

ABSTRACT

REVIVE US AGAIN:

INTERGENERATIONAL MINISTRY AS A STRATEGY

FOR THE REVITALIZATION OF BONGSHIN CHURCH IN SEOUL, KOREA

By

Jung Jun Kim

The Korean Protestant Church (KPC) in general, and Bongshin Church in particular, showed signs of stagnation or decline when I immigrated back to Korea from the United States in 2012. Though various attempts have been made to make sense of and cope with this situation on a denominational or even inter-denominational level, not many concrete and practical solutions have been proposed or practiced on a local church level. As a new senior pastor, I saw the urgent need for Bongshin Church to face and assess its current organizational reality and implement a careful but dramatic change, not just for its survival but for its revival.

This research is a qualitative, pre-intervention study that aimed (1) to study the organizational life cycle of Bongshin Church in Seoul, South Korea, focusing on the two time periods of the pastoral transition in early 2013 and the present (late 2016), (2) to identify the implementation and development process of intergenerational ministry in this church for the past three years, and (3) to prepare for the next phase of this ministry by benchmarking three exemplary churches in Korea that have developed vibrant intergenerational ministry for more than five years.

The analysis of the data from the interviews, questionnaire, and document analysis consistently indicated the following findings. Bongshin Church has been rejuvenated through the implementation of intergenerational ministry. The primary challenge at this stage is to overcome

the organizational pathology of “founder’s syndrome.” It is the perspective, vision, heart, and persistence of the senior pastor that shapes the organizational culture of intergenerational ministry. Building an ecosystem of Christian education among church, home, and school is pivotal to passing on the faith to the next generation. Intergenerational ministry is more of an encompassing concept than family ministry; and thus the transition from the latter to the former is suggested for the direction Bongshin Church needs to take in the future.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

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Date

Director, Doctor of Ministry Program

Date

Dean of the Beeson Center

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Jung Jun Kim

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Lastly, I express my gratitude to the pastors, teachers, and parents in the participating churches who are deeply dedicated to passing on their faith to the next generation, and who also spared their precious time and energy to share their experiences, insights, and wisdom on intergenerational ministry.

CHAPTER 1

NATURE OF THE PROJECT

Overview of the Chapter

Chapter 1 starts with a personal explanation as to how and why the topics of the organizational life cycle of Bongshin Church and intergenerational ministry were chosen for the research project. After stating the problem and purpose of the project, I present three research questions. The project's rationale, key definitions, delimitations, and a macro-scale review of the relevant literature follow. Then, a brief explanation of the data collection method is discussed.

Personal Introduction

My father planted Bongshin Church in the outskirts of Seoul in 1981. It was during the period when the Korean Protestant Church (KPC) was growing exponentially.¹ Bongshin Church was not an exception. New members were added through fervent evangelism, and they in turn became devoted followers of Christ through their spiritual experiences at the quarterly revival meetings and weekly overnight prayer services. When I immigrated into the United States in 1997, the number of Protestant Christians in Korea was still at the peak, and so was Bongshin Church with 160 attending adult members. With a confident expectation of continual growth, this church was planning and fundraising for a new facility.

I spent the next fifteen years of my life in the U.S., with the privilege of serving six different Korean immigrant churches both as layperson and as a pastor. The Korean immigration population in the U.S. is predominantly Christian.² The social life of many immigrants is almost

¹ The explosive growth started in the 70s and continued to the late 90s. In the year 1995, the statistics showed that 19.7 percent of the population were Christians (Choi 41).

² For example, 74 percent of the Korean immigrant population in New York (including approximately 7.4 percent of Catholics) were Christians in 1998, and 76.8 percent in Chicago (including about 7.7% of Catholics) (Kwon 83).

inseparable from their religious life, and is centered on their ethnic churches. My ministry had been conducted in this context.

In 2012, I immigrated back to South Korea to serve Bongshin Church as senior pastor. The reality of the KPC in general, and Bongshin Church in particular, shocked me to the core. The KPC was neither what I remembered it to be in all its glory and vibrancy when I left Korea, nor the center of the immigrant communities in the US. I have found the KPC in a context, as Brueggemann succinctly expresses, “where [its] most treasured and trusted symbols of faith [are] mocked, trivialized, or dismissed” (“Preaching to Exiles” 3).

As a part of the KPC, Bongshin Church has been deeply affected by this milieu. It broke my heart to witness the stagnation, if not decline, of this church to which my parents poured all they had for more than three decades. The number of attendees to Sunday worship has stagnated for the last two decades. The core members are now 50–70 years old; their income, physical condition, and spiritual passion are not what they used to be. The debts incurred by the construction of the new building completed ten years ago have become an almost unbearable, if not impossible, burden, especially for the committed, aging members. More than anything else, the succession of faith from one generation to the next is not taking place effectively. Only a few from the younger generations are stepping up for the leadership role. Also, more than half of the aging members are still praying for the salvation of their adult children who either are indifferent to Christianity or find it irrelevant for their lives.

A dramatic measure needed to be taken carefully but urgently. Over the next two years, the pastoral staff and elders prayed for and discussed a new vision that could revitalize this church. After much prayerful consideration, we finally discerned that intergenerational ministry was the direction that God desired this church to take. The dream of forming a cross-generational

community where three or more generations intentionally got together for worship, learning, service and spiritual fellowship slowly ignited the passion among the core members.

Bongshin Church is passing through the initial stage of turning this dream into a reality toward the peak in its life cycle when it comes to intergenerational ministry. Several series of sermons raised collective awareness concerning the need and benefit of intergenerational ministry; and intergenerational worship services on special occasions such as Easter and Christmas provided the congregants with the joyful sense of unity in exalting God across generations. In the fall of 2016, we launched an intergenerational worship service for nine consecutive Sundays. Also, we continually try to realign and prioritize the existing ministries based on their congruence to the intergenerational DNA. At this critical juncture of Bongshin Church, it would be wise to look to other innovative churches that have developed exemplary intergenerational ministry in order to prepare us strategically for the next phase.

Statement of the Problem

The KPC in general and Bongshin Church in particular are in stagnation or decline. The KPC is no longer considered to be a vehicle for the betterment of the society. The negative perception of the KPC put down deep roots among nonbelievers via frequent media coverage on all kinds of vices of the KPC such as the corruption and scandals of the renowned pastors, the aggressive and insensitive style of evangelism, the hereditary succession of leadership in the mega churches, and so on. Consequently, the Christian population began to decrease since the late 90s. Those who were disillusioned by the KPC turned their back on it (Yang 35–39). Also, more seriously and fundamentally, according to Choi's analysis, the wane of the KPC's adult population in the present merely reflects the decline of the children's education department in the

KPC that started already in the 80s (42). In 2014, the Presbyterian Church of Korea, one of the major denominations in the KPC, reported that 50 percent of its churches no longer have pastors, Sunday schools or worship services for school-aged children because there are not enough children in these churches (Oh, “Solution for the Next Generation Education”). Korea Evangelical Holiness, with which Bongshin Church is affiliated, witnessed the 10 percent membership loss in the children’s education department in 2015 alone, which counts approximately eleven thousand children (Cho, “Elementary Students Diminishing by Ten Thousands Each Year in the Holiness Church”).

Various attempts have been made to make sense of and cope with this situation on a denominational or even inter-denominational level (Y. Kim 358-78). However, not many concrete and practical solutions have been proposed or practiced on a local church level. It is urgent and necessary for such a stagnant or declining church as Bongshin to face and assess its current reality, and implement a careful but dramatic change, not just for its survival but for its revival.

Purpose of the Project

The purpose of this qualitative study was (1) to study the organizational life cycle of Bongshin Church in Seoul, South Korea; (2) to identify the implementation and development process of intergenerational ministry in this church; and (3) to prepare for the next phase of this ministry by benchmarking, through cross-case comparisons, three innovative churches in Korea that have developed exemplary intergenerational ministry for more than five years.

Research Questions

In order to fulfill the purposes of this study, three research questions were identified.

Research Question #1

At what stage is Bongshin Church now in its congregational life cycle curve, in contrast to the time of the pastoral transition in early 2013?

Research Question #2

What are the intentional steps that this church has taken for the implementation of intergenerational ministry from its inception in 2013 to the present (late 2016)?

Research Question #3

What common developmental patterns can be identified through cross-case comparisons with other innovative churches that have developed exemplary intergenerational ministry for more than five years, in order for Bongshin Church to prepare for the next level of growth and avoid a plateau?

Rationale for the Project

The first reason for this research is because the present reality of the KPC needs to be known. The KPC used to be renowned for its zealous prayer and evangelism, and as a consequence, witnessed unprecedented explosive growth. However, the tragic fact is that “the party is over” (Choi 37). My interaction with the church leaders around the world led me to realize that many of them still mistakenly believe that the glorious past of the KPC carries on to the present, which I think results from the lack of literature covering the decline and crises of the KPC for the last two decades.³ In many aspects, the KPC is following in the footsteps of the European and American counterparts. This project would be both informative for those who

³ Most publications on the KPC written in English usually cover the period from its inception to the 90s. An in-depth analysis of the negative perception of the KPC by the general public and the crises of the KPC is urgently needed.

want to keep up with the present status of the KPC, and beneficial for those who are from regions such as South America and Africa where Christianity is passing through the “seven years of great abundance” in a way that prepares them for the “seven years of famine” (Gen. 41).

The second rationale for this study is that it attempts to faithfully follow the Chalcedonian understanding of the Church. Just as, according to the creed of Chalcedon (AD 451), Jesus Christ is fully God and fully human, so is the Church. On one hand, Christ is the Lord over the Church, which is his body. Thus, the Church is divine. At the same time, the Church is a human institution. As one of the organizations embedded in a society, its culture, conflicts, and ways of conducting its business are deeply affected and shaped by the social context. What is ironic, however, is that many evangelical Christians, who affirm the dual nature of Jesus Christ, are reluctant to take the Church seriously as a human institution. This research attempts to challenge the Docetic understanding of the Church by approaching it from the perspective of the institutional theory. To model this approach, I conducted this research as a congregational consultant and diagnostician (Dale 25).

The third reason why this study matters lies in the worth and implications of intergenerational ministry in that it can provide a healthy model for a small-sized church for which a traditional, age-specific children’s ministry is no longer a viable option. So far in Korea, small churches have been perceived as incompetent, underdeveloped, and limited in many ways, whereas large churches with segmented Sunday school programs have been seen as professional and effective for the faith formation of the next generation. We have uncritically worshiped a segmented model of ministry and thus made 11:00 a.m. on Sunday the most segregated hour of the Korean Church! However, intergenerational ministry challenges this model’s uncritical assumption and maintains that integration — putting different age groups and generations

together for spiritual fellowship and growth — is not only more beneficial for religious socialization of our children but also more congruent to the Korean context where the unity and peace of family is highly valued but diminishing at an alarming rate. Thus, intergenerational ministry can open new possibilities to many churches with one hundred attending adult members or less in Korea by introducing new paradigm of ministry and helping them regain social legitimacy of being a cohesive factor across generations.

The last reason why this study matters is because it transparently shows a pastor's struggle with a declining church for revitalization. It is commonly agreed that the future of the KPC is not as bright as it used to be. The pastors from the previous generation who enjoyed the “seven years of great abundance” are retiring, and younger pastors like me are replacing them in the period of “seven years of famine.” It is highly likely that as time goes on, more churches will decline even with the arrival of new, younger, and passionate senior pastors. It would take not only the unceasing grace of God, but also the solidarity of the younger generation of church leaders to go through these difficult times. I earnestly and sincerely pray that this research not only shares the sense of urgency, but offers wisdom, encouragement, and a hint of possibility and hope for the young, struggling pastors.

Definition of Key Terms

The following terms are pertinent to the study and need to be defined for clarity.

The Korean Protestant Church (KPC)

The term may include actual practices of the church such as operating theologies, worship, and rituals, as well as the totality of the organization of the Korean Protestant Church. Also, it will be used to distinguish what it refers to from other major religions in Korea, for

instance the Korea Catholic Church, Buddhism, Shamanism, and Confucianism.

Organizational Life Cycle

Just as living organisms go through a life cycle of birth, growth, deterioration, and death, so do human organizations. As they pass through each stage in the life cycle, “systems follow predictable patterns of behavior” (Adizes, *Managing Corporate* 10). Each stage presents its unique problems and challenges. Knowing where a certain organization is in its life cycle “[enables] management to take proactive, preventive measures and deal with future problems earlier or avoid them altogether” (Adizes, *Corporate* xiv).

Declining Church

It refers to a church showing the tendency to lose attendance, financial commitment, community relevancy, and clarity of vision, mission, and purpose.

Church Revitalization

Since *vitalis* means “life” in Latin, “to revitalize” is to bring life back to something. It is a journey of a church through the process of moving from being in plateau or decline to becoming a thriving, growing organization. Holistic transformation is evidenced in personal and corporate spiritual renewal, and also in numerical growth of participation in worship and ministry. A change of pastors is one of the most crucial factors that can ignite revitalization in churches because it “causes congregations to re-examine their identity, the event produces a *kairos* moment when churches may be more open to change than during a settled pastorate” (Avery 12), which could be the case for Bongshin Church.

Intergenerational Ministry

It does not refer just to one of the programs run by a church; rather, it encompasses a church’s strategic and intentional vision, purpose, plan, and practice where “two or more

different age groups of people ... together learning/growing/living in faith through in-common experiences, parallel learning, ... and interactive sharing” (White 18). Thus, intergenerational ministry does not mean that different generations are merely physically together in the sanctuary. A church that acknowledges generational differences and serves each age group separately based on those differences has a multigenerational ministry, not intergenerational. For a ministry to be intergenerational, it is necessary for a church to be committed to a vision and philosophy of ministry of “intentionally [cultivating] meaningful interaction between generations” (Allen and Ross 19).

Delimitations

The primary focus of this project was first on Bongshin Church itself: its life cycle and intergenerational ministry. Concerning the former, studying the entire period since its beginning in 1981 would be beyond the scope of this research. Rather, the main interest of the project was in the way the implementation of intergenerational ministry has affected the life cycle of this church. Thus, the life cycle of the two periods out of its entire history was analyzed: around the pastoral transition in early 2013 and the present (late 2016). Concerning the latter (intergenerational ministry), the research was concerned with its implementation process. The conceptual framework for the analysis of Bongshin’s intergenerational ministry was the four organizing principles: – PAEI, that is, Purposeful Performance, Administration, Entrepreneurship, and Integration – whose interactive dynamics, according to Adizes, explain the distinct dynamics and challenges of each stage in the organizational life cycle.

The secondary focus of this project was on the churches with thriving intergenerational ministry that lasted more than five years. In reality, it was so hard to find intergenerational

churches that only three churches could be identified for the case study. Their geographical locations, denominations, or size did not affect the selection. The same framework of the organizing principles section was applied in the analysis of these churches.

Review of Relevant Literature

Since the primary task of this research was within the scope of congregational studies, the first part of the Literature Review focused on ecclesiology as the foundation of the biblical/theological framework. Then, the two major pillars of the conceptual frameworks for this research—the organizational life cycle and intergenerational ministry—were discussed, respectively. Thus, the Literature Review was presented under three major headings.

Concerning ecclesiology, Seamands' Trinitarian understanding of ministry was adapted and applied; just as "the ministry into which we have entered is the ministry of Jesus Christ, the Son, to the Father, through the Holy Spirit" (Seamands, *Ministry in the Image of God* Loc 99), so the church we are privileged to serve is the church of the Son, to the Father, through the Holy Spirit. In other words, the church is *of* the Son, meaning he has the ownership and authority of the Church as its head. The church is also *to* the Father, which means that the priority and purpose of the church are not so much in meeting the needs of its members, but in knowing God the Father intimately. Lastly, the church is *through* the Holy Spirit; Jesus' radical reliance on the Spirit for his mission is paradigmatic for the church. To exemplify each point, the seven churches in Asia Minor from the book of Revelation, the church in Ephesus, and the book of Judges were studied, respectively.

The second part of the Literature Review discussed the organizational life cycle. After a brief introduction to the basic concept, and Quinn and Cameron's review and integration of nine

prevalent models (33-51), Adizes' four organizing principles were explored. According to Adizes, the interaction among these Principles "explain the development of ... the *why*, *when*, and *how* of change in the life cycle" (*Managing Corporate* 193). In other words, the degree of strength or weakness of each role in combination with the other three roles accounts for the particular dynamics of an organization in each stage.

Pastors and church consultants such as Dale, Bullard, Saarinen, Mann, and McIntosh adapted and applied the organizational life cycle to local congregations that was initially developed within the context of for-profit organizations. These authors contributed to and further developed this theory, for example, by clearly showing with concrete examples, how revitalization was made possible, how a renewed identity and purpose of a local church could emerge through the interaction between the external context and internal reality, what each of Adizes' PAEI meant in the life of a church, and so on.

