of the second generation in the postmodern era. Therefore, the Deep Springs KMC needs a reformation of the household church worship.

To accomplish the reformation, first and foremost, I selected the LAC members. They suggested various opinions and experiences concerning the household church worship, and found that the praising and preaching of the service must be reformed. Singing only hymns in Korean and listening to the sermon of the pastor without sharing stories of faith among church members was not a true family integrated worship time, and not an effective way of leaving spiritual legacies to the second generation. We refer to the reformed method of praising and preaching as Re-praising and Re-preaching.

For Re-praising, firstly the praise leader prepares the sheet music of the hymns in both languages, Korean and English, in order for the second generation to sing the hymns more comfortably. Second, the praise leader explains the meaning and stories of the hymns to meditate on the hymns before singing them. Lastly, the praise leader prepares a hymn and a CCM song preferred by the second generation. Re-praising allowed the second generation to become interested in the praise time. Like Moses and King David

who taught the next generation about their stories of faith and God's works by writing songs, the first generation is trying to teach the second generation the great confessions of faith in the hymns. Allen and Ross point out that "we seek recent versions of older hymns – for example, the new versions of "Amazing Grace" – encouraging the choir, the praise team, the cantor, the pianist to integrate the well-known older hymn with a newer incarnation."² In agreement with them, I strongly believe that the first generation does not need to hold onto the music of the hymns, but lead the second generation in remembering the confessions and stories of the lyrics behind the hymns with their own various musical styles that the second generation prefers.

For Re-preaching, firstly a pastor prepares a short five-minute sermon to make time for sharing stories of faith among the participants in the household church worship. Also, the pastor would repeat parts of the sermon in English after preaching in Korean if there were important messages or words in the sermon in order for the second generation to understand. Second, both generations would alternately prepare a five-minute testimony. The reason for doing so makes the second generation students feel comfortable to participate in the sharing time because it can be awkward at first for the second generation students to share their stories of faith in front of the first generation. Lastly, all participants share their stories of the living God who is active in their daily lives after listening to the five-minute testimony. The sharing time is essential for the household church worship because participants' stories of faith can become great messages that give courage and have spiritual influence on other members who are in similar situations.

² Allen and Ross, *Intergenerational Christian Formation*, 200.

The LAC members and I executed the reformed format of the household church worship twice on March 14 and April 11, 2015. After holding the reformed meetings, I gathered several thoughts and experiences of participants and the LAC members to evaluate the effectiveness of this project. Re-praising and Re-preaching both received positive results generally. Both generations were able to praise with gospel songs that each generation preferred, and notably, Re-praising gave the first generation an opportunity to pass the legacy of praise, which is confessions and stories of hymns, down to the second generation by singing them together. Re-preaching gave both generations a chance to interact with each other by sharing stories of faith. The first generation was able to hear the confessions of the second generation who had in depth thoughts about their spiritual life. Also, the first generation's stories of striving to live by faith through various life problems became a spiritual guide for the second generation. Through the sharing time, the first generation parents were able to leave their stories of faith to the second generation.

However, there were negative comments about Re-preaching. Some of the first generation parents still had a hierarchical attitude and teaching approach. The hierarchical attitude was a big obstacle that hindered communication between generations. Without effective communication, the second generation will eventually stop talking to the first generation and as a result, the first generation will not be able to pass spiritual legacies effectively down to the next generation. Therefore, if the first generation parents really want to leave a spiritual legacy, they must avoid having a hierarchical approach to the second generation, and share stories of faith on an equal level by acknowledging the second generation as spiritually mature people.

In conclusion, this project lets the Deep Springs KMC and I realize some things about effective ministry. First of all, pastors should take charge of pastoral duties along with leaders chosen among the church members as a team. Lee points out that “As Jesus himself demonstrated, ministry is not meant to be accomplished by lone rangers. His example to call twelve, to focus on three and to send his disciple out to minister by pairs indicates his desire to promote teamwork when it came to accomplishing his mission on earth.”³ A pastor cannot manage many church ministries alone. Pastors should continuously make an effort to listen to the thoughts and experiences of laypeople. The LAC members pointed out several problems and suggested great ideas that pastors did not realize while I was carrying out this project. In other words, if they did not share their thoughts and experiences about the worship service, I would not be able to complete this project effectively. Therefore, team ministry is the best way for the Deep Springs KMC and me as a pastor to effectively carry out many church ministries.