The last part of the Literature Review focused on the subject of intergenerational ministry. For the sake of clarity, the first section discussed its concept by contrasting it over against age-specific ministry, multigenerational ministry, and family ministry. The second section looked at the pivotal biblical passages that demonstrate the pervasiveness of the intergenerational faith communities in both Testaments, as well as the importance of the responsibility of grandparents, parents, and religious communities in forming the faith of the next generation of believers. Third, the historical context in the KPC for the emergence of intergenerational ministry as a critique and alternative to age-segregated ministry model was examined. The last section turned its attention to the various practices of intergenerational ministry such as worship, preaching, learning/teaching, service/mission, and relationship.

Data Collection Method

Participants

The participants for the exploration of research questions 1 and 2 were all from Bongshin Church. Two pastors in the children's education department and six elders were invited and participated in the research. The elders have been active, faithful members of this church for over two decades and thus are the living eyewitnesses to the history of Bongshin Church. The pastors have been in charge of the intergenerational ministry since its inception at this church. The participants for the exploration of research question 3 were the key leaders, pastors or teachers, and parents from the three selected churches who were actively involved in intergenerational ministry.

Type of Research

This research was a qualitative, pre-intervention study that utilized the two main concepts—organizational life cycle and intergenerational ministry—with the purpose of applying them to Bongshin Church for its revitalization. The locations of Bongshin Church in its life cycle curve in early 2013 and late 2016 were identified through the data from McIntosh's Life Cycle Questionnaire taken by the elders, and the semistructured interviews with them. Also, the intergenerational churches were studied through a cross-case comparison method with the intention to prepare for the next phase of intergenerational ministry at Bongshin Church. The analytical grid for the overall research was Adizes' four organizing principles. The field research took about two months; five weeks on the three selected churches and three weeks on Bongshin Church.

Data Collection

The instruments used to collect data for the life cycle of Bongshin Church were McIntosh's Life Cycle Questionnaire (see Appendix A), interviews with the elders (see Appendix B), and statistics on membership. Data for the process of implementing intergenerational ministry was gathered through interviews with the pastors in the children's education department (see Appendix C) and my sermons whose themes and content pertain to the vision of intergenerational ministry. Data for research question 3 was gathered through interviews with key leaders, pastors, teachers, and parents of the research churches (see Appendixes C–E) and church documents such as weekly bulletins and Bible study material.

Data Analysis

In order to make sense of the data collected from the interviews, questionnaire, and documents, I first immersed myself in them by personally transcribing all the interviews and reading all the written data carefully and repeatedly to familiarize myself with the content and general meaning. Since the interview questions were formulated under the preconceived four organizing principles, the “top-down” approach was taken (Gargnon 73) and the data was reorganized under the four categories and subsequent subcategories (see “Major Aspects of Intergenerational Ministry Categorized under the organizing principles” in Table 4.6.).

The life cycle of Bongshin Church was analyzed by examining the different dynamics of the Organizing Principle in early 2013 and late 2016. The locations of Bongshin Church in its life cycle curve in these two periods were substantiated by the result from the questionnaire that all six elders took. The data concerning intergenerational ministry in four participating churches including Bongshin was analyzed through the cross-case comparison. Once the phenomenon of

intergenerational ministry in each research church was fully described and properly categorized under the four organizing principles, the next step of analysis focused on the similarities and differences among the churches.

Generalizability

The research was conducted in Korea, which implies that the findings may have been conditioned by its socioreligious and cultural contexts. Also, the small sample size of three churches with exemplary intergenerational ministry imposes further limitations. The methodology to identify the life cycle of a congregation exemplified in the case of Bongshin Church— through McIntosh’s Likert-type Life Cycle Questionnaire and the interview questions formulated under Adizes’ four organizing principles—can be generalizable to churches. Also, pastors and Christian educators who operate especially in the KPC context will find the data and findings regarding the four research churches including Bongshin to be beneficial. One may find various expressions of intergenerational ministry, and critically evaluate their suitability to one’s congregation and its context.

Project Overview

Chapter 2 reviews literature on the Trinitarian ecclesiology as the biblical/theological foundation of this project, and also on the two major pillars of theoretical framework: the organizational life cycle and intergenerational ministry. Chapter 3 outlines the way the research was conducted and how data was collected and analyzed. Chapter 4 reports the data and findings from the questionnaire, interviews, and document analysis that correspond to the research questions and analytical framework. Chapter 5 presents the integrated discussion among the

analyzed data, literature review, and biblical/theological perspectives, followed by recommendations for ministries.

CHAPTER 2

LITERATURE REVIEW FOR THE PROJECT

Overview of the Chapter

Since the primary task of this research lies within the scope of congregational studies, the first part of the Literature Review focuses on ecclesiology as the foundational biblical and theological framework for church revitalization. Then, the two major conceptual frameworks for this research—the organizational life cycle and intergenerational ministry—are discussed, respectively. Thus, the Literature Review is organized under three major headings.

Description of Literature Surveyed

Concerning ecclesiology, Seamands' Trinitarian understanding of ministry was adapted and applied to the concept of the church; just as "the ministry into which we have entered is the ministry of Jesus Christ, the Son, to the Father, through the Holy Spirit" (Seamands, *Ministry in the Image of God* Loc 99), so the church we are called serve is the church of the Son, to the Father, through the Holy Spirit. In other words, the church is *of* the Son, meaning he has the ownership and authority of the Church as its head. The church is also *to* the Father, which means that the priority and purpose of the church are not so much in meeting the needs of its members, but in knowing God the Father intimately. Lastly, the church is *through* the Holy Spirit; Jesus' radical reliance on the Spirit for his mission is paradigmatic for the church. To exemplify each point, the seven churches in Asia Minor from the book of Revelation, the church in Ephesus, and the book of Judges were studied, respectively.

The second part of the Literature Review discussed the organizational life cycle. After a brief introduction to the basic concept and Quinn and Cameron's survey of nine prevalent

models (33-51), Adizes' four management roles: PAEI, that is, Purposeful Performance, Administration, Entrepreneurship, and Integration—were explicated for the understanding of different dynamics of an organization in each stage. Pastors and church consultants such as Dale, Bullard, Saarinen, Mann, and McIntosh adapted and applied the organizational life cycle to local congregations that was developed primarily within the context of for-profit organizations. Thus, the contribution of each author to the theory of congregational life cycle was presented.

The last part of the Literature Review focused on the subject of intergenerational ministry. For the sake of clarity, the first section discussed its concept by contrasting it over against age-specific ministry, multi-generational ministry, and family ministry. The second section looked at the pivotal biblical passages that demonstrate the pervasiveness of the intergenerational faith communities in both Testaments as well as the importance of the responsibility of grandparents, parents, and religious communities in forming the faith of the next generation of believers. Third, the historical context in the KPC for the emergence of intergenerational ministry as a critique and alternative to age-segregated ministry model were examined. The last section turned its attention to the various practices of intergenerational ministry such as worship, preaching, learning/teaching, service/mission, and relationship.

Trinitarian Ecclesiology as the Foundational Biblical and Theological Framework for Church Revitalization

Since the primary task of this research lies within the scope of congregational studies, the theological framework to base this research on is ecclesiology – the study of the nature, identity, and functions of a church. Ecclesiology in turn can be properly understood in light of the Trinity. According to Seamands, “the One in whom we live and move and have our being (Acts 17:28)

lives and moves and has his being as Father, Son and Holy Spirit” (*Ministry in the Image of God* Loc 97). The Triune God invites his church to his eternal circle of communion as indicated in Jesus’ high priestly prayer in John 17:21: “Just as you, Father, are in me and I am in you, ... they also may be in us” (ESV). Accordingly, when his church responds to this gracious invitation, “our experience of God in salvation and our life together as the church in worship, fellowship and mission are Trinitarian as well” (Seamands, *Ministry in the Image of God* Loc 98-99). In other words, the church—whether it be the universal Church or a local congregation—has been given its existence, purpose, and mission in and through the Triune God. The church is the church *of* Jesus Christ, *to* the Father, *through* the Holy Spirit for the sake of the world. Thus, this chapter will discuss ecclesiology in relation to the Triune God.

The Ownership of the Church: *of* the Son

Christ as Creator and Redeemer.

Christ the Son is the rightful owner and ruler of the church (Eph. 1:22). As Creator, he brought the church into being as he did all for all of creation (John 1:3, Col. 1:16), and also sustains the church in himself, as he does all for all of creation (Col. 1:17). Also, as Redeemer, Christ bought her with his own blood (Acts 20:28). He loved the church and gave himself up for her (Eph. 5:25). The nature of his lordship over the church is not domination but servanthood (Mark 10:45). He came that the church may have life and have it abundantly (John 10:10).

Christ as the head of the Church.

In order to portray this intimate, organic relationship between Christ and the church, Paul frequently uses the physiological image of head and body. The church is “the body of Christ” (Rom. 12:5; 1 Cor. 12:27ff; Eph. 1:23, 4:12) and Christ is “the head of the church” (Eph. 5:23;

Col. 1:18). The word “head” is the Greek word *κεφαλή*, which speaks of being first, supreme, or prominent (Kittel 674). For the body to survive and function properly, it must depend on and subordinate itself to the head. Likewise, “Christ’s headship ... implies the total dependence of his Church on Christ and its subordination to him” (Lincoln 72).

“The Church is the [body] which has its head in Christ, and which is present in heavenly form in Christ. ... The Church is the earthly body of the heavenly Head” (Kittel 680). In other words, since the Church is on earth and Christ is seated at the right hand of the Father in the heavenly places (Eph. 1:20), the Church as body lives out the life and mission of Christ, its head in the world as his representative. Thus, the Church is neither a building nor a mere human institution. Rather, it finds its origin and purpose in a living communion and union with its Creator and Redeemer, Jesus Christ.

Furthermore, “since Christ is the one that saves people, he is the one that builds the church. ... He fitly frames the church together that it would grow as a holy temple to himself” (Eph. 2:21, MacArthur 122). Thus, the Church derives its growth from Christ (Eph. 4:16). “He directs the growth of the body to himself” (Kittel 680), by using leaders (Eph. 4:11) and providing for spiritual gifts (1 Cor. 12). Nothing—whether it be persecution, apostasy, denominationalism, and so forth—will prevail against the Church, because Jesus Christ is the one who says, “*I will build my church*” (Matt. 16:18, italics mine)

Christ’s ongoing ministry through the church.

What this physiological imagery between Christ and the church implies for church revitalization is that the church and her ministry are primarily his, and then secondarily ours. “Ministry is participating with Christ in his ongoing ministry as he offers himself to others through us. (Seamands, *Ministry in the Image of God* Loc 151-152). When Jesus was raised from

the dead, his ministry was resurrected with him. When he ascended to heaven, Christ left his ministry to the church. “All of the church's mission and ministry is essentially a participation in the ongoing ministry of our risen Lord” (Seamands, *Give Them Christ* Loc 1339-1340). Andrew Purves writes, “Who [Christ] is and what he is up to defines the whole work of our ministry. Wherever Christ is, there is the ministry of the church. ... It is not our ministries that make Christ present and possible: it is the present, living Christ who makes our ministries possible” (79).

Thus, the overwhelming task of revitalizing the church is not primarily the responsibility of a pastor or any church leader, but that of the Lord of the church, who invites us by saying, “Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls” (Matt. 11:29). Seamands’ insightful and comforting words are relevant here:

Understanding whose ministry it is can be tremendously liberating. ... Granted, the yoke of ministry is often heavy, but realizing it is Christ's yoke and Christ's ministry causes the weight to shift. He carries the burden more than we do. Despite all the demands and pressures, we experience freedom, rest and joy, knowing that the outcome ultimately depends on Christ, not on us. (*Ministry in the Image of God* Loc 163-166)

Christ’s authority over the church.

If Jesus Christ is Creator, Redeemer, Sustainer, and lover of the church, then he has the ultimate authority over it. No one has more intimate knowledge on either the universal Church or any local church than Christ does. Then, his view of his church is fundamentally weightier than any other analyses or solutions concerning the church produced by theologians, pastors, and/or church consultants. Any theory or proposal for the renewal and revitalization of the church has derivative worth to the degree that it tries to affirm and apply to the specific context Christ’s intention of his church. His assessment of the church is objective and accurate and his perspective on the church is indispensable to the church revitalization.

Then, how does one figure out Christ's view of a particular church? The way Christ evaluated the churches in the New Testament period can provide the analogical content and foundation on the basis of which the mission and ministry of a local church can be evaluated and an appropriate strategy can be formed accordingly.

Christ's assessment of the seven churches in Revelation.

In Revelation 2-3, the Lord of the church is writing a letter to each of the seven churches, clearly communicating his assessment of them. Stott provides for a methodological insight here:

In each of the letters..., the risen Lord lays emphasis, either in rebuke or in commendation, on one particular aspect of an ideal church. Put together, these characteristics constitute the seven marks of a true and living church. They tell us what Christ thinks of his church, both as it is and as it should be. (Stott, *What Christ Thinks* 15)

Despite the uniqueness and particularities of those first-century churches in Asia Minor, Stott rightly assumes that "Christ's letters through John to the first-century Christian communities of Asia have a permanent value and a universal message" (Stott, *What Christ Thinks* 8). These words were given by Jesus Christ who is the Alpha and Omega (Rev. 1:8), and the addressed issues of those churches were not locked up in its particular context, but have been shared by countless local churches of all ages and of all regions. In other words, Christ's assessment of those churches provides the universal criteria with which to measure all churches. The recommendations for the seven Asian churches in Revelation may be the basic principles for church revitalization.

The pattern of the letters and its implications.

All seven letters in Revelation 2-3 share the similar internal structures. Resseguie succinctly summarizes as follows:

- 1) An opening address to the angel of each congregation, its heavenly reality

- 2) A prophetic formula (“these are the words” or “thus says”¹) followed by a self-description of Christ that forms a verbal link to the preceding vision of the one like a son of man
- 3) An “I know” statement that recounts the past and current state of affairs of the angel of the church
- 4) A command to remember, repent, or persevere, followed by a diagnosis of the positive and negative behaviors of the angel or congregation
- 5) An exhortation for the congregation to put on its listening ear: “Let anyone who has an ear listen to what the Spirit is saying to the churches”
- 6) A promise to those who conquer, often alluding to the new Jerusalem (83-84)

These structural considerations first make it known that “the One who speaks to the church is the Great Discerner who is able to see most clearly into the life of a congregation, who holds each church in His hand and is able to recognize what is necessary to enable the church to go into the future” (Fennell 23). The Lord of the church knows intimately the journey and direction of each church, and has specific things to speak to these churches.

Second, in almost all letters, there are some commendations and encouragement for the churches. More than that, “one of the things to note about such words of praise is the decidedly faith or religious qualities of these praiseworthy matters” (Fennell 24). What our Lord would find praiseworthy about the church is not its size, budget, or organizational efficiency. A necessary question to ask in this regard is, “How wide is the gap between the Christ’s criteria and ours in evaluating the ministry and current state of a church?”

Third, after commendation comes the rebuke in all the letters except the ones sent to Smyrna and Philadelphia. The common theme in the rebuke was apostasy.

The pressure of the culture around the [seven churches] is so great that some in the churches are wrongfully accommodating to that culture. Instead of letting the way of Christ guide them, the ways of the culture are leading the churches to compromise. (Fennell 25)

The strong expressions used in the condemnation part of the letters suggest that “the future of these churches depends upon their willingness to change in substantial ways” (Fennell 25).

Lastly, without any exception, each letter ends with an eschatological reward promised to the faithful. These promises implicate that “[the church lives] under the rule and authority of the risen Christ, with an eschatological promise, and thus [does] not live for the moment only. ... The future of the people of the congregation is less the future of a parish or pastoral charge or its building, and more its future with Christ” (Fennel 27). The future with Christ is the ultimate reality the church anticipates and will eventually experience. Thus, it should be the ground of hope in the midst of the persecutions and temptations surrounding the church in the present.

Seven marks of a true and living church.

Based on Stott’s *What Christ Thinks of the Church*, this section will present seven marks of an “ideal” church deduced from Revelation 2-3.

Love for God is the primary characteristic of a true church. Without it, the church ceases to exist. It was the loss of the first love that the church in Ephesus was rebuked for. Christ solemnly warned that without repentance and turning away from apathy, he would remove the “lampstand” of the church from its place (2:5), which means “death” in its organizational life cycle was imminent. This church will be studied in depth in the next section.

The second mark of a living church is suffering. “The enemies of the faith were aggressive and cruel. It was a dangerous thing to be a Christian in Smyrna” (Stott, *What Christ Thinks* 29). Christians’ refusal to take part in the emperor worship was “interpreted by others as a disgraceful lack of patriotism, and even as treachery” (Stott, *What Christ Thinks* 30). Their uncompromising faith led Christians in Smyrna into poverty, slander, imprisonment, and even death. In fact, the New Testament itself testifies to the fact that “suffering is an indispensable mark of every true Christian and church” (Stott, *What Christ Thinks* 34; Matt. 5:10–12; Luke 6:26; John 15:18, 20, 16:33; 2 Tim. 3:12; Phil. 1:29). However, those suffering for the Lord do

not need to fear. The one who has conquered death is with them; he is in control of their lives, putting limit within which for the devil to execute persecution to them (Rev. 2:10). “We may need to be faithful to the point of death, but then the second death will not claim us. We may lose our life, but then the crown of life will be given us” (Stott, *What Christ Thinks* 40).