The second is the importance of sharing stories. Pastors should try to provide the space where church members communicate with them and each other. Through sharing various thoughts, experiences and stories of faith, the LAC members and participants in the household church worship at the Deep Springs KMC are able to find several problems between generations, and have an opportunity to resolve intergenerational conflicts. Personally, I strongly believe that sharing stories is like the Cross. The Cross is the only way to restore a disconnected relationship between God and human beings due to our sins. Like the Cross, sharing stories between generations is the most important way to resolve

³ Lee, “Healthy Leaders, Healthy Households 2,” 78.

intergenerational conflicts in many Korean immigrant families and churches. Cha and Lee introduce an argument of a wise Christian leader:

God rarely shows one individual the whole vision of a given ministry, lest he or she might become prideful. Rather, God usually gives different pieces of that vision to different individuals, encouraging his children to come together to put together the whole picture of the ministry vision he provides. Indeed, when God's people gather to pray, listen and share with others their own pieces of the larger picture, like children working together on a jigsaw puzzle, what emerges is God's vision for the church.⁴

Sharing stories of faith is a great way to find God's vision for the church, and build a spiritually healthy community as the body of Christ. Because storytelling has a power to change its listeners, sharing stories of faith can help to change the perspective of all our desperate situations and problems to a life filled with hope, courage and faith. Therefore, pastors and Christian leaders must realize how important it is to share stories and recognize God's vision to take care of each other as the body of Christ. When pastors, church members and all generations share their stories without the hierarchal relationships, they will be able to build a true household of God where there are no conflicts and pains, but a life filled with hope, joy and love.

⁴ Cha and Lee, "Introduction," 12.

APPENDIX A
SERMON SCRIPT

March 14, 2015

Forced to Carry The Cross (억지로 짊어진 십자가)

- Mark 15:21 / Romans 16:13 (마가복음 15:21 / 로마서 16:13) -

English Version:

Today's passage starts with Jesus, covered in sores because of the all night beating from the Roman soldiers, going finally to Golgotha. If you go to Israel, you have an opportunity to walk the Via Dolorosa where it follows the route that Jesus is believed to have taken to the site of his crucifixion. I myself have had the experience to walk the Via Dolorosa. One memorable thing where my heart ached by walking the route was when there were commemoration places wherever Jesus fell down due to the weight of the cross, and the distance between these places were very short. Jesus walked the route with the cross and repeatedly fell down, and after the Roman soldiers' beating, Jesus would raise himself up from the ground, walk a few steps and then fall down again..

Jesus could not move forward because Jesus fell down repeatedly. So, Roman soldiers caught a man passing by, and forced him to carry the cross on behalf of Jesus. The man was Simon from Cyrene who is the father of Alexander and Rufus. Cyrene was in present day Libya. At that time, public transportation system was not advanced, so it was not easy to come to Israel from Cyrene. Probably, Simon of Cyrene was utterly exhausted due to a long journey. The reason Simon of Cyrene came to Israel was that he

celebrated the Passover. Jewish people traditionally went to Jerusalem to celebrate the Passover. If Simon did not have a strong faith in God, he would never have come to Jerusalem from Cyrene. Coming a long distance to celebrate the Passover in Jerusalem proved how strong a faith Simon had.

However, when Simon of Cyrene arrived in Jerusalem after a rough Journey, Roman soldiers forcibly took and ordered him to carry the cross in place of Jesus. In this moment, do you think that Simon of Cyrene confessed “Oh~~Thank God for providing me the opportunity to carry the cross for Jesus. It is my pleasure”? No. Simon never thought that at all. It might be more likely that he met and heard about Jesus for the first time there because Cyrene was very far from Israel. So, it was very hard for Simon, who was already tired because of his long journey from Cyrene, to carry the cross instead of Jesus who Simon did not even know. Nevertheless, Simon of Cyrene was forced to carry the cross.