Truth is the third mark of an ideal church, which the church in Pergamum lacked. Christ knew the environment surrounding this church, where Satan, the spirit of deception, had his throne” (Rev. 2:13; 1 John 4:6). “Satan was the source of the errors to which some church members had succumbed” (Stott, *What Christ Thinks* 50). The issue at stake was “not between good and evil, but between truth and error” (Stott, *What Christ Thinks* 42). The Nicolaitans’ distorted teachings on Christian liberty sneaked into the church and were diverting immature believers from the truth of the Gospel. Christ himself will fight against false teachings “with the sword of [his] mouth” (Rev. 2:16). “Ideas will not be overcome by force. Only truth can defeat error. The false ideologies of the world can be overthrown only by the superior ideology of Christ. We have no weapon other than this sword” (Stott, *What Christ Thinks* 54).

The fourth mark is holiness. The church in Thyatira was commended for good qualities such as love, faith, service, and endurance. However, “holiness is not included among its qualities. It permitted one of its female members to teach outrageous license, and it apparently made no attempt to retrain her” (Stott, *What Christ Thinks* 60; Rev. 2:20). Sanctification is the will of the Triune God for the body of Christ. God the Father chose the Church in Christ before the creation of the world to be holy (Eph. 1:4). God the Son “gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good” (Tit. 2:14). Holy living is the purpose of the Holy Spirit’s indwelling (1 Thess. 4:7-8).

Therefore, the called have no other choice but to humbly and joyfully allow the Triune God to work in us with his sanctifying love and power.

The church in Sardis had a reputation of being alive, but in reality it was dead. (Rev. 3:1). “Reality, then, is another essential mark of a true church. A church should have not only a reputation of being alive but the life itself” (Stott, *What Christ Thinks* 80). Though this church looked vital from human point of view, tragically it was a spiritual graveyard in the sight of God. “Sardis may have been the first church in the history of Christianity to have been characterized by ‘nominal Christianity’” (Stott, *What Christ Thinks* 79-80). A reality check with the intention of stripping off the façade of a congregation is necessary for its revitalization. Christ commanded the church to remember what they had received (Rev. 3:3); could it be the case that what they received was the Holy Spirit (Luke 5:13)? For only the Spirit of resurrection (Rom. 8:11; Ezek. 37) can instill life to a dead congregation.

The sixth characteristic of a living church is the willingness to seize the God-given opportunity for evangelism and service for the neighbor. The church in Philadelphia had little strength (Rev. 3:8), meaning either that it was a small congregation or “perhaps it was composed largely of the lower classes of Roman society, so that it had little influence on the city (Stott, *What Christ Thinks* 99). Also, there was fierce opposition which probably came from the Jewish population of the city. However, these obstacles cannot keep the church from spreading the gospel and tending to the needs of the community because Christ has the authority over the door of opportunity, which, once he opens it, no one can shut it (Rev. 3:7). A door of opportunity and challenge is in front of every church regardless of its size or demography—“a mission to build a bridge between Christ and our culture, to build a bridge between his power and the needs of people, to build a bridge between his kingdom and our world” (Gunter 94).

The last mark of a true church is its wholehearted devotion to God. “Jesus sends [the church in Laodicea] the sternest of the seven letters, containing much censure and no praise” (Stott, *What Christ Thinks* 114), by saying, “you are neither cold nor hot... Because you are lukewarm, ... I am about to spit you out of my mouth” (Rev. 3:15-16). This letter

“describes vividly the respectable, nominal, rather sentimental, skin-deep religiosity which is so widespread among us today. Our Christianity is flabby and anaemic ... Our inner spiritual fire is in constant danger of dying down. It needs to be poked and fed and fanned into flame (Rom. 12:11; Acts 18:25; 2 Tim 1:6)” (Stott, *What Christ Thinks* 114-115).

The Priority of the Church: *to* the Father

The inner logic of Jesus’ ministry and its implications for the ministry of the church.

The way Jesus conducted his ministry is paradigmatic to any Christian ministry—whether it be the ministry of individual believers or that of a church. Seamands quotes Anderson’s insight as follows:

The ministry of Jesus to the Father on behalf of the world is the inner logic of all ministry. Every aspect of the ministry of Jesus is grounded in the inner relation of mutual love and care between the Father and the Son.... His ministry is first of all directed to God and not to the world. The needs of the world are recognized and brought into this ministry but do not set the agenda. (Seamands, *Ministry in the Image of God* Loc 199-201)

In other words, though Jesus was sensitive to the needs of others, “they did not dictate the direction of his ministry; his ministry to the Father did” (Seamands, *Ministry in the Image of God* Loc 198-199).

The significant implication of this insight is that Jesus’ intimate relationship with the Father took the top priority in his life and ministry. He set apart uninterrupted time for prayer early in the morning and late at night on a regular basis (Luke 22:39; Mark 1:35). In the Gospel of John, Jesus testified that “the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise. For the Father loves the

Son and shows him all that he himself is doing” (John 5:19-20). His ministry flowed “out of the Father and Son’s relation of mutual love for one another” (Seamands, *Ministry in the Image of God* Loc 206).

The body of Christ ought to emulate the head of the church in terms of its priority and manner of ministry. “If the ministry we have entered is the ministry of Jesus Christ, then like his, ours will be directed primarily to the Father, not to the needs or demands of those around us” (Seamands, *Ministry in the Image of God* Loc 183-184). Oswald Chambers acutely points out that we “slander God by our very eagerness to work for Him without knowing Him.” Quoting Chambers in absolute agreement, Seamands maintains “that is always a temptation in ministry – to want to do things for God without cultivating our relationship with God” (*Ministry in the Image of God* Loc 207-208). What Henry and Richard Blackaby write on spiritual leadership applies to the church as well:

God does not ask leaders to dream big dreams for him or to solve the problems that confront them. He asks leaders to walk with him so intimately that, when he reveals what is on his agenda, they will immediately adjust their lives to his will and the results will bring glory to God. (29)

If a declining church takes this point seriously, church revitalization cannot and should not be considered the main agenda for ministry. Rather, the foundation, motivation, and energy to reverse the decline should flow out of our experiential knowledge of God’s love for his church. The joy of the Lord is our strength (Neh. 8:10).

Case study: the Ephesian Church.

The unchanging truth that the rise or fall of a church depends on its love for the Lord is exemplified in the journey (i.e. life cycle) of the church in Ephesus. Trebilco argues that “the life of the early Christians in Ephesus sheds a good deal of light on early Christianity in general” because

A number of leading personalities of early Christianity have a connection with Ephesus and the range of New Testament and early Christian texts which are linked with Ephesus is probably greater than that for any other city in which there was an early Christian community.” (1)

In Ephesus, there were a group of men influenced by John the Baptist (Acts 18:25, 19:3) even before Paul started his full-fledged ministry there. Not only did Paul take the toil to establish the church in Ephesus over three years, he also entrusted the ministry to Timothy. As one of the most important centers of early Christianity, Ephesus was well known even to John the Apostle, who was believed to be the bishop there for many years (Wilcock 43) and dictated Christ’s letter to the church in Ephesus in the Book of Revelation.

Not only did the leading personalities of early Christianity have a connection to Ephesus, but their influence is well-preserved in the New Testament writings. Although details are lacking, the church in Ephesus is the one and only church in the New Testament whose journey can be traced over four decades, roughly from Paul’s second missionary journey toward the end of the first century when the book of Revelation was written.

The life cycle of the Ephesian Church.

The concept of the organizational life cycle is widely accepted and applied in congregational studies. Just as humans go through a life cycle, so does any organization, including a congregation. Church consultant Saarinen names each stage in the congregational life cycle as follows: birth, infancy, adolescence, prime, maturity, aristocracy, bureaucracy, and death. The in-depth study of the characteristics and signs of each stage will be presented later. Limited knowledge concerning the Ephesian Church makes it fairly hard to pinpoint where this church was in the congregational life cycle. Rather, a rough identification of stages and/or phases will be attempted based on the available data from Acts, 1 Corinthians, 1 Timothy, and Revelation.

Birth phase

The region of Ephesus was a fertile ground where the seed of the gospel was sown, grown, and reaped. In his first, brief trip to Ephesus, Apostle Paul had a more receptive audience (Acts 18:19-20) in the synagogue than that in Corinth (Acts 18:5-6). Second, an eloquent preacher named Apollos, who “had been instructed in the way of the Lord” and “taught accurately the things concerning Jesus” (Acts 19:24-25), was exerting spiritual influence in the synagogue.

The inception of the Ephesian Church decisively took place at the beginning of Paul’s second visit to Ephesus (Acts 19:1-7). When he came back, Paul met twelve men who he thought were “Christian disciples.” He had some doubts about them because “they gave no evidence in their bearing or behaviour of the indwelling of the Holy Spirit” (Stott, *Message of Acts* 304). So, he asked them whether they received the Holy Spirit when they believed (Acts 19:2). “His natural assumption would be that if they were Christian disciples, then they had been baptized into Jesus and had received the Spirit” (Trebilco 128). It turned out that they were ignorant of the outpouring of the Spirit at Pentecost and received only the baptism of John. In other words, they were “still living in the Old Testament which culminated with John the Baptist” (Stott, *Message of Acts* 304). After further instruction, Paul laid his hands on them, and then they experienced “a mini-Pentecost.” Thus, the Ephesian church was birthed through the twelve men’s experience of conversion, baptism, and the Holy Spirit. This stage is characterized by its high energy and expectation. Mann’s insight that the “earliest moments in the congregation’s story contain powerful bits of genetic information that will express themselves in the rest of the life cycle”

(Loc 124-125) was demonstrated in the Ephesian church: The powerful manifestation of the Holy Spirit and transformed lives set the tone of this church far into the church's life cycle.

Growth phase

Soon after the church began in Ephesus, Acts 19:8-41 shows that "the Christian community in Ephesus seems to have grown quickly" (Trebilco 153). Also "1 Cor. 16:9 suggests that Paul considered that his work in Ephesus had brought results, and was continuing to bring results" (Trebilco 138). About three years after the birth, the Ephesian Church was manifesting vitality and quantitative growth.

Several factors contributed to this development. First, it was Paul's faithful ministry of teaching and preaching over three-year period that God used to spread the gospel to the whole region of Ephesus. Paul concentrated the first three months of his second visit to Ephesus on "reasoning and persuading [the Jews] about the kingdom of God" (Acts 19:8). Due to some opposition to his teaching, Paul left the synagogue; however, it was still a fruitful ministry because he was able to make disciples out of some of the Jews in the synagogue, who joined Paul's Christian community in Ephesus. For the next two years, Paul taught daily in the hall of Tyrannus. Stott's elaborate and well-informed imagination about Paul's ministry in this period is worth being quoted at length:

The accepted text says that he lectured there daily for two years, but the Bezan text adds that he did it 'from the fifth hour to the tenth' ..., that is, from 11 o'clock in the morning to 4 o'clock in the afternoon. ... According to Ramsay, 'public life in the Ionian cities ended regularly at the fifth hour', that is, at 11 a.m., having begun at sunrise and continued during the cool of the early morning. But at 11 the city stopped work, not for 'elevenses', but for an elongated siesta! ... 'At 1 p.m. there were probably more people sound asleep than at 1 a.m. But Paul did not sleep in the daytime. Until 11 a.m. he would work at his tentmaking and Tyrannus would give his lectures. At 11, however, Tyrannus would go to rest, 'the lecture-room would be disengaged', and Paul would exchange leather-work for lecture-work, continuing for five hours, and stopping only at 4 p.m.

when work was resumed in the city. Assuming that the apostle kept one day in seven for worship and rest, he will have given a daily five-hour lecture six days a week for two years, which makes 3,120 hours of gospel argument! It is not surprising that Luke continues: ‘all the Jews and Greeks who lived in the province of Asia heard the word of the Lord’ (19:10). (Stott, *Message of Acts* 313-314)

Paul’s exposition and reasoning of the Word of God, which accumulated for two years, became the catalyst for the growth and establishment of the church in Ephesus.

The second factor was the miracles and exorcism that accompanied Paul’s ministry. God’s visible hand was gloriously upon the apostle: “[E]ven handkerchiefs or aprons that had touched his skin were carried away to the sick, and their diseases left them and the evil spirits came out of them” (Act 19:12). These phenomena, from Luke’s perspective, were not merely to be regarded as “typical” miracles; rather they were “extraordinary” miracles (Acts 19:11) as the concrete manifestation of the glorious presence of the Lord.

Thirdly, “after healing and exorcism came deliverance from occult practices” (Stott, *Message of Acts* 307). Considering the fact that “of all ancient Greco-Roman cities, Ephesus, the third largest city in the Empire, was by far the most hospitable to magicians, sorcerers, and charlatans of all sorts,” (Metzger 27) it was truly remarkable that a number of new converts “who had practiced magic arts brought their books together and burned them in the sight of all. And they counted the value of them and found it came to fifty thousand pieces of silver” (Act 19:19). These young believers could have sold their magic books for monetary benefit; instead, they “were willing to throw them on a bonfire,” which “was signal evidence of their genuineness of their conversion” (Stott, *Message of Acts* 307). “So the word of the Lord continued to increase and prevail mightily,” (Acts 19:30) resulting in more life-transforming conversions. Describing the influence of the Ephesian Church on the surrounding culture, Reeder states that

The impact of the church was so significant, in fact, that the local craftsmen became afraid that they might be out of their jobs before too long. They even incited a riot in a desperate attempt to drum up support for pagan worship in their town. (Loc 456-461; Acts 19:23-40)

The power of the gospel could not be contained merely to saving individual souls within the walls of the church; rather it enabled the church to create a counter-culture movement out in the world.

Declining phase

When it was the time for Paul's departure after three years of faithful teaching and preaching ministry in Ephesus (Acts 20:31), the church was thriving. Such terms as "elders" and "overseers" found in Paul's speech in Acts 20 demonstrate that "at the conclusion of Paul's time in Ephesus, his Ephesian community had a number of leaders and that the leadership structure was a joint one" (Trebilco 188), which in turn implies that the church had been established as an organization.

With intimate and prophetic knowledge of the church, Paul warned the elders that some of the insiders and outsiders would arise to divide the congregation and "set up new and rival communities" (Trebilco 191). So, he pleaded with them to stand strong in the face of the difficulties to come (Act 20:28-31). He could foresee that the unity within the church and uncompromising commitment to the truth of the gospel would soon be at stake.

"Sure enough, false teachers and ego-driven leaders did begin to afflict the church after Paul left, and this once-great church began to decline. The sad process of going from flames to embers had begun by the time the apostle first wrote to Timothy" (Reeder Loc 469-471). Paul charged Timothy to "remain at Ephesus so that [he] may charge certain persons not to teach any different doctrine" (1 Tim. 1:3).

At this point, a brief apologetic for the Pauline authorship of the Pastoral Epistles including 1 Timothy is needed. For various reasons,⁴ “some have supposed that a Paulinist living in the early second century wrote the letters” (Oden 11). However, along with Fee, Jeremias, and Guthrie, Oden argues that these letters are too private to be pseudepigraphal. “If not Paul, the surrogate had to be blatantly fabricating when he instructed Timothy to “bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments” (2 Tim. 4:13)” (15). Along the same reasoning, Witherington refutes the pseudepigraphy hypothesis by saying, “[I]f we consider, for example, 2 Timothy or Titus, these letters contain so many personal details and appear to be addressing a particular historical situation that it is hard to avoid the conclusion, if they are pseudepigraphal, that there is an intent to deceive the audience, trying to make it appear as if they are by Paul’s own hand, not merely written in the spirit of Paul” (30). Thus, it is safe to assume that there is a historical continuity between Acts 20 and 1 Timothy.

Back to the discussion of the declining phase of the Ephesian Church, “apparently Timothy’s ministry of revitalization did have some positive effects, especially in the area of doctrine, because the Ephesians were commended for their discernment regarding false teachers” (Reeder Loc 483-484) in Revelation 2:6. However, in spite of Paul’s prophetic warning and Timothy’s best pastoral work, the Ephesian Church “eventually did reach another low point of decline.” At the end of the first century, which is about four decades after the beginning of the Ephesian Church, Jesus himself solemnly warned that “the church was about to be judged by God, if it did not turn around: (Rev 2:1-5)” (Reeder Loc 475-476).