However, there is an amazing story in Romans 16:13, “Greet Rufus, chosen in the Lord, and his mother, who has been a mother to me, too.” Rufus in this verse was a son of Simon of Cyrene (Mark 15:21). And, Apostle Paul who carried out the great ministry of gospel confesses that a woman, who was the mother of Rufus and the wife of Simon of Cyrene, was a mother to Paul too. Although there is no record in the Bible about the spiritual life of Simon of Cyrene and his wife, what we can know through today’s passage is that Simon, his wife, and even his son all served in the early church fervently, and especially supported the apostle Paul who traveled around the world in ministry of the gospel.

What caused the household of Simon of Cyrene to be faithful to the Kingdom of God and the early church? I strongly believe that it was the cross he was forced to carry. The cross that might have given Simon suffering at first changed Simon's family to be a faithful household to God. Sometimes, there is a time to serve in church compulsorily. Also, because we are Christians, we have to sacrifice, to endure, to forgive another or to take on all the difficult tasks that other people dislike to do. That is, there are a lot of the cross that we are forced to carry in our daily life.

However, when we carry the cross even though it is forced, God's work for salvation and grace obviously begins in our lives. Trust in God whenever you are faced with difficult situations that are hard to understand. Believe that although some things that you are forced to carry now seem to make you suffer, all your sufferings will be changed to a blessed cross that leads you to the LORD, and gives you joy in the grace given by God.

Korean Version:

오늘 본문은 밤새도록 로마 군인들에게 매맞고 온 몸에 상처투성이신 예수님이 드디어 마지막 골고다를 향해 걸어가시는 장면으로부터 시작을 합니다. 이스라엘을 가보면 '비아돌로로사'라는 곳에서 예수님께서 십자가를 짊어지고 걸어가신 고난의 길을 걸어볼 수 있습니다. 그런데, 제가 그 길을 걸어가다가 가장 마음이 아팠던 것 중에 하나는 십자가의 무게로 인해서 예수님께서 쓰러지실 때마다 그곳을 기념하는 장소들이 있었는데, 그 거리가 매우 짧았다는 것입니다. 얼마나 힘드셨으면 걸어가다가 쓰러지고, 한참을 매 맞은 후에 또 일어나서 몇 미터 가다가 또 쓰러지고를 반복하셨습니다.

예수님께서 자꾸만 쓰러지시니깐 더 이상 앞으로 나아가질 못했습니다. 그래서 로마 군인들이 지나가는 한 사람을 붙잡아서 대신 예수님의 십자가를 짊어지게 했습니다. 그 사람의 이름은 오늘 본문에 구레네 사람 시몬이라고 나옵니다. 구레네라는 지역은 오늘날 리비아에 있었던 도시입니다. 그 당시 교통편도 좋지 않았던 시대인데, 구레네라는 곳에서부터 이스라엘까지 온다는 것은 정말로 쉽지 않았습니다. 이미 구레네 사람 시몬도 먼 여행으로 인해서 지칠 대로 지친 상태였을 것입니다.

시몬이 예루살렘으로 온 이유는 바로 유월절을 지키기 위해서 온 것입니다. 그 당시 유대인들은 전통적으로 유월절을 예루살렘 성전에서 지켰습니다. 시몬이 만약에 믿음이 없었던 사람이었다면 절대로 구레네에서부터 예루살렘까지 오지 않았을 것입니다. 그렇게 먼 거리를 유월절 예배를 드리기 위해서 왔다는 것은 그가 얼마나 깊은 신앙을 가지고 있었는지 우리는 알 수 있습니다.

그런데, 이렇게 고생해서 예루살렘 성에 도착했더니 갑자기 로마 군인들이 자기를 강제로 끌고 가서는 예수님의 십자가를 대신 지라고 명령을 했습니다. 이 순간 구레네 사람 시몬이 “아~~감사합니다. 예수님의 십자가를 내가 대신 짊어지고 갈 수 있는 기회를 줘서 정말 영광입니다”라고 생각을 했을까요? 절대로 그렇게 생각하지 않았을 것입니다. 구레네라는 곳은 이스라엘과 엄청나게 멀리 떨어진 도시였기 때문에, 시몬은 오늘 예수님에 대한 소식도 처음 들었고, 그곳에서 예수님을 처음 만났을 가능성이 매우 높습니다. 그렇기 때문에, 이미 오랜 여행으로 지쳐 있던 시몬이 자기가 잘 알지도 못하는 예수님의 십자가를 대신지고 가는 것은 결코 쉬운 일이 아니었습니다. 그럼에도 불구하고 구레네 사람 시몬은 억지로 예수님의 십자가를 짊어지게 되었습니다.