The matter at heart was that the church had left the love it had at first (Rev. 2:4). “They had work without worship, duty but no devotion. They had labor but no love” (Gunter 29). Ramsay explains, “the fault of the Ephesians Church was that it no longer showed the same spirit:

⁴ A succinct summary can be found in Thomas Oden (11).

the intense enthusiasm that characterized the young church had grown cooler with advancing age” (242). The commendation the church received from Christ in Revelation 2:2-3 contrastingly renders even more shocking the rebuke of the loss of its first love. These Christians were not indulging in the immorality at the Temple of Artemis; rather, as discussed above, they patiently endured persecution (Acts 19:23-40). “They [were] a pure church that has not been corrupted by false apostles whom they [had] tested and unmasked” (Aune 154). How did this church “with a great heritage, a miraculous beginning, and a track record of ministry effectiveness” (Gunter 29) come to lose its first love? Furthermore, how could the church do all these commendable works without growing weary (Rev. 2:3) when the members gave up adoring God and being nurtured by him?

The fundamental reason behind the loss of its first love may be that as the church was aging, doing things *for* God took priority over being *with* God. Scazzero eloquently expresses as follows:

Work for God that is not nourished by a deep interior life with God will eventually be contaminated by other things such as ego, power, needing approval of and from others, and buying into the wrong ideas of success and the mistaken belief that we can’t fail. When we work for God because of these things, our experience of the gospel often falls off center. We become “human doings” not “human beings.” Our experiential sense of worth and validation gradually shifts from God’s unconditional love for us in Christ to our works and performance. The joy of Christ gradually disappears. (32)

The glorious past may come to naught unless the church intentionally endeavors to seek the Lord and stay in his love and grace. The church’s praiseworthy qualities are at the risk of becoming annulled in the absence of its pure love for God. The words of the Puritan Matthew Henry from his commentary on Revelation are appropriate here:

If the presence of Christ’s grace and Spirit be slighted, we may expect the presence of his displeasure. He will come in a way of judgment, and that suddenly and surprisingly, upon impenitent churches and sinners; he will unchurch them, take away his gospel, his

ministers, and his ordinances from them, and what will the churches . . . do when the gospel is removed? (qtd. in Reeder Loc 487-490)

Thus, it is imperative to heed Christ's prescription for the declining Ephesian church two millennia ago: "Remember, therefore, from where you have fallen; repent, and do the works you did at first" (Rev. 2:7).

The Empowerment of the Church: *through* the Spirit

Jesus' radical dependence on the Holy Spirit and its implications for his church.

The life of Jesus Christ in its entirety is inextricably linked with the work of the Holy Spirit. His life on earth began as he was conceived by the Holy Spirit (Luke 1:35). As he was baptized, the Spirit descended on him like a dove (Mark 1:10). It was none other than the Holy Spirit that drove Jesus into the wilderness (Matt. 4:1). His teaching, preaching, and healing ministry was effective not only because "God anointed Jesus of Nazareth with the Holy Spirit" (Acts 10:38) but also because he was radically dependent on the Holy Spirit" (Seamands, *Ministry in the Image of God* Loc 221-222). Three days after his death on the cross, Jesus was resurrected through the life-giving Spirit of God (Rom. 8:11). The Spirit encompassed his life. "There is no way, then, to account for Christ's ministry to the Father apart from his relationship to the Holy Spirit. . . . Only through the Spirit was Jesus able to fulfill his mission" (Seamands, *Ministry in the Image of God* Loc 231-233).

Jesus' radical reliance on the Spirit for his mission was paradigmatic for the apostolic church. On the very evening of his resurrection Jesus Christ appeared to the disciples and said, "As the Father has sent me, even so I am sending you" (John 20:21). He commissioned them for his continuing work of redemption. Right after this commission, Jesus "breathed on them and said to them, "Receive the Holy Spirit"" (John 20:22). The first phrase in this verse (*καὶ τοῦτο*

εἰπὼν) “links v. 21 with v. 22: the commission is thereby tied to the giving of the Spirit” (Carson 649). Since Jesus’ act of breathing reminds any sensible reader of such verses as Genesis 2:7 and Ezekiel 37:9, “this ‘insufflation’ (as the event is called) is the beginning of the new creation, the awakening of the dead” (Carson 651). Thus, the risen Lord was breathing his Spirit into his disciples so that the church could continue Jesus’ ongoing ministry as the new, enlivened community of the Spirit.

Jesus Christ, who is “the same yesterday and today and forever” (Heb. 13:8), is commanding today’s churches as well to receive the Holy Spirit as he did two millennia ago. According to Seamands, the metaphor of being filled with the Spirit “describes a personal relationship with the Holy Spirit characterized by surrender and abandonment to the Spirit. ... Those who are filled with the Spirit have ... surrendered their right to be in control, and made themselves radically dependent on and available to the Holy Spirit” (*Ministry in the Image of God* Loc 240-242). Then, “only through the Holy Spirit’s directing and empowering us” and not by our self-effort or determination “can we fulfill our calling” (Seamands, *Ministry in the Image of God* Loc 249-250) to renew and revitalize our churches. Only the fullness of the Spirit will enable leaders to align themselves with the will of God in faithful and joyful obedience. Conversely, church leaders’ dependence on their training, past experiences, and wisdom at the exclusion of their dependence on the Spirit will inevitably result in exhaustion and hopelessness because it is a humanly-impossible task to transform the hearts and minds of those who are determined to be independent from God. Rather, such transformation, which is an indispensable part of church renewal, is made possible “not by might, nor by power, but by [God’s] Spirit” (Zech. 4:6).

Case study: The spiritual downward spiral in the book of Judges

The undeniable truth that being filled with the Spirit is not an option but a necessity for a fruitful ministry can be drawn from the book of Judges, which testifies to the tragic situation where the Israelites progressively deteriorated in their relationship with God. This pattern not only argues for the disqualification of judges as true leaders of God's people, but also subtly but powerfully points to the promised Spirit who will reverse the spiritual downward spiral of God's chosen people.

The book of Judges covers the period from Israel's settlement in the Promised Land after the death of Joshua to the civil war between the Benjamites and the rest of the tribes. Before the era of the judges, there existed great leaders such as Moses and Joshua. After it, the kings led the monarchy. Thus, it was the time of transition and turmoil characterized by the statements: "In those days there was no king in Israel. Everyone did what was right in his own eyes" (Judg. 17:6, 21:25). The absence of centralized leadership resulted in the spiritual and political chaos rampant throughout Israel.

Though God by his sheer grace liberated the Israelites from the tyranny of Pharaoh in Egypt and endowed them with the land of milk and honey, they wrongfully responded to his grace by "[doing] evil in the eyes of the Lord" (Judg. 2:11, 3:7, 3:12, 4:1, 6:1, 10:6, 13:1) and worshiping the idols of the land. Their idol worship provoked the Lord to anger, and the Lord in turn handed them over to the neighboring countries. Since the "hand of the Lord" was against the Israelites, they could not stand up to their enemies. Under the oppression and in great distress they would cry out to the Lord, and he would raise up judges for them. These judges would gather armies up against the enemies and defeat them. As long as these judges lived, there was temporal peace in the land. However, when they died, the people "turned back and were *more*

corrupt than their fathers, going after other gods, serving them and bowing down to them” (2:19, italics mine). This verse, crucial for the understanding of the subsequent narratives, indicates that this pattern of defeat, repentance, redemption, peace, and idolatry was not merely a repetitive cycle, but a spiritual downward spiral. Block eloquently explicates this point with a diagram below:

Israel is depicted as increasingly Canaanized, *spiraling downward* into worse and worse apostasy. Accordingly, while the author recognizes a cyclical pattern in Israel’s premonarchic history, the common repetitive view of this period must be modified. Not only do the patterns of evil repeat themselves; the treacherous behavior of the Israelites intensifies, as illustrated in the following diagram. (132, italics mine)

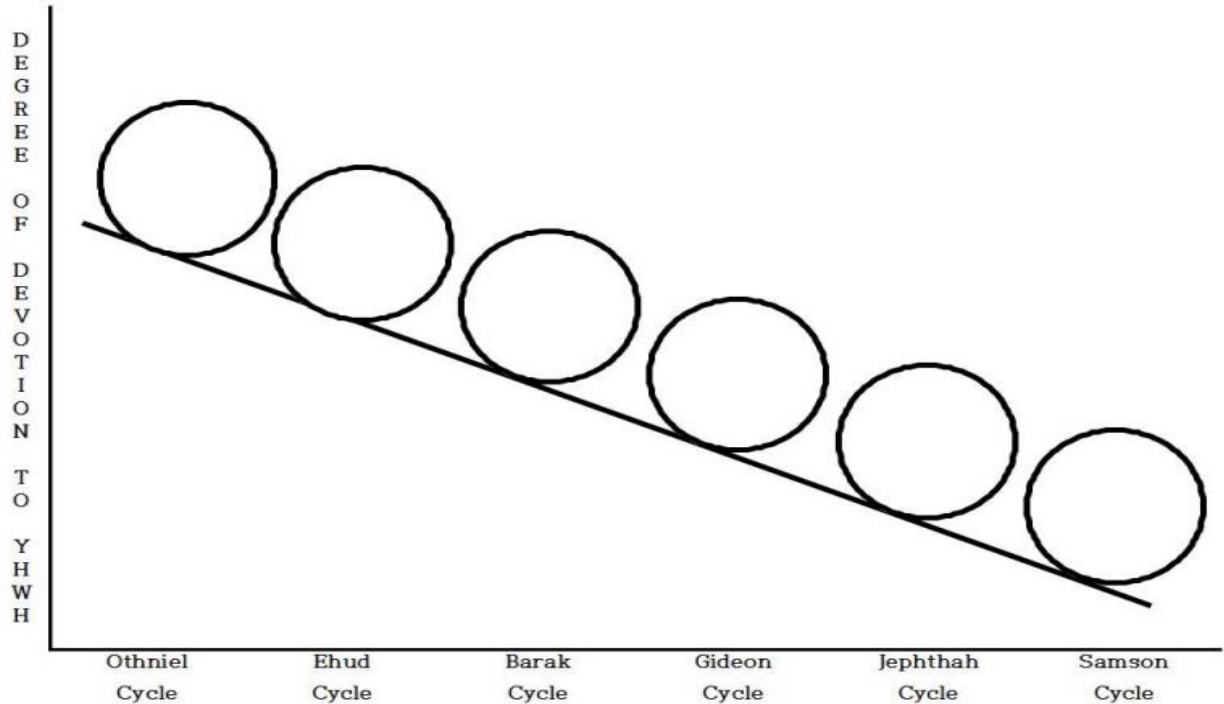


Figure 2.1. The downward spiral of the judges’ cycle (Block 132).

Wong explores various ways that the judges as well as the Israelites exhibited the spiritual downward spiraling, each of which is discussed below.

Deterioration traced through the judges' decreasing faith in YHWH.

“This theme first comes up in the Barak narrative in Judges 4 as Barak is considered the first of the hesitant judges” (Wong 158). Ehud, the judge prior to Barak, used the idea that God had given the enemy into Israel’s hands as a war cry to rally the troops (Judg. 3:28). However, when Barak received the promise of victory from the Lord, instead of generating confidence in the Lord, he acted with hesitation (Judg. 4:8).

Barak’s wanting faith “seems even more pronounced in the portrayal of the next judge, Gideon. In the first half of the Gideon narrative, one is reminded of this weakness in almost every scene” (Wong 158). For instance, Gideon was visited by the angel of the Lord who addressed him as a mighty warrior and commissioned him to go in his strength to deliver Israel (Judg. 6:12, 14). “To such an announcement, and from an angel, we would expect an awed response. But Gideon, like Barak, is not convinced” (Wong 159). Even when Gideon received the reassurance of the divine presence, he asked for a sign. “His subsequent actions continued to betray a faith insufficient to overcome his fears” (Wong 159).

In Jephthah’s case, his lack of faith is revealed in the timing and intensity of his vow. It was *after* the Spirit came upon him that he made the vow. In spite of the Spirit’s assuring and empowering presence, Jephthah was still fearful. Out of desperation, he made a risky vow to the Lord that, if God would grant him victory, he would offer up for a burnt offering the one that came out of his house to greet him (Judg. 11:31).

And to make such a high-staked vow on the brink of battle certainly betrayed the fear gripping him even as he advanced against the enemy. In this respect, one can argue that Jephthah’s lack of faith in fact represents a form of deterioration from Gideon: if not in frequency, then at least in the intensity of his fear. (Wong 163)

As for Samson, the last judge, the lack of faith became more intensified. Judges 15:14-19 records that God’s Spirit rushed upon Samson and consequently, he struck down one thousand

Philistine men. After the God-given victory, Samson was very thirsty and cried out to the Lord by saying, “You have granted this great salvation by the hand of your servant, and shall I now die of thirst and fall into the hands of the uncircumcised?” (Judg. 15:18) Wong reasons as follows:

For Samson to phrase his request to YHWH for deliverance from thirst in such a manipulative way after he just experienced “a great deliverance” from the Philistines certainly says something about his lack of faith in the God who has just delivered him. And to the extent that Samson’s lack of faith was displayed *right after* he had experienced YHWH’s great deliverance, whereas Gideon’s and Jephthah’s lack of faith came *before* they experienced any victory, one can argue that the faith of Samson compares unfavourably with that of Gideon and Jephthah. In this respect, Samson’s lack of faith may indeed be seen as a form of deterioration from Gideon and Jephthah. (164-165, italics mine)

Deterioration traced through decreasing participation of the tribes in successive military campaigns.

As time went on, the number of the tribes participating in their judges’ military campaigns decreased, which in turn indicates Israel’s increasing spiritual and political assimilation with Canaanites. In the Ehud narrative, those who went to the war with him are described as “Israelites,” which gives the impression that all the tribes fought against Moab (Judg. 3:27). In the Deborah-Barak narratives, five-and-a-half tribes, out of ten mentioned, joined together for the war (Judg. 4:10, 5:14-17). In the Gideon cycle, five tribes participated in Gideon’s military campaign (Judg. 6:35, 7:24). In Jephthah’s narrative, “one can count at most two tribes being involved in the campaign against the Ammonites” (Wong 178).

However, if Jephthah’s war against the Ammonites indeed involved only one or two tribes, “Samson’s exploits against the Philistines was basically only a one-man affair” (Wong 178). In fact, the Israelites did not even cry out to the Lord under the rule of the Philistines. It is highly likely that the Israelites in Samson’s days did not consider the “hand of the Philistines”

oppressive enough to plead with the Lord for their deliverance from it: Israel was neither spiritually nor culturally set apart from the Philistines. This point is confirmed by the fact that in Judges 15 when the Philistines came up to Judah to wage a war against the Israelites, three thousand men of Judah gathered, not with the intention to fight against the enemies, but rather to hand Samson over to them. The men of Judah said to Samson, “Do you not know that the Philistines are rulers over us? What then is this that you have done to us?” (15:11) To the readers’ dismay and shock, the people of God were blaming Samson, the chosen man of God, for disrupting the peaceful coexistence with the Philistines. In the pattern of the downward spiral, Israel was hitting rock bottom in Samson’s time.

Central Message of Judges.

The pattern of the downward spiral first demonstrates that there is no hope of salvation in Israel in and of itself. Both the judges and the people tragically failed to respond to God’s covenantal grace. At the same time, their failure ironically introduces a new hope, a hope that someday a better deliverer, the true Judge and Savior would come and lead the people back to the way of the Lord.

From the perspective of the redemptive history, Jesus Christ is the one true Judge that the judges in the history of Israel were pointing to – whether through their exemplary leadership or the lack thereof. Jesus is the one that Israel was eagerly anticipating for her deliverance. He led his life in perfect obedience to his Father, being truly and completely faithful to the covenantal responsibility as the representative of humanity. The God of Abraham put the sin of the unfaithfulness of his people on Jesus and made Jesus like the split animals (cf. Gen. 15:9-17).

Jesus abolished the power of sin and death, both of which are the ultimate archenemy of humanity.

Upon ascension, this ultimate Judge sent his promised Spirit upon the church. Pentecost in Acts 2 was the eschatological fulfillment of the prophecies that God would one day cleanse his people from their iniquities; and God through the Spirit would remove the heart of stone and give them a heart of flesh (e.g., Ezek. 36:25-27). God poured out his promised Spirit not only on the spiritual elites, but on all flesh (Joel 2:28) on the day of Pentecost so that the Spirit-filled people of God could actually walk in the way of the Lord with their transformed, obedient hearts. The same Spirit is with the people of God here and now. What the judges could not do, the Lord can and will accomplish through his Spirit. All those filled with the Spirit are empowered to build up the church with their spiritual gifts and holy living. The spiritual downward spiral of God's people will be overturned as the Spirit of God cleanses, challenges, and renews their hearts.

Organizational Life Cycle

Concept

Just as living organisms go through a life cycle of birth, growth, deterioration, and death, so do human organizations including local congregations. According to Luhman and Cunliffe, Alfred Chandler was one of the frontier theorists who "investigated how strategy and structure changed across time in large industrial enterprises" (94) and identified a four-stage model of organization evolution. Ever since, the concept of the organizational life cycle has been the most common explanation of development (Van de Ven and Poole 513), as well as behavior and effectiveness of an organization (Kimberly and Miles 430). Pastors and church consultants such as Dale, Bullard, Saarinen, Mann, and McIntosh adapted and applied the organizational life cycle

to local congregations that was originally developed within the context of for-profit organizations.