그런데, 놀랍게도 로마서 16:13 절을 읽어보면 “주 안에서 택하심을 입은 루포와 그의 어머니에게 문안하라 그의 어머니는 곧 내 어머니니라”라는 말씀이 나옵니다. 여기서 나오는 루포는 구레네 사람 시몬의 아들이었습니다 (막 15:21). 그리고 위대한 복음 사역을 감당했던 사도 바울이 루포의 어머니 즉, 구레네 사람 시몬의 아내였던 여인을 향하여, “그의 어머니는

곧 내 어머니니라”라고 고백을 했습니다. 비록 성경에는 구레네 사람 시몬과 그의 아내의 영적인 삶에 대해서 기록되어 있지 않지만, 우리가 이 말씀들을 통해 알 수 있는 것은 시몬과 그의 아내 그리고 그의 아들 루포 모두가 초대교회 안에서 열심을 가지고 교회를 섬기고, 특히 복음 사역을 위해 전 세계를 돌아다녔던 사도바울을 잘 섬겼다는 것을 우리는 알 수 있습니다.

무엇이 구레네 시몬의 가정을 하나님의 나라와 초대교회를 위해서 충성하게 만들었을까요? 그것은 바로 억지로 지었던 그 십자가 때문일 줄 믿습니다. 처음에는 나에게 고통만 주는 것 같았던 그 십자가가, 결국에는 시몬의 가정을 하나님께 충성된 가정으로 변화시킨 것입니다. 때로는 교회생활을 하다 보면 억지로 무엇인가를 해야 할 때가 있습니다. 그리스도인이기 때문에 억지로 손해를 볼 때도 있고, 참아야 할 때도 있고, 용서해야 할 때도 있고, 다른 사람들이 싫어하는 어려운 일들을 해야만 할 때도 있습니다. 즉, 억지로 짊어져야 할 십자가가 우리의 매일의 삶 가운데 분명히 많은 것입니다.

하지만, 억지로라도 우리가 그 십자가를 짊어질 때, 분명히 하나님의 구원과 은혜의 역사가 우리의 삶 가운데 시작된다는 사실을 믿으시길 바랍니다. 신앙생활 하다가 지금은 힘들고, 이해하기 힘든 상황들이 몰려와도 주님을 신뢰하시길 바랍니다. 지금은 주님 때문에 억지로 감당하고 있는 일들이 우리를 아프게 만드는 것 같이 보여도, 그 모든 고난의 순간들이 결국에는 우리의 삶을 온전히 주님께 향하게 만들고, 하나님이 주시는 충만한 기쁨과 은혜를 누리게 만드는 축복의 십자가가 될 줄 믿습니다.

APPENDIX B
SERMON SCRIPT

April 11, 2015

Live under the Influence of the Holy Scriptures (성경의 영향력 아래서 살라)

- 2 Timothy 3:10-17 (디모데후서 3:10-17) -

English Version:

Today's passage found in 2 Timothy is the letter that apostle Paul wrote to Timothy who was his most beloved disciple. Timothy's name means a person who respects God. Just like his name, Timothy was one of the most important ministers in early church by respecting God all his life. Before Paul died, he strongly urged Timothy to "live under the influence of the Holy Scriptures."

Satan is afraid that we live under the influence of the Bible. So, Satan always tries to tempt us to avoid the Word of God. In 2 Tim. 3:13, we find that "evil men and impostors will go from bad to worse, deceiving and being deceived." At that time when Timothy lived, many people deceived and slandered others. Also, many religious leaders, such as Pharisees or Sadducees, persecuted the Christians by slandering them. Moreover, false prophets made Christians confused with the messages of God spread by apostle Paul.

In this situation, what did Paul emphasize? The Holy Scriptures! The Holy Scriptures is a combination of the words "Qodes (Holy)" and "Canon (Standard)." That is, the Holy Scriptures means the book of the "Holy standard" for Christians. Although many people in this world confuse and deceive us with lies that their knowledge and

faith are absolute truth, we as God's people will never shake in our faith in any situation if we make the Holy Scriptures become our only holy standard.

In the Holy Scriptures, there are a lot of spiritual standards about how the holy people of God live in the world. But, the biggest problem is that many Christians today do not read the Holy Scriptures. As a result, when some problems come up in our lives, we become confused by them because we do not know the holy standard in the Bible. I am sure that the reason today's churches and Christians lose their spiritual influences in the world is that Christians, who carry the Bible just as an accessory, are increasing.

Paul, who was now an old man, waited for death in a jail at the time when he wrote 2 Timothy. Image the situation where an old man in jail with white hair contemplating his last words to Timothy. Certainly, Paul wrote his most important words, and that is "Live under the influence of the Holy Scriptures." When we are out of the influence of the Bible, our spiritual relationship with God is broken, and consequently, we will suffer through life as a result of our sins.

Looking at 2 Tim. 5:15, "and how from infancy you have known the Holy Scriptures..." Who taught Timothy the Holy Scriptures? That was Timothy's grandmother, Lois and mother, Eunice (2 Tim. 1:5). Lois and Eunice were well aware of the influence of the Bible. So, they taught Timothy the Holy Scriptures since infancy. This was because only the Bible is the Holy standard that leads us to live with unshakable faith in a world where there are a lot of false truths.

What have parents here been teaching your children? Is a happy life through going to good colleges and getting good jobs? Or, firm faith through living under the influence of the Holy Scriptures. Looking at Hosea 4:6, "my people are destroyed from

lack of knowledge. Because you have rejected knowledge, I also reject you as my priests; because you have ignored the law of your God, I also will ignore your children.” The generation, who lacks God’s Words, is destroyed from secular influence which comes from Satan. I sincerely hope that like the household of Timothy, every church member here meditate on the Holy Scriptures with their children in order to realize that the Bible is the only absolute truth to “make Christians wise for salvation through faith in Christ Jesus. All Scripture is useful for teaching, rebuking, correcting and training in righteousness” (verse 15-16). Also, I hope that all church members here live a life victorious in Jesus Christ by keeping in mind that the Holy Scriptures is the great gift of God to make “the man of God to be thoroughly equipped for every good work (verse 17)”

Korean Version:

오늘 우리가 읽은 디모데후서는 사도바울이 가장 사랑하는 제자였던 디모데에게 쓴 글입니다. 디모데는 ‘하나님을 공경 Respect 하는 자’라는 뜻입니다. 그의 이름의 뜻처럼 디모데는 평생 하나님을 공경하면서 살았던 초대교회의 중요한 목회자 중에 한 명입니다. 그러한 디모데에게 사도 바울이 죽기 전 가장 강조했던 것이 바로 ‘성경의 영향력 아래에서 살라’라는 것입니다.

사단들은 우리들이 하나님의 말씀인 성경의 영향아래서 살아가는 것을 가장 두려워합니다. 그래서 끊임없이 우리로 하여금 하나님의 말씀을 멀리하게 만듭니다. 딤후 3:13 절을 읽어보면 “악한 사람들과 속이는 자들은 더욱 악하여져서 속이기도 하고, 속기도 하나니” 즉, 디모데가 살고 있던 시대에는 세상의 많은 사람들이 다른 사람들을 속이고, 모함했습니다. 그리고 수 많은 바리새인들과 사두개인들과 같은 종교지도자들이

기독교인들을 모함해서 박해를 당하게 만들었습니다. 또한 어떠한 거짓 선지자들이 나타나서 사도 바울이 전파한 하나님의 말씀을 혼란스럽게도 만들었습니다.

그러한 상황 속에서 사도 바울이 무엇을 강조합니까? 바로 성경입니다. 성경이라는 단어는 ‘거룩하게 구별하다’라는 뜻을 가진 ‘코데스(성)’라는 단어와 ‘표준/기준’이라는 뜻을 가진 ‘케논(경)’이라는 단어가 합쳐진 말입니다. 즉, 성경은 기독교인들에게 ‘거룩한 표준’이 되는 책이라는 뜻입니다. 이 세상에 수많은 사람들이 자신이 가진 지식들이 절대적인 진리라고 속이면서 우리를 혼란스럽게 만들더라도, 우리는 하나님의 사람들로써 오직 성경만이 거룩한 표준이 되어 어떠한 상황속에서도 하나님을 향한 우리의 믿음이 흔들리지 않아야 할 줄 믿습니다.