Organizations evolve in a predictable, consistent, and sequential way as they pass through each stage (Hanks et al. 5). Since each stage presents its unique crises and opportunities, not only are organizations able to identify its current stage in the life cycle, but they can predict and prepare for the challenges of the next phase. Unlike living organisms, organizations do not necessarily follow an inevitable course of a life cycle which results in death. A proper intervention in an organization's life cycle can and will reverse its natural course of evolution. Knowing where an organization is in its life cycle "[enables] management to take proactive, preventive measures and deal with future problems earlier or avoid them altogether" (Adizes, *Corporate* xiv). Conversely, unless definitive steps are taken to deal with the challenges inherent in each stage, organizations could experience "premature aging" even in the growing stages (Adizes, *Corporate* 244; Saarinen 6).

Stages

Various theorists came up with diverse models ranging from a three-stage model (struggle for autonomy, rapid growth, and deceleration) (Downs 296-309) to a ten-stage model (courtship, infancy, go-go, adolescence, prime, maturity, aristocracy, early bureaucracy, bureaucracy, and death) (Adizes, *Managing Corporate* 21-186). How many distinct stages exist within the life cycle of an organization? Phelps, Adams, and Bessant, after surveying various organizational life cycle models, became skeptical and critical about its empirical validity and went so far as to argue that "no consensus regarding the number of stages has emerged, nor it would appear, is any consensus likely to appear in the near future" (4). It is agreed that in reality,

not all organizations mechanically and uniformly follow the linear, sequential, and deterministic course of development; due to such variables as external context, size, age, and internal dynamics of an organization, diverse expressions of life cycle are evidenced. Yet this research assumes, along with majority of theorists, that there exists a fairly consistent pattern of organizational development.

Rather than attempting the impossible task of reaching a consensus, this research has chosen to use Adizes' model as the foundation on which this research studies the life cycle of Bongshin Church for two reasons. The first reason is because his model is "the only one that accounts for both maturing stages and declining stages" (Quinn and Cameron 39) among nine prevalent models that Quinn and Cameron review. Even their integration model does not include the stages of decline and death because of the unpredictable nature of mature organizations in their declining stages (40). As Whetten poignantly points out (581), the deeper reason underneath the omission of these stages may lie in the zeitgeist preoccupation with growth. In the "era of retrenchment" in which we find ourselves, it would be more realistic and relevant to choose such a model as Adizes' that encompasses declining stages.

The second reason lies in the fact that, while other models stop at *describing* common phenomena in each stage, Adizes' model is the only one that convincingly *explains* the distinct organizational dynamics of each stage and the transition into the next stage in the life cycle with the four management roles: purposeful performance, administration, entrepreneurship, and integration (PAEI). In my opinion, Adizes has ingenuously contributed to the discussion of organizational life cycle in such a way that, in his model, these four factors "explain the development of ... the *why*, *when*, and *how* of change in the lifecycle" (*Managing Corporate* 193). In other words, the degree of strength or weakness of each role in combination with the

other three roles accounts for the particular dynamics and behaviors of an organization in each stage.

Four Organizing Principles (PAEI)

“In organizations, what causes behavior is the system’s drive for effectiveness and efficiency in the short and the long run” (Adizes, *Managing Corporate* 189). First of all, effectiveness (referring to delivering results and meeting unsatisfied needs) and efficiency (referring to performing activities with minimal resources) are the values that compete with each other and cannot be maximized simultaneously. Second, organizational behavior has a temporal dimension: short-term and long-term. So, when the two competing values are considered along with the two temporal dimensions, four distinct combinations emerge: short-term effectiveness and short-term efficiency; and long-term effectiveness and long-term efficiency. These four functional outputs are accomplished by PAEI, respectively.

“The *P* stands for the organization’s Purposeful Performance” (Adizes, *Managing Corporate* 193). For an organization to be effective, it needs to have a reason and purpose to exist. Therefore, a leader’s first task in the initial stage of an organization is to determine “for whom it exists, who are its clients, and which of their needs will the organization satisfy” (Adizes, *Managing Corporate* 198). When these questions are clearly answered and appropriate performances are made for the fulfillment of unmet needs of clients, an organization comes to yield the desired output for which it exists.

The *A* stands for administration. A healthy organization is efficient as well as effective. The administrative role is concerned with the former. “To (A)dminister means to systematize,

routinize, and program the activities of the organization so the right things are done at the right time and with the right intensity” (Adizes, *Corporate* 121).

The *P* and *A* roles make an organization profitable only for the short-term. For long-term effectiveness, the *E* (entrepreneurship) role is indispensable. It is composed of two factors: creativity and risk-taking. The market is constantly changing, and the advancement of technology accelerates the rate of change in every aspect of our lives. So, sustained growth is made possible only when an organization prepares itself to meet future needs with the combination of strategic thinking and creative imagination. Risk-taking is as equally important as creativity. In a rapidly-changing environment, decisions cannot and should not be made based on certainty. Organizations “cannot afford the luxury of waiting to see the future before we decide what to do in the present” (Adizes, *Managing Corporate* 200). Risk-taking, coupled with creativity, enables organizations to match the speed of change, and proactively move them forward.

Long-term efficiency is determined by the *I* (integration) role, which is “to develop [the] culture of interdependency and affinity” (Adizes, *Corporate* 124) in an organization by integrating its members into its values, rituals, and philosophies. According to Adizes’ distinction, an organization with a mechanistic consciousness needs external intervention to fix an internal problem due to the lack of interdependency among parts. An *organic* consciousness leads parts of an organization – whether it be individual members or departments – to think like a whole and work together organically on the basis of shared organizational values and purpose. Therefore, in an organization where the *I* role is properly performed, “no one is indispensable,” (Adizes, *Managing Corporate* 206) meaning the presence or absence of charismatic leaders does not determine the destiny of their organization.

PAEI and Life Cycle Stages

The unique dynamic of each stage is explained in terms of how PAEI interact with one another. At different stages, some roles are stronger or weaker. If the role is strong at a particular stage, it is indicated with an upper case letter. If it is weak, a lower case letter is used.

Courtship—paEi.

The *E* role is most prominent at this beginning stage. Founders are passionate and excited about the idea of what their organizations would look like. Deeply committed, they “[identify] future needs in the present” and “[generate] willingness to undertake risk in order to satisfy the needs” (Adizes, *Managing Corporate* 237). Small doses of PAI are necessary for the real test of commitment. If a founder cannot answer such questions as “what we are going to do – P; how we are going to do it – A; and who is going to do it, how, and with whom – I,” (Adizes, *Managing Corporate* 238), this stage will end in an “affair.”

Infancy—Paei. In the second stage, “the entrepreneurial role (E) declines rapidly and is replaced by the P role, producing results. What counts at this stage of organizational life is not what one thinks but what one does” (Adizes, “Organizational Passages” 4). An actual organization is launched when it is able to fulfill the purpose of its existence. “If [infant organizations] don’t deliver, they quickly die” (Adizes, *Managing Corporate* 239). Decision-making is “highly centralized and is best described as a one-person show” (Adizes, “Organizational Passages” 4).

Go-go—PaEi.

When the viability of an organization’s founding vision is tested through performance in the infancy stage, that organization transitions into the go-go stage. Energy becomes available

again “to support the vision, which ... propels the organization with full force” (Adizes, *Managing Corporate* 240). Two major dangers are commonly found: Due to fast-paced growth and lack of discernment to distinguish opportunities from threats, organizations at this stage may overcommit their resources to too many projects and lose control by “spreading too thin.” The other danger is the founder’s trap, which occurs when the founder is no longer able to run the organization effectively due to its growing size and complexity. Adizes’ description is worth quoting in full length here:

What allowed the Infant organization to survive a hostile environment is the motherlike commitment of its founder. While this commitment is indispensable for the survival of the Infant organization, it becomes dysfunctional after the Go-Go stages. The loving embrace becomes a stranglehold. The founder refuses to depersonalize policies and institutionalize his leadership, that is, to establish workable systems, procedures, and policies that do not require his personal judgment. To avoid the founder's trap, the A role—administrative systems—has to grow in importance in the organization. (“Organizational Passages” 5-6)

In other words, the founder’s commitment and charisma, which once enabled the organization to launch and grow up to the go-go stage could prevent the organization from transitioning into adolescence, unless the leadership is depersonalized and institutionalized.

Adolescence—pAEi.

In order for a company to get out of the founder’s trap, neither driving out the founder nor hiring an administrative leader alone would suffice. Rather, it is necessary “to change the functional structure of [the company]” through “systematization of the decision-making process and professionalization of management” (Adizes, *Managing Corporate Lifecycle* 68, 247). The adolescent stage of an organization is similar to that of a human, in that as teenagers try to establish independence from their parents, so an adolescent organization tries to accomplish autonomy from its founder.

Thus this stage is characterized by prolonged pain and confusion caused by the conflict between *A* and *E*. A crisis triggered in the previous stage requires the emergence and development of the *A* role: “[T]he organization requires some stabilization, some order, some priority setting” (Adizes, *Corporate* 191). At the same time, however, those who are entrepreneurship oriented feel that an administrative systematization would frustrate the desired further growth. Consequently a conflict follows: on the one hand, “an exodus of *Es* and an influx of *As*” results in “premature aging” (Adizes, *Managing Corporate* 244). On the other hand, *PEs* “without the *A* and the *I* roles cannot function as a system” (Adizes, *Managing Corporate* 244-245) and ends in bankruptcy.

Prime—PAEi.

How does an organization shift to the prime stage? “Institutionalization must occur. There must be rules and policies, *A*, and/or sound values, *I*. And the founder must be subject to them. Only then can the organization emerge as a system independent of the founder who established it” (Adizes, *Managing Corporate* 245). Not only is the *A* role high, but both the *P* and *E* roles are fully running at this stage under the well-established control system. The organization is both effective and efficient, and its form and function are in balance.

The major challenge at this stage is to stay there. “If you trace the bell-shaped curve of the life cycle,” as shown below,

you will not find Prime at the zenith. ... If a Prime organization is at the top of the mountain, there is only one way to go – down. Prime does not mean that you have arrived, but that you are still growing. ... It is a process, not a destination” (Adizes, *Managing Corporate* 108).

E is the primary factor that determines which way the bell curve will be headed – upward or downward. As long as the institutionalized entrepreneurship, which is constantly renewed

“From Prime on, the movement along the Lifecycle [sic] is a process of deterioration. ... It is a process of increasing self-preservation and distancing from the clients” (Adizes, *Corporate* 63). The dwindling entrepreneurial spirit eventually pulls down the *P* role along with it. Form and efficiency is deemed more important than function and effectiveness. An atmosphere of “calm before the storm” characterizes this stage; conflicts are not on the surface yet. Also, “individuals are concerned about the company’s vitality, but as a group, the operating motto is “Don’t make waves. It’s business as usual” (Adizes, *Corporate* 64).

Early bureaucracy (recrimination)—A-i.

The prolonged inaction of the *P* and *E* roles results in an alarming situation where “sales volume falls, market share shrinks, and cash flow slows down” (Adizes, *Managing Corporate* 257). Someone is to blame as a scapegoat. Interpersonal conflicts erupt instead of dealing with the organization’s problems. “Managers fight managers, ... building cliques and coalitions. Their creative capabilities are not directed toward creating better products, developing a better marketing strategy, and so on, but into ensuring personal survival by eliminating and discrediting each other” (Adizes, “Organizational Passages” 11). Securing a financial source from the outside may be the only way of avoiding bankruptcy.

Bureaucracy—A.

The only remaining, active role in a full-blown bureaucratic organization is administration – systems, policies, and forms; and even the *A* role has lost its functionality. “There is no results-orientation, no inclination to change, and no teamwork” (Adizes, *Corporate* 80). The organization isolates itself from the external environment and has no interest in the clients’ needs. A founding vision – the *why* of an organization – is long-forgotten. The only kind of organizations that still survive at this stage are, for example, “monopolies and government

agencies.” “Unions or political pressures may keep them alive because no one dares eliminate an agency that provides employment. This results in a very expensive artificial prolonging of life” (Adizes, *Corporate* 84).

Death.

“An organization is dead when no one remains committed to it” (Adizes, *Managing Corporate* 259). A bureaucratic organization stopped serving the needs of customers long time ago and its life support came from external political agencies. Thus, “without financial support, [it crumbles] for lack of internal support or reason to exist” (Adizes, *Managing Corporate Lifecycle* 259).

PAEI in a Congregational Context

Religious organizations in general and local churches in particular exhibit basic features of the organizational life cycle. Based on the commonalities between local congregations and business organizations, pastors and church consultants have developed theories of the organizational life cycle in a congregational context. Among them, Saarinen and Bullard adapted Adizes’ model, including the four organizing principles. Saarinen uses the same acronym and calls them PAEI gene structures. Bullard renames the organizing principles as PMVR.

First, Adizes’ purposeful performance (*P*) was contextualized to Saarinen’s and Bullard’s specific programs and ministries (*P*). They are the basic functions of the church such as worship, education, social outreach, and so on. “Congregational members want plain, practical, and helpful activities of which they can be a part. Programs serve this role for many people.... If effective, your programs are meeting real, identified spiritual, social, and emotional needs of

people” (Bullard, *Spiritual Strategic Journey* 77, 137). Without these basic functions, a new congregation cannot survive in its early stages.

Second, Adizes’ administration (*A*) corresponds to Saarinen’s administration (*A*) and Bullard’s accountable management (*M*). It includes all the tasks that deal with the efficient use of human and material resources in “actualizing the vision and fulfilling [the] mission” of a congregation, such as mission statements, budgets, and planning (Saarinen 3). Structures of decision-making and its systematic way of execution are also primary components of administration.

Management is present during the growth side of the life cycle, and helps organize the various stages, but is not fully developed until Adulthood. On the aging side of the life cycle it leads or fuels the process. This begins with Maturity when the vision of the congregation is no longer dominant. (Bullard, *Spiritual Strategic Journey* 140)

Thus, the controlling aspects of administration are indispensable in the growing stages, but they need to loosen at the declining stages where radical change and implementation of new vision are required.

Third, the *E* role (entrepreneurship) in Adizes’ model was adapted to Saarinen’s energizing function (*E*) and Bullard’s visionary leadership (*V*). This role “predominates early in the development of the congregation. ... It includes such things as vision and hope, excitement and enthusiasm, and a sense of potency and potentiality” (Saarinen 2). Vision means “the current understanding of God’s spiritual strategic direction for a congregation that is cast by leadership and owned by membership” (Bullard, *Spiritual Strategic Journey* 130), which implies not only that a charismatic leader – usually a founding pastor – is the one who articulates and communicates the vision but also that being united under the God-given vision requires a prayerful discernment of a congregation as a whole and authentic discussion between a pastor and the laity.

Lastly, what the *I* role (integration) in Adizes' model means in the life of the church is Saarinen's inclusion (*I*) and Bullard's relationship experiences (*R*). This factor includes both the vertical relationship with the Triune God and horizontal relationships with (and within) the congregation. Bullard writes,

Relationships are the spiritual and relational processes by which persons are brought to faith in God through Jesus Christ, become connected to a local New Testament congregation, are assimilated into the fellowship life and care ministry of a congregation, have opportunities for spiritual growth and leadership development, and are mentored to use their gifts and skills through Kingdom involvement. (*Spiritual Strategic Journey* 133)

In addition, the *I* role encompasses not only the discipleship and leadership development processes, but also other relational aspects of a congregation, such as the ways power and authority are distributed, and conflicts are managed (Saarinen 4).

Integration of the Three Models

Below is the table that clearly displays the similarities and differences among three models.

Table 2.1. Comparison among Life Cycle Models

Stage	Adizes' model (1979)	Saarinen's (1986)	Bullard's (2001)
1	Courtship—paEi	Birth—paEi	Birth—paEi
2	Infancy—Paei	Infancy—paEI	Infancy—paEI
3	Go-Go—PaEi		Childhood—PaEi
4	Adolescence—AEi	Adolescence—PaEi	Adolescence—PaEI
5	Prime—PAEi	Prime—PAEI	Adulthood—PAEI
6	Maturity—PAeI	Maturity—PAeI	Maturity—PAeI
7	Aristocracy—pAeI	Aristocracy—pAeI	Empty Nest—pAeI
8	Early Bureaucracy—A-i		Retirement—PAei
9	Bureaucracy—A--	Bureaucracy—pAei	Old Age—pAei
10	Death	Death	Death—a

The first major difference between Adizes' and the other two models is found in the infancy stage. While Adizes maintains that the functional orientation (*P*) is strong at this stage,

Saarinen and Bullard put a high emphasis on the development of the *I* role. How is one to understand the discrepancy? Which one should take priority, programs or relationships? Bullard insightfully explains the difference between programs and relationships as follows:

The end result differentiates programs and relationships. If the desired result is the ministry, activity, service or training itself, then these elements act like the programs factor. Programs carried out in this manner can become the desired end result or goal themselves. The successes of the programs become the measurement of success for the congregation.

However, programs operated with a dynamic, flexible, process-orientation might be relationship activities. The desired end result or goal is changed spiritual behavior that should result from the project or activity. The measurement of success is the development of the individual believer or disciple.

Programs are task-oriented and provide stability for a congregation. Relationships activities are people-oriented and empower flexibility within a congregation. Programs are things that congregations do or carry out. Relationships activities are things felt or experienced. (*Spiritual Strategic Journey* 138)

In other words, relationships (*I*) and programs (*P*) are not separate entities, but different aspects of the same reality with their own distinct purposes. Thus, Bullard is not arguing that it is unnecessary for an infant congregation to develop appropriate programs; fundamental functions of a congregation such as worship, Bible study, and so on are needed to attract new members. Rather, he emphasizes that the congregation should aim at developing relationships (*I*) through programs, so that those who join can be assimilated into the vision of the founder(s). Full-fledged programs begin to emerge at the childhood stage.

The second notable difference is that the *E* role in Saarinen's and Bullard's model is constantly high in the growing stages, while Adizes' *E* role is low in the infancy stage. The reason is because, in Adizes' model, *E* has to go dormant so that *P* can be developed. "[A]n organization cannot survive Infancy ... in the case of repetitive innovation, with no focus on

results, *paEi*” (Adizes, *Managing Corporate* 239).⁵ In contrast, Saarinen’s and Bullard’s model put more weight on the role of a church’s vision even in the infancy stage because the vision is the fuel to motivate new members to join and commit to the church. Simply put, in Adizes’ model, *P* and *E* cannot be developed simultaneously in an infant organization, but in the congregational models, the strong *E* role is required for both the attraction and assimilation of new members.

Third, there seems to be conflicting opinions among the consultants over the importance of the development of administration in the adolescence stage; only Adizes’ model has a high *A* function. He strongly argues that an adolescent organization needs to develop a management system in order to avoid the founder’s trap. “There need to be organizational processes that are not dependent on the availability and the mood of the leader,” (Adizes, *Managing Corporate* 247) who is usually the founder. In contrast, Bullard states, “Adolescence is that period when vision, relationships and programs are dominant, but management is not” (*Spiritual Strategic Journey* 94).

A closer look at Bullard’s description of an adolescent congregation may resolve the conflict. One of the agendas that needs to be addressed at this stage is “formalizing management systems” (Bullard, *The Life Cycle and Stages* 9), which means Bullard is well-aware of the need for administrative systemization. He continues:

Awkwardness occurs as the congregation seeks to deal with an infusion of new people and resources without an adequate management plan to handle these. The congregation may still be primarily operating on the management systems of [Infancy and Childhood]. The current size and rate of growth that may be occurring causes inefficient and ineffective management practices based on this old style of management. (*The Life Cycle and Stages* 9)

⁵ A similar dynamic takes place in Saarinen’s adolescence and Bullard’s childhood in that “[t]he intentionality of the congregation tends to become more focused on the requirements of programs and services at the expense of people needs; hence the diminished “*I*” (Saarinen 10). At these stages, a congregation cannot hold both the *P* and *I* functions high at the same time.

In other words, all three agree on the necessity of the systematization of the *A* role, but they disagree on the stage that function needs to become operative: for Adizes, in adolescence; for Bullard and Saarinen, in adulthood (prime). Saarinen asserts that it is at the prime stage, not adolescence, that the managerial capability of the *A* role is fully actualized (11).

Fourth, the next noticeable difference is found in the *I* role at the prime stage. According to Bullard and Saarinen, all four organizing principles (gene structures) are dominant in a prime congregation, which includes the strong *I* function. At this stage, “[p]eople are becoming connected and joining the membership of the congregation. An increasing number of people are involved in intentional discipling processes. Spiritual growth is occurring in the congregation” (Bullard, *Spiritual Strategic Journey* 98). In contrast, in Adizes’ prime stage, the *I* role is still developing. This difference is understandable, considering that his understanding of *I* is not confined to the relationships inside an organization. Unlike Saarinen and Bullard, who understand the major role of *I* is the assimilation of members to a unifying vision, Adizes sees that one of the primary roles of *I* in prime is to integrate the rest of the functions, PAE, all of which are strong. To the degree that the *I* function is emancipated from the founder, and institutionalized within the system, that organization is still on the growing side of the bell curve. So, it is safe to say that the slight confusion concerning the *I* role in prime is clarified once it becomes clear what one means by the concept of integration.

Lastly, one may wonder why *P* is strong in the retirement (early bureaucracy) stage of Bullard’s model, while the *P* function is no longer active in Adizes’. Bullard sees this stage as the mixture of despair and excitement. The retirement congregation is

[n]o longer a good place to invite people to come and be members and attendees. Simultaneously [many long-term members] want the congregation to be alive and vital long enough to help them with various life passages, including their own death. (Bullard,

Spiritual Strategic Journey 107)

With the expectant hope of resurrected past glory, the congregation provides resources for new program emphases. The high P at this stage can be explained by this dynamic.

At the same time, however, the endeavor to revitalize the retirement congregation contains the seed for a conflict between older and newer members. The former “want the congregation to experience qualitative and quantitative growth that is congruent with the patterns of the past,” but soon they “realize that the necessary changes will probably result in forms and styles very different from the past” (Bullard, *Spiritual Strategic Journey* 107). Successful conflict resolution would lead to effective implementation of new programs and visions, making the congregation young again. Otherwise, it will make the passage to old age.

Other Congregational Life Cycle Models

The following models complement the congregational life cycle models of Saarinen and Bullard.

Robert D. Dale.

Dale presents a ten-stage life cycle model of a congregation: dream, beliefs, goals, structure, ministry, nostalgia, questioning, polarization, and dropout. He calls the first five stages on a growing side of a bell curve healthy, and the remaining five stages on the declining side, unhealthy. In a vividly practical manner the internal dynamic of a congregation is described in each stage. Among the ten stages, the unhealthy ones are worth noting because this research focuses on revitalization.

According to Dale, the first sign of a declining congregation is nostalgia, which is “the feeling of being caught betwixt and between. The future threatens; the past seems familiar and attractive; the present is uncertain enough to cause tentativeness. Congregations get mired down

between their glory age and future shock” (Dale 107). A congregation at this stage spends more energy on reminiscing the golden days of the past than on planning for the future and taking concrete steps. “To really remedy nostalgia, the organization’s goals should be examined and reshaped” (Dale 114) through the dialogue between who we are and where we have been.

A loss of momentum at the nostalgia stage inevitably pushes a declining congregation into “organizational hell.” Questioning the validity and appropriateness of the organizational goal of a congregation is “answered with strongly emotional yeses and noes” (Dale 121) in the congregation, which results in polarization. “Conflict is now open, escalating, and messy. ... As polarization wedges congregational factions apart, churches may divide or at least immobilize their influences and ministries both within and beyond their membership” (Dale 121).

Unsuccessful conflict resolution at this stage leads the congregation to the dropout stage.

“Apathy is the result of an organization remaining unresponsive to the nostalgia and differences of members” (Dale 123). Anger, which is the representative emotion of congregants at polarization, turns into unresponsiveness at the last stage in the life cycle.

When a church is on the declining side, typically there are four ways to revitalize it organizationally: “[t]he easiest change is policy change. ... A second strategy is to change personnel. ... Another change tactic is to create new program structures. ... The fourth way to revitalize a church is to define and act on its fundamental purpose” (Dale Forward). As the title of Dale’s book indicates, the last way alone will make congregational revitalization possible. Borrowing Adizes’ terms, changing the *P*, *A*, and/or *I* functions will not be enough to turn the congregation around to the healthy side of the life cycle. Only dream, vision, and entrepreneurship will do.

Dale lists several practical suggestions to publicize the dream for revitalization. First is through sermon series (for example, on the parables concerning Jesus' dream of God's kingdom) during Sunday worship, which "is the most obvious public arena for proclaiming the dream and raising the consciousness of the entire congregation" (Dale 134). Second, a small group setting can be a means for clarifying the dream and develop consensus. Third, "the church staff and the elected leaders of church groups can go on planning retreats and examine the congregation's dream" (Dale 136). Open dialogue and discerning prayer may help increase the commitment and loyalty of the leadership team to the dream of a congregation. Lastly, Dale proposes to assimilate new members into the congregation's dream through a new-member orientation program.

Despite rich wisdom in his book, Dale's discussion is limited to the internal dynamic of congregations. "Too little attention is given to the sociological factors of community context in this work" (McSwain 81). In other words, his concept of a congregational dream does not leave enough room to consider the sociocultural location of its surrounding community. Also, when decline is caused by the external factors such as low birth-rate, outmigration, and so on, "to dream again" may have to take a radically different approach than Dale's.

Alice Mann.

Mann complements Dale in a sense that she puts the question on community context at the heart of her discussion on church revitalization. Her comment is poignant: "No strategy, structure, or program will make much difference in the long-term viability of your church unless you go back to the fundamental question: How will we connect our deepest faith-identity to the realities of our context today?" (Mann 98) Just as "congregations are born from a spark of interaction between faith and context" (Mann 13), so renewed identity and purpose can be found

through their active engagement with social, political, and religious dynamics of their communities.

Mann proposes a strategy for reconnecting faith and context, which is a discerning process “to discover a fresh connection between your congregation’s strengths and the opportunities for ministry in your community today” (49). The congregation’s strengths include current competencies, spiritual, human, and material resources, and emerging or potential competencies (52). With these strengths in mind, a congregation is to engage the next step of contextual analysis, which is composed of five tasks:

- Define Your Community. You can define your community from many perspectives, but we will focus on three: (a) chart the physical boundaries, (b) identify the anchor institutions, and (c) look for the gathering places.
- Identify the People. I suggest three perspectives: (a) observe populations and lifestyles, (b) note historical changes and current trends, and (c) review statistical summaries.
- Find the “Invisible” People. Every community has people who are ignored, marginalized, or simply out of sight. By identifying these groups, your committee and the congregation become more sensitive to a range of conditions in your community.
- Analyze the Intangible Forces. Just as churches have always been concerned with spiritual forces, you should identify the social, economic, political, and religious forces operating in your community. These forces may be intangible, but they are real incentives and barriers in the lives of the people you are trying to reach and in the development of your ministry.
- Listen to Your Community. Based on this wealth of data and feelings, you can initiate conversations with a wide variety of people from every segment of community life. (Mann 53-54)

As a congregation prayerfully discerns together its direction and vision, they will be able to answer such critical questions as, “What is our enduring faith-task, and what fresh form could it take today?” “What do we wish to be known for in our community?” “What guiding story or image crystallizes our vocation?” (Mann 60-61) The end result would be “a spectrum of choices” available for the future of a congregation: relocation to a new site, merger with other church(es),

dramatic transformation in its worship style, significantly different model of ministry and leadership, and/or new make-up of both membership and leadership (Mann 62).

Gary L. McIntosh.

The most significant contribution McIntosh has made to the congregational life cycle theory is that he devised the Likert-type Life Cycle Questionnaire (see Appendix A). A score from taking the Questionnaire locates one's church in one of the five stages of the congregational life cycle. One's perception on the vision, program, relationship, and administration of one's church can be quite subjective. However, if various groups in a given congregation differing in their status, gender, age, and so on take the Questionnaire and produce a consistent result on it, then that data can be considered an objective indicator of the organizational reality of that congregation.

Since McIntosh's Questionnaire is based on his five-stage model (emerging church, growing church, consolidating church, declining church, and dying church), it is necessary to match his model with Adizes' ten-stage model for data analysis in later chapters. McIntosh includes conception, birth, and stability of a church in the stage of the emerging church (37), which is equivalent to Adizes' courtship and infancy stages. In the next stage of the growing church, "the pastor delegates effectively some ministry work to volunteers, and a big part of the pastor's role is the development of resources and management systems to meet the demands of growth" (49), which is the task that has to be accomplished in Adizes' go-go and adolescence stages. The consolidating church is calm and relaxed as "everything is done with a measure of excellence," but at the same time, "enthusiasm for serving is beginning to wane" (56), which characterizes the prime and maturity stages in Adizes' model. In the declining stage, the church encounters at least five specific challenges: "morale, resources, the blame game, facing reality,

and the mission and vision of the church,” which indicates Adizes’ aristocracy and early bureaucracy stages. The last stage of the dying church is equivalent to the stages of bureaucracy and death in Adizes’ model, in that the church is at a critical juncture where it has to decide to close the door for good or to “[lead] the people to embrace the necessary changes to allow God’s Spirit to work anew in the life of the church” (78).

Intergenerational Ministry

The last part of the Literature Review focused on the subject of intergenerational ministry. Since it is still a relatively new phenomenon in the KPC, for the sake of clarity, the first section discussed its concept by contrasting it over against age-specific ministry, multigenerational ministry, and family ministry. The second section looked at the pivotal biblical passages that demonstrate the pervasiveness of the intergenerational faith communities in both Testaments as well as the importance of the responsibility of grandparents, parents, and religious communities in forming the faith of the next generation of believers. Then, the historical contexts in the KPC for the emergence of intergenerational ministry as a critique and alternative to age-segregated ministry model were examined. The last section turned its attention to the various practices of intergenerational ministry.

Concept of Intergenerational Ministry

The concept of intergenerational ministry has been defined and applied in various ways by field experts. Here are some examples:

Two or more different age groups of people in a religious community together learning/growing/living in faith through in-common-experiences, parallel-learning, contributive-occasions, and interactive-sharing. (White 18)

A congregation focused on intergeneration ministry (IM) will enable the various generations to communicating in meaningful ways, to interact on a regular basis, and to minister and serve together regularly. (Ross, *Being an Intergenerational Congregation* 26)

Intentional intergenerational strategies are those in which an integral part of the process of faith communities encourages interpersonal interactions across generational boundaries, and in which a sense of mutuality and equality is encouraged between participants. (Harkness, *Homogeneous-age Education* 52)

The common thread and underlying assumptions of these definitions are at least threefold: intergenerational ministry is an alternative, critique, and/or complement to age-specific ministry; intergenerational ministry is an intentional strategy and philosophy of ministry that encourages cross-generational interaction; while family ministry aims to involve individual families in the church for the faith formation of school-aged children, intergenerational ministry considers a congregation as a whole to be a family of God.

Intergenerational Ministry versus Age-Specific Ministry

Intergenerational ministry does not necessarily exclude or discredit age-specific ministry in its entirety. In fact, the latter has its theoretical foundation in the developmental stage theory (for example, Piaget, Erikson, and Folwer) (Allen and Ross 87-90). Learning and teaching in a developmentally appropriate setting has been proven effective both in the secular and Christian spheres (Snailum 19-29). However, age-specific ministry alone tends to isolate one age/generational cohort from others, and thus robs all of them of the opportunity to be the body of Christ (1 Cor. 12) and to minister to and be ministered by one another. Even from the perspective of a developmental stage theory, age-specific ministry has its limitation in that “when persons of any generation are perennially present only with those who inhabit their own developmental level, it is more difficult to progress to the next stage of development” (Allen and Ross 96). Therefore, it would be crucial and wise to keep the balance between intergenerational

and age-specific ministry, at least in the beginning phase of implementing the former to a church with the existing latter.

Intergenerational Ministry versus Multigenerational Ministry

In this research, the terms “intergenerational” and “multigenerational” are not interchangeable; rather, they need to be distinguished. A multigenerational ministry means it pertains to many generations. In contrast, as Feliciano Villar rightly puts it, a ministry “only would be ‘intergenerational’ if it is focused on the mutual influence among generations and how such an influence potentially change [sic]their beliefs, attitudes, behavior, etc [sic]” (116). In other words, a congregation can be multigenerational without being intentionally intergenerational; the mere presence of different generations within a congregation does not make that congregation intergenerational. Allen and Ross state that “[m]ultigenerational resources do not assume increased interaction between the generations, but rather use the generational theory to understand how to serve each generation within one congregation” (19). Menconi concurs and further argues that a generational-specific ministry will eventually result in a “church-within-a-church” by isolating generations, not uniting them (150). A desirable way of managing intergenerational tensions is not to separate each generation and develop a system of meeting specific needs of each one, but rather to create an atmosphere where different generational cohorts within the church interact in meaningful ways through worship, service, education, fellowship, and so on. That is when a multigenerational church becomes truly intergenerational.

Intergenerational Ministry versus Family Ministry

Intergenerational ministry broadens and encompasses family ministry. Jones defines family ministry as “the process of intentionally and persistently coordinating a congregations’ proclamation and practices so that parents are acknowledged, trained, and held accountable as primary disciple-makers in their children’s lives” (Nelson and Jones 15). Family ministry has risen as a critique of a ministry model that takes it for granted for parents to drop off their children to the age-specific programs and to let the religious “professionals” take the primary or even sole responsibility in the discipleship of their children. Thus, the focal point of family ministry lies in a church’s involving, encouraging, and training parents for the spiritual formation of their children both at home and in the congregation. In that aspect, intergenerational ministry and family ministry are not separate or competing concepts. Rather, “[i]ntergenerational [m]inistry supports family ministry and includes the whole ‘family ministry’” (Ross 28).

At the same time, intergenerational ministry complements family ministry and transcends its limitation. Family ministry can be limited when it tends to “[strengthen] the family unit and [nurture] the individuals within that unit” (Foster 287) and may, as a result, neglect or isolate those outside the target group such as divorcees, widow(er)s, singles, and so on. As a critique and alternative, intergenerational ministry considers a congregation as a whole to be a family of God; we all are related by the blood of Jesus Christ as an extended family in the house of God. So, a church with intergenerational ministry is “a family of families,” which implies both that the responsibility of discipling younger generations rests on the entire faith community, and that an intergenerational church envisions the interaction among and the spiritual growth of all generations belonging to that church (Harkness, “Intergenerationality” 122).

Three Models of Family Ministry

At this point, it is proper to present three distinct, but slightly overlapping, models of family ministry that are currently practiced in the U.S.: family-based ministry, family-equipping ministry, and family-integrated ministry.⁶ The reason is that these models, though concentrating disproportionately on the faith formation of younger generations, concretely demonstrate the possible modes of engagement between intergenerational and age-specific ministry.

The first model is family-based ministry, which keeps prevalent age-specific programs and “simply [refocuses] existing age-appropriate groupings to partner intentionally with families in the discipleship process” (Shields 99). This model embraces the age-specific, developmentally sensitive approach and the intergenerational and family focus in the faith formation of school-aged children. A family-based congregation constantly and deliberately “creates opportunities to draw generations together and encourages parents to participate in their children’s discipleship through events and trainings” (Anthony 23).

The second model is family-equipping ministry. As the name indicates, this model puts more emphasis on the church’s indispensable role of equipping parents and adult leaders in the congregation to be primary disciple-makers in the lives of youth and young children. It is distinguished from family-integrated ministry in that age-specific ministries are not excluded in this model. Also, “unlike family-based churches, family-equipping congregations do not believe it is enough merely to tweak or refocus existing youth and children’s programs.” Rather, they “restructure [themselves] to partner with parents at every level of ministry so that parents are acknowledged, equipped, and held accountable for the discipleship of their children” (Strother 144). For this purpose, caring adult leaders play a significant role in this model. Not only can

⁶ Paul Timothy Jones puts together each of these three models and critiques from the other two. Further discussion in this section is based on his book.

they model and encourage parents to be disciple-makers, but they can also be the parent-figures for those children whose parents are unbelievers.

The last model is family-integrated ministry. The National Center for Family-Integrated Churches declares their philosophy of ministry as follows:

We affirm that the biblical family is a scripturally ordered household of parents, children, and sometimes others (such as singles, widows, divorcees, or grandparents), forming the God-ordained building blocks of the church (2 Tim 4:19). We ... reject the church's implementation of modern individualism by fragmenting the family through age-graded, peer-oriented, and special-interest classes, thus preventing rather than promoting family unity. (Renfro 55)

This model has emerged as a systematic and strategic alternative to age-segregated ministry model, which, from the perspective of family-integration proponents, goes beyond the biblical mandate.

As a result, in a family-integrated church, all or nearly all age-organized classes and events are eliminated. ... The generations learn and worship together, and the entire community of faith calls parents – and particularly fathers – to embrace a primary responsibility for evangelism and discipleship of their children. (Nelson and Jones 23)

In this model, a believer's home is perceived as a place not only for mutual discipleship among family members, but also for evangelism.

Through intentional hospitality, unbelieving visitors are able to observe the dynamics of a Christian family. When an unbelieving family eats with a family of believers and sees a loving family with respectful children, they glimpse a bright light in a dark culture. (Renfro 64)

Thus, an emphasis on evangelistic endeavor is the strongest in family-integrated model.

Biblical Foundation for Intergenerational Ministry

The context and premise for intergenerational ministry is an intergenerational faith community. In the Bible, the concept of intergenerational community of God's people is pervasive. "In the religion of Israel, all ages were not just included, they were drawn in,

assimilated, absorbed into the whole community with a deep sense of belonging” (Allen and Ross 79). The reason is not only because the general cultures in the Bible were communal and family-oriented, but also because the God who eternally exists in three persons as one Godhead created us as his communal image-bearers (Horton 10). Thus, it is safe to say that intergenerational ministry has its firm foundation in the Bible. The discussion on intergenerational community in both Testaments follows

The Old Testament

Covenant.

At the heart of the faith community of God in the Old Testament was the covenant that God made with his people. According to O. Palmer Robertson’s analysis, “a covenant is a bond-in-blood sovereignly administered” (4). When God enters into a covenant, he establishes a relationship (bond) with his people. That relationship is neither casual nor informal. Rather, “the implications of his bonds extend to the ultimate issues of life and death” (Robertson 8). In ancient Israel, making (literally “cutting”) a covenant was a solemn, ritual ceremony where certain animals were cut in half and the parties involved walked through those split animals (Gen. 15; Jer. 34). “The dismembered animals represent the curse that the covenant-maker calls down on himself if he should violate the commitment which he has made” (Robertson 10). Lastly, a covenant is sovereignly administered, meaning “the sovereign Lord of heaven and earth dictates the terms of his covenant” (Robertson 15).

The divine covenant was not limited to one individual or generation in the present, but included all the coming generations in the future as explicitly expressed in the case of Abraham (Gen. 12:2; 18:19). The covenantal God fulfills his promises of blessing progressively over the

generations. For example, the promise of a seed is fulfilled slowly but surely like this: Abraham; Isaac; Jacob and his twelve sons; Jacob's seventy family members immigrating to Egypt (Gen. 46:27); six hundred thousand Israelite men (besides women and children) at the time of Exodus (Exod. 12:37). Thus, the covenantal God and his promises of blessing bind these multi-generations together transcending their own time, culture, and circumstances.

Responsibility of Faith Formation of the Next Generation

As the people of God who tasted and saw that he was good (Ps. 34:8), the Israelites were invited and commanded to tell the generations to come about who God is and what he has done for them. Such passages as Psalm 78:2–7, 145:4 stress the fact that those who came to know the Lord and his mighty deeds through the stories and testimonies of their forefathers could not but offer themselves to be “a link in this living chain of worship of the great king” (Allen 372). In other words, ““One generation will commend your works to another’ (Ps 145: 4) is not simply an invitation to praise, but the method of transmitting the covenant that is woven into the fabric of Israel's life” (Eikenberry 15). Deuteronomy 6:1-9 also teaches that nurturing children is the primary responsibility of parents and grandparents at home. Considering the fact that Moses was giving this instruction to the whole congregation of the Israelites in this passage, “fathers and grandfathers” are meant to include the caring adults in the community that share the responsibility of raising children. Parents, grandparents and all extended family (that is, all of Israel since they were all descendants of Jacob and therefore related) are to participate in the telling of God's faithfulness to those coming along behind them (Allen and Ross 81). Thus, the faith formation of the next generation is a sacred duty and privilege for (grand)parents and a faith community. In that sense, “the Israelites ... may not have used the term intergenerational faith

formation to describe the transmission of the faith story and way of life to the next generation, but it most certainly was” (Roberto 106).

When the passing on the faith from one generation to the next effectively takes place, younger generations “would put their trust in God and would not forget his deeds but would keep his commands” (Ps. 78:7). As a result, the promised blessings would be theirs in the Promised Land (Deut. 6:10-11). In contrast, when a link in the spiritual chain is broken due to one generation’s negligence of its responsibility to the next, “when parents abdicate their role as spiritual leaders in their homes,” a tragedy will come upon the community as was exemplified in the book of Judges (2:10-12) and 1 Samuel (2:12–3:14, 4:11–22, 8:1–9): “children were not raised to “know the LORD or the works He had done for Israel” (Jones 158). Thus, the destiny and well-being of the next generation is inextricably related to the spiritual vitality of the previous generation.

Rituals and Feasts as Occasions for Enculturation

The faith transmission to the next generation dramatically took place in the Old Testament when the entire community gathered to celebrate of various annual feasts and festivals such as the Feast of Passover, the Feast of Booths, the Day of Atonement, and so on. There are several common features in these traditional festivals. First, the feasts and festivals were instituted by God (Exod. 34:22; Deut. 16:16) as a reminder of his redemption and sustenance of his people (Lev. 23:43; Deut. 16:11; Exod. 12:17). Observing them faithfully was the only proper response of his people to the God who has been faithful to his covenant; and in the act of obedience, the parents’ generation taught the next how to serve him.

Second, the festivals were intergenerational and communal; multiple generations were not only present, but actively interacting with one another. Journeying to Jerusalem, gathering branches to make a booth, and worshiping and resting on Sabbath during these festivals all involved cooperation of the entire community among different generations.

Third, they provided optimal environment for the religious education/socialization of the next generations. “Children participated in seven festivals every year where they were able to enjoy the faith community in all of its richness. They ate delicious food, learned and joined in on cultural dances, and shared a common experience with people they had not seen in perhaps months—cousins, friends, and family members from all over the region” (Anthony and Anthony Loc 5734). Thus, the festivals were experiential in nature, involving all the senses, so that the experience and its memory would be impressed upon them (Deut. 6:7). Also, highly symbolic rituals stirred the curiosity in the mind of the young, which led them to ask about the meaning of the rituals: “What do you mean by this observance? (Exod 12:26, 13:8, 13:14; Deut 6:20; Josh 4:6, 21) Their questions served as a teaching moment to transmit the meaning of the rituals and festivals in the form of a storytelling to the next generations. The exchange of question and answer “show the binding of the generations, the urging toward a view of reality held by the older generation as definitional for the new generation” (Brueggemann, *The Creative Word* 15).

The New Testament

Church as Family of Christ.

Just like the Israelites in the Old Testament, “the New Testament churches were multigenerational entities. Inherent in these communities was a radical mutuality and interdependence which crossed age boundaries, a feature consistently stressed by the New

Testament writers” (Harkness, “Intergenerational Christian Education” 11). This feature is based on three fundamental truths about the church. First, God is the father to all belonging to the New Testament faith community (Rom. 8:15); and Christ is the eternal Son whose redeeming grace has made us co-heirs with him (Rom. 8:17). “Everywhere in the New Testament it is presupposed that sonship is a fruit of the mission of Christ through whom comes the power to be children of God. (John 1:12)” (Minear 169). Second, it follows then that we are brothers and sisters in Christ who are entitled to call the Father *our* Father (John 20:17). Third, as the family of God, members display “radical change of loyalties” (Hellerman 72) from their blood family to the family created by Jesus’ blood. Jesus redefined his family as those who do the will of God (Matt. 12:46-50) and demanded to “hate” one’s father and mother as a requirement to be his disciple (Luke 14:26). N.T. Wright comments that through such a radical word and act concerning family, Jesus “envisaged loyalty to himself and his kingdom-movement as creating an alternate family” (401).

As an alternate family with Christ as their head (Eph. 5:23), early Christians practiced the subversion of power and status within the church. Every member mattered in the house of God, regardless of his or her social status, ethnicity, gender (Gal. 3:28), and/or age. The weak and lowly were respected and welcomed in the church, as were in the cases of eating food offered to idols in Corinthian church (1 Cor. 8), children (Matt. 19:13-14) brought to Jesus, and receiving Onesimus the slave (Philemon). Radical inclusiveness based on the commonality of Jesus Christ was one of the major characteristics of the early church.

Also, the New Testament communities did life together. “Jesus’ concept of the family of God was tangibly realized through the sharing of material resources as he and certain of his followers traveled together,” “[operating] out of a common purse (Luke 8:1-3)” (Hellerman 71).

The frequent occasions of table fellowship in the Gospels (Luke 7:34, 9:12-17; Matt. 26:19-30; John 21:9-14) also indicate the daily life in the community. Such a pivotal passage as Acts 2:42-46 describes what doing life together looked like in the early church.

And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. ... And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people.

“Community life is summarized as involving four key areas: apostolic teaching, fellowship, the breaking of bread together, and prayer. The newly formed community functions by the believers devoting themselves to these activities. The expression “devoting themselves” has the idea of persistence or persevering in something.” (Bock 149) In other words, what shaped this community was the sharing of life with the brothers and sisters in Christ from all generations at all levels with ongoing devotion.

Intergenerational Relationships in Church

As children of God, we are expected to become spiritually mature, “attaining to the whole measure of the fullness of Christ” (Eph. 4:13). Spiritual maturity takes place in the context of the faith community not only through peer relationships, but also through intergenerational ones.

It is important to emphasize that equal status as siblings in no way negates the responsibility for older generations to guide the younger generations to maturity (Titus 2:1-8), but that guidance is to be characterized by mutual respect for each other's level of maturity as older siblings would treat younger siblings. (Snailum 216)

In the passage mentioned above, Titus is commanded to “teach what is consistent with sound doctrine” to “three groups within the Cretan churches: seniors (both male and female), youth (both male and female), and slaves” (Gloer 52). According to Gloer, “older men”

(*presbu, thj*) and “older women” (*presbu/tij*) refer to those in their fifties (52-53), and “younger women” refers to women in their twenties (55). Thus, the existence of these groups implies the Cretan churches were at least multi-generational; and Paul’s encouragement for the older women to teach the younger women indicates that Paul intended these churches to be intergenerational. In other words, through intergenerational mentoring relationships, “the older women are not to hoard their knowledge but rather should pass it on to younger women who need the advice of those with greater experience” (Chapell 353).

The relationship between Paul and Timothy is an exemplary model of intergenerational mentoring. Timothy was personally selected by Paul to accompany his second missionary journey for his high regard as a young believer (Acts 16:1-4). They were doing life together in the grueling work of mission and evangelism. Timothy witnessed his mentor doing his ministry – teaching and preaching the Word, healing the sick, and so on – and persevering intense persecutions (Acts 16-18; 2 Tim. 3:12). Through Paul’s mentoring through modeling, Timothy grew from Paul’s beloved son in Christ (1 Cor. 4:17) to his fellow worker (Rom. 16:21), “one of [Paul’s] most trusted associates” (Osborn 416). As a result, Timothy was entrusted with the same kind of ministry that Paul did: leading a church in Ephesus (1 Tim. 1:3), teaching (1 Tim. 4:6) and preaching (2 Cor. 1:19), acting as a messenger (1 Thess. 3:6), and mentoring faithful men (2 Tim. 2:2). Fruitful ministry and multiplication of leaders was possible because Paul, an older generation, faithfully invested his time and energy in his mentee, Timothy, a younger generation.

Historical Context for Intergenerational Ministry in Korea

In order to understand the emergence of intergenerational ministry in the KPC, it is indispensable to grasp the historical background of Christian education in Korea.

Intergenerational ministry emerged as a critique and alternative to the age-specific model of Christian education, which the KPC has uncritically accepted since the beginning of its existence. Periods are divided by significant historical events. First, the formative years were 1884-1922. Sunday schools started soon after the beginning of the Korean mission in 1884. The first missionaries considered educational ministry pivotal for effective evangelism, and Koreans were eager to learn the Bible as well. “There were already five Sunday schools in 1897 at Pyongyang and Sunday schools multiplied quickly across other cities and rural areas” (H. Kim, “Korean Christian Education: Past, Present, and Future” 221).

The Christian education in this period was inextricably related to the nationalism. Under the Japanese colonization since 1910, Christian schools founded by Western missionaries “made a conscious effort to enlighten the Korean people through education” (Keumhee Yang, *The Past, Present, and Future* 126), and consequently “produced national leaders who actively engaged in the independence movement” (H. Kim, “Korean Christian Education: Past, Present, and Future” 222). Among the thirty-three national leaders who signed the Declaration of Independence on the March First Movement in 1919, fifteen were Christians, which is “remarkable, knowing that only 1% of the population was Christian in Korea by that time” (H. Kim, “Korean Christian Education: Past, Present, and Future” 222).

There is a consensus that the next period began in 1922 when the Chosun Sunday School Association was organized. Supported by the World Sunday School leaders, the Association actively produced and circulated Sunday school curriculum (Keumhee Yang, *The Past, Present, and Future* 126). That same year, Mrs. Moffett (the wife of Samuel Moffett who founded the first Presbyterian Seminary in 1901) held the first Vacation Bible School, which expanded rapidly. “In 1930, there were 36,239 children in VBS and increased to 128,926 in 1934” (H. Kim,

“Korean Christian Education” 397). A movement named Extension Sunday School trained Sunday school teachers and went to rural areas to establish Sunday schools. “What made the dramatic growth of the Sunday schools possible was the care and nurture it provided for Korean children who were marginalized and had not been well taken care of” (H. Kim, “Korean Christian Education: Past, Present, and Future” 223).

Toward the end of Japanese colonization, religious persecution was severe; the Shinto worship (the worship of the Japanese emperors as gods) was forced upon the Korean people. In this period, around two thousand Christians were tortured and persecuted by Japan police because of their refusal of the Shinto worship, and more than two hundred churches were forced to close (Son 259). Some Christian schools made a decision not to bow at the shrine and closed their doors. In 1938, the Chosun Sunday School Association was forcibly dissolved and “the Presbyterian General Assembly complied with Japan and passed an action approving Shrine worship” (Clark 228).

The next phase of Korean Christian education is marked by the independence of Korea in 1945. “With the liberation, the abolished Chosun Sunday School Association was restored with a changed name, the Korean Council of Christian Education, indicating that contexts of Christian education are more comprehensive than Sunday schools” (H. Kim, “Korean Christian Education: Past, Present, and Future” 224). The scope of its activity was expanded to education in schools and families during weekdays. Also, the publication and distribution of the Unified Sunday School Lessons resumed. However, the Korean War in 1950 frustrated Korean Christianity’s efforts to reconstruct the infrastructure. In the war-stricken, impoverished nation, it was beyond the capacities of the KPC to come up with the educational policies or missional directions for its future.

By the 60s, Christian education scholars returned to Korea from overseas with advanced degrees and established theoretical and theological foundations for Christian education (Lee 113). These scholars played a crucial role in organizing the department and research institute of Christian education in the major denominations' seminaries. Subsequently, each denomination started to develop its own curriculum based on the denominational theology (K. Yang, "The Past, Present, and Future" 130). "For instance, the Korea Evangelical Holiness Church has published its own Sunday school curriculum, "Understanding the four-fold gospel," as a departmental level curriculum since 1968" (Lee 117). Moreover, in this "professional age" from the 60s to the 90s (Koh, "The History of Christian Education" 96), "Sunday school curricular for each grade ... were developed" (Lee 116), and a growing number of seminary students were put in charge of educational departments for children and youth in local churches as part-time pastors, perpetuating the age-segregated model of Christian education.

Since the middle of the 90s, the growth rate of the Christian population started to decrease. As was mentioned in Chapter 1, the KPC has been marginalized and ridiculed by the society for its vices and corruption. The general milieu of the negative perception of Christianity by the general public coupled with the low birthrate resulted in a more serious decrease of the Christian school-aged population as well. According to Choi's analysis, the wane of the KPC's adult population in the present merely reflects the decline of the children's education department in the KPC, which started already in the 80s (42). In 2014, the Presbyterian Church of Korea, one of the major denominations in the KPC, reported that 50 percent of its churches no longer have pastors, and there are no Sunday schools or worship services for school-aged children because there are not enough children in these churches (Oh, "Solution for the Next Generation Education"). The Korea Evangelical Holiness to which Bongshin Church belongs witnessed a

ten percent membership loss in the children's education department in 2015 alone, which counts approximately eleven thousand children (Cho, "Elementary Students Diminishing by Ten Thousands Each Year in the Holiness Church"). It seems that the current crisis in the KPC is not effectively and fundamentally dealt with by the professionalization of Christian education in the seminaries, universities, and local churches with a "super-saturation of Christian education scholars" (Lee 118).

Several leading scholars voiced the self-critical analysis of the Christian education in the KPC. Deeply influenced by John Westerhoff III's philosophy of Christian education, they unanimously agree that at the heart of the problem is the "schooling-instructional paradigm". (C. Kim 377-405; Koh, "The Diagnosis and Direction of the Realizty of Church Education in Korea" 9-38; E. Park 265-291; Westerhoff 15-16; K. Yang, "Research on Existing Models of Children's Ministry in the Church" 395-428). K. Yang describes the traditional, prevailing model that most churches in the KPC followed over a century as follows:

It may be called a school-model. The core metaphor that dominates this model is "school" and that metaphor has influenced the KPC in a way that churches base its children's ministry on the school paradigm. So, the core characteristic of this model is that the children's ministry in the church is quite similar to the school education, which is mainly characterized as teacher and students getting together in the classroom and concentrating on cognitive learning with textbooks. The school divides students according to their age, and each year they move up to the next grade... When the whole procedure that the school can offer is complete, students are sent off to the society as "complete products." ("Research on Existing Models of Children's Ministry in the Church" 402)

Education is not and cannot be confined to transferring knowledge. In that sense, when it comes to Christian faith, operating the church school based on the schooling-instructional paradigm is deeply flawed.

Another problem with this paradigm is that it has led the church to separate pastoral ministry from teaching ministry (H. Kim, "Korean Christian Education" 398). The church school

has been considered as a “secondary” part of the church and thus has “been taken care of by the laity and by part-time educational evangelists as a means for the revival of the church” (H. Kim, “Korean Christian Education” 398), whereas the adult ministry was administered by the senior pastor. As a result, “the schooling paradigm locked the Christian education in the children’s education department and robbed the younger generations of the opportunity to have their faith formed through active involvement in the entire church community” (Koh, *The Diagnosis and Direction* 13).

Also, this paradigm has misguided parents to believe that the faith formation of their children is the responsibility of “professional” Christian educators in the church. So far, students in the church school were viewed as “individual kids” rather than “kids within the family” (C. Kim 380). Many churches have been running its educational departments with the slogan, “Divide and conquer!” All church school activities were geared toward children in separation from the parents. “The only times that parents are needed are when the church needs financial support from them, and when they pick them up from the church after the retreat or VBS” (C. Kim 379). Thus, the church robbed parents of the opportunity to be spiritual leaders at home during weekdays.

Thus, the ecology of Christian education in most churches in the KPC is broken and “restoring the broken ecology of Christian education is the pivotal task to overcome the current crisis the church school faces in the KPC” (S. Park 53). Westerhoff analyzed and critiqued the “schooling-instructional paradigm” that the American church school was based on in the 70s, and his point is still prophetically relevant to the church school in the KPC: The six institutions—the social community, the family, public schools, the church, religious periodicals, and the Sunday school—“worked together to produce an effective educational ecology” (Westerhoff 15),

but now “we are left with a church school ... struggling to do alone what it took an ecology of six institutions to do in the past” (Westerhoff 16). What we need is an alternative to the bankrupt system of “schooling-instructional paradigm,” which is “a community of faith-enculturation paradigm.” Education, which encompasses and transcends the schooling-instructional paradigm, takes place through ritual, experience, and activities in a community, and “true community necessitates the presence and interaction of three generations” (Westerhoff 53). Therefore, the optimal environment for the effective faith transmission would be the integration of intergenerational communities, that are church, family, and school where what the next generation learns during the worship and Bible study on Sunday can be connected to the faith education at home, and also integrated into the curriculum at school.⁷

Various Practices of Intergenerational Ministry

So, what do intergenerational churches actually do, and how are their practices different from those of age-segregated churches? Field research will gather data to answer these questions in specific contexts. However, this section will explore some exemplary practices of intergenerational churches and their general guidelines and principles in five major areas: worship, preaching, service/mission, relationship, and teaching/learning.

Worship

“All ministries flow from and lead to authentic Sunday worship” (Merhaut and Roberto Loc 2385). In that sense, intergenerational worship is the essence of an intergenerational church. For the whole church to praise him, listen to his Word, and participate in the Eucharist together is both the beginning and culmination of intergenerational ministry. As the body of Christ, all

⁷ What the integration concretely looks like in the KPC contexts will be discussed in the Fourth Finding of Chapter 5.

generations including children are invited and welcomed in the worship service. The presence and active participation of multiple generations in worship makes a powerful statement that “people of every age are understood to be equally important” (Vanderwell 11).

Though biblically and theologically sound, this concept encounters at least two major critical issues. Any church considering implementing intergenerational worship should properly address and deal with them; otherwise, it cannot launch or continue the essential part of intergenerational ministry. First, as Menconi points out, “the biggest barrier to achieving effective intergenerational worship is that *every* generation will want their style to dominate” (176). Generally speaking, older generations prefer maintaining traditional worship style, whereas younger ones prefer contemporary approaches to worship. Either simply opting for one generation’s preferred style at the expense of ignoring others’ styles or creating multiple services to cater to each generation’s needs would not be the best solution to edifying an intergenerational church. Instead, Allen and Ross, along with other scholars, argue that

Becoming fully and intentionally intergenerational will call for some degree of blending styles. 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 truths. 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 poets. (196)

What the key leaders should consistently and regularly educate and remind intergenerational congregations of is that “effective intergenerational worship is taking the best offerings each generation makes to God and blending them in a truly meaningful way” (Menconi 178). In other words, “every church must find ways to help all ages realize that worship is not first about ‘getting something’ out of worship, but about ‘giving something’ to God in worship – namely, the praise and glory that are God’s due” (Mast 144). Thus, intergenerational worship puts more

weight on substance – such as our hearts, minds, souls, and strengths (Matt. 22:37) – than on style (McCrary 92-95).

Second, inclusion of children during worship is frequently discussed and debated in intergenerational churches. As was mentioned above, the KPC adapted the schooling paradigm of church education, which meant separation of children from parents and adult congregation in worship. The rationale behind the age-specific worship is that “developmental concerns and spiritual concerns [are] seen as essentially synonymous. ... Ministry leaders began to create more *developmentally* appropriate worship opportunities for children in order to bless them *spiritually*.” (Allen and Ross 195) However, the two are not the same. As Westerhoff powerfully argued above, the spiritual formation of children takes place not so much in Sunday school classrooms as in the presence of the entire faith community. “In intergenerational worship settings children will see their parents and others worship, they will make sense of their experiences with God, and they will come to know God better.” (Allen and Ross 194) Thus, the assumption so far most churches in the KPC have uncritically accepted needs to be challenged.

To promote such a new paradigm of worship, scholars and practitioners makes the common suggestions and guidelines as follows: to form a worship committee for the planning and execution of intergenerational worship and to “involve multiple generations in worship as often as possible. Be sure that all generations are represented on a regular basis.” (Menconi 181) Malefyt and Vanderwell’s article, “Worship Planning in a Church of All Ages” in *The Church of All Ages: Generations Worshiping Together* is the resource that can be of help in launching and developing intergenerational worship team (165-185), the discussion of which would be beyond the scope of this section due to its breadth.

Preaching

Preaching to all generations present in the worship service is such a daunting task: “How do I preach to people from such a broad range of generations, people with such divergent life experiences and needs?” (114) As such, even the intergenerational churches in the KPC either designate a designated time and preacher (who is not the senior pastor) for a children’s address or have children sit through the sermon prepared for adults. However, as Cook, who wrote her dissertation on intergenerational preaching, insightfully points out, “a sermon that connects with children sometimes engage adults in a more compelling way than the sermons prepared for the adults” (x). Preaching to multiple generations is challenging, but if it is properly done, it may benefit all generations involved, including the preacher.

The best resource for intergenerational preaching is the Bible. “If the Bible was conceived by a God who is to be worshiped and loved from one generation to another, then it must be inherently intergenerational. If we simply let the Bible speak for itself, it will necessarily speak to all generations.” (Brown 118) The task and privilege of an intergenerational preacher is to make the grand narrative of the Bible come alive and communicate it to the audience. Timothy Brown identifies “post-literacy” as cultural phenomenon that the present generations are deeply immersed in and suggests preachers “write for the ear and not the eye” (120). A conversational style with spontaneity and responsiveness is more fitting. “Notes, manuscripts, and lecterns are all signs of a highly literate culture and will have limited intergenerational appeal” (Brown 122).

Allen and Ross advise preachers to “become a good storyteller” because “stories about life, family and struggles typically translate well across cultures and ages” (264). Menconi recommends that an effective intergenerational preacher “understand what each generation

expects from a sermon and what kind of communication they normally learn from and respond to” (186). In her dissertation Cook presents principles for preaching to children and adults together:

- For Preparation:
 - Adhere to the “Big Idea” principle when preparing.
 - Spend time thinking about the text and the congregation.
 - A pastor’s involvement with people, including children, during the week helps people hear God’s word more clearly on Sunday.
 - Get people of all ages to think of and provide visual or tangible things that illustrate the truth you are preaching or the connection of that truth with people’s lives.
 - Think “outside the box.” Involve the whole congregation in illustrations or in setting context.
 - Plan ahead for both the children’s sermon and the sermon for everyone so that you are prepared to preach without notes.
 - Keep language simple and inclusive.
 - Make it your aim to leave an impression, not just to make a point.
 -
- For Preaching:
 - If the Scripture is read before the sermon, give people enough background to know the context and suggest things for them to notice or ask questions that the text might answer.
 - When appropriate, interact from the pulpit during the sermon with children or adults making them a part of particular points or illustrations.
 - Take advantage of the degree to which children and adults “overhear” the sermon that they might assume is prepared for the other group.
- Generation Principles:
 - Not every person will equally understand or relate to every part of a given sermon.
 - If a sermon is too complicated for a child, chances are some adults in the congregation may have trouble with it as well.
 - Context can make all the difference in the way content is heard and in the way people respond.
 - Give children and adults a way to respond to what they are hearing. (214–15)

Teaching/learning

“In a typical congregation today, a child can be involved in Christian education programs from first grade through high school and never have the opportunity to meet and learn with other generations in the faith community—to the detriment of the individual and the other generations

in the congregation” (Roberto 110). The same can be said about the regrettable reality of church education in the KPC. As Westerhoff points out, faith formation encompasses and transcends the schooling-instructional paradigm and takes place through ritual, experience, and activities in such a faith community as intergenerational church. Thus, “intergenerational learning provides a way to educate the whole community, bringing all ages and generations together to learn with and from each other” (Merhaut and Roberto Loc 2544).

In his definition of intergenerational religious education, James White presents four critical elements that he calls “patterns of relationship,” which has been acknowledged as paradigmatic for effective intergenerational learning (26-29, Roberto Loc 2539). The first element is “in-common experiences,” which means all generations present are exposed to the same experiential stimuli. These experiences are “less verbal and more observatory than in some of the other pattern relationships. In this pattern there is something “out there” or “over there” for us to see or do,” (White 26) the shared experiences of which are “the stuff by which other patterns of relationship are built” (White 27). The second pattern is “parallel-learning.” “With it, the generations are separated in order to work on the same topic or project but in different ways at a ‘best fit’ development, interest, or skill level” (White 27). This approach – a separation of ages – complements the shortcoming in cognitive and developmental aspect of intergenerational learning (ref. Roberto Loc 2626). The third pattern is “contributive-occasions,” which usually comes after parallel-learning.

What is involved is a coming together of different-age groups or classes for purposes of sharing what has been learned or created previously. The joining or rejoining becomes a contributive-occasion where separated pieces to a whole are added together for everyone’s benefit. (White 28)

The fourth element of relation pattern is “interactive-sharing” where “persons are sent toward each other for purposes of interpersonal exchange. ... At best, interactive sharing facilitates a

“crossing over” to get another’s perspective” (White 28). Even though it is easier said than done, “its enactment serves almost as a goal as much as a realized practice” (White 29).

Here are some of the guidelines and practical suggestions.

- “Respect the variety of learning styles among the participants with a diversity of learning experiences, recognizing that some people learn best through direct, hands-on, concrete experiences” (Merhaut and Roberto Loc 2588).
- “Recognize the multiple intelligences among the participants and design learning methods and activities that address the variety of intelligences in the group” (Merhaut and Roberto Loc 2588).
- “Utilize as many of the five senses as possible where people can see, taste, smell, touch, and hear things related to the topic of the session” (Merhaut and Roberto Loc 2608, ref. Allen and Ross 207).
- Offer the intergenerational learning setting as an option. That is, have other good learning options available for those who do not wish to join. It is vital that those who attend wish to be there; naysayers can kill enthusiasm and dampen the spirits of others. (Allen and Ross 209)
- Suggest an age limit; for example, first graders and up or, for more complex material, ten-year-olds or sixth graders and up. Including preschoolers is quite difficult due in part to their more limited attention span, though some have successfully incorporated ages four to eighty. (Allen and Ross 209)
- Enlist the most creative and experienced adult, youth and children’s teachers to collaborate in constructing the teaching/learning materials. George Koehler, who wrote intergenerational curriculum in the 1970s, recommends the best approach to intergenerational curriculum is “to take a unit for younger learners and adapt it upward. . . . It is easier to add information, concepts, and activities for adults than it is to adjust adult-oriented material to children” [because] “adults can learn more from an approach for children than children can learn from an adult-oriented approach. (Allen and Ross 209)

Service/mission

The generation-specific paradigm has infiltrated the realm of service and mission of the local church as well, reinforcing the generational differences. However, it is commonly agreed that intergenerational service/mission projects are one of the best ways for different generations to understand and be united with one another. There are multiple intergenerational benefits that can be experienced through these projects. “When the various generations corporately serve others, the focus is off generational differences and on working and cooperating together”

(Menconi 205). In addition to breaking down generational barriers, intergenerational service/mission helps the generations “understand how each generation [brings] gifts to the team” (Allen and Ross 230) as a part of the body of Christ. Also, “intergenerational service helps people grow spiritually as they pray for, give to, and do service together” (Merhaut