성경책에는 거룩한 하나님의 사람들이 어떻게 살아가야 할지에 대한 수 많은 영적인 표준들이 기록되어 있습니다. 하지만, 가장 큰 문제는 그 성경을 안 읽습니다. 그러니깐 우리들 삶 가운데 문제가 발생하면, 삶에 표준이 없어서 우리들의 삶이 계속해서 혼란할 수밖에 없는 것입니다. 저는 오늘날 이 시대가 점점 악해져 가고, 또한 기독교가 점점 이 세상 속에서 그 영향력을 잃어가고 있는 가장 큰 이유가 바로 성경책을 그저 액세서리처럼 들고만 다니는 기독교인들이 많아졌기 때문이라고 확신을 합니다.

이제 노인이 된 사도바울은 디모데후서를 쓸 당시에 감옥에 갇혀서 죽음을 기다리고 있었습니다. 상상을 해 보시길 바랍니다. 머리 하얀 백발의 노인이 그 감옥에서, 마지막으로 붓을 들고 자신이 가장 사랑하는 제자인 디모데에게 어떤 말을 남길까 고민하는 장면을 생각해 보시길 바랍니다. 분명히 가장 중요한 말씀을 남겼을 것입니다. 그것이 바로 ‘성경의 영향 아래에서 살라’라는 것입니다. 성경의 영향을 벗어난 순간부터 우리는 하나님과의 영적인 관계가 끊어지게 되고, 우리들의 죄로 인해서 고통의 삶을 살 수 밖에 없는 것입니다.

디모데후서 3:15 절을 읽어보면, 디모데는 어려서부터 성경을 알았다고 기록되어 있습니다. 디모데는 누구한테 성경을 배웠을까요? 그것은 바로 그의 어머니인 유니에와

외조모인 로이스입니다 (딤후 1:5). 유니게와 로이스는 이러한 성경의 영향력을 너무나 잘 알고 있었습니다. 그렇기 때문에, 유니게와 로이스는 디모데가 어렸을 때부터 성경을 가르친 것입니다. 수 많은 거짓 진리들이 판을 치는 세상속에서 좌로나 우로나 믿음의 흔들리지 않고 살아갈 수 있게 만드는 유일한 기준은 바로 성경책이었기 때문입니다.

지금 이곳에 있는 부모님들께서는 자녀들에게 무엇을 가르치시고 계십니까? 좋은 대학가고, 좋은 직장에 들어가서 안정된 삶을 통해 얻어지는 행복한 삶을 살라고 가르치고 계십니까? 아니면, 성경의 영향력 아래에서 흔들리지 않는 신앙을 가져야 함을 가르치시고 계십니까? 호세아 4:6 절을 읽어보면, “내 백성이 지식이 없으므로 망하는도다 네가 지식을 버렸으니 나도 너를 버려 내 제사장이 되지 못하게 할 것이요 네가 네 하나님의 율법을 잊었으니 나도 네 자녀들을 잊어버리리라.” 하나님의 말씀을 잊어버린 세대는 사탄이 지배하는 세상의 영향력 속에서 망할 수 밖에 없습니다.

이 시간 간절히 소망하는 것은, 이곳에 있는 모든 성도님들이 디모데의 가정과 같이 자녀들과 함께 하나님의 말씀을 묵상하면서, 그 말씀만이 절대적인 진리이고, 구원에 이르는 지혜를 가졌고 (15 절), 하나님의 사람으로써 교훈과 책망과 바르게 함과 의로 교육하기에 유익한 (16 절) 것임을 깨달으시길 바랍니다. 또한, 오직 모든 성경만이 하나님의 사람으로 온전하게 하며, 모든 선한 일을 행할 능력을 갖추게 (17 절) 만드는 영적인 하나님의 위대한 선물임을 마음에 새기면서 날마다 주님 안에서 승리하는 삶을 사시길 간절히 축원합니다.

APPENDIX C
THE HOUSEHOLD CHURCH WORSHIP PICTURES



The Praising Time



The Prayer Time after Sharing Stories of Faith

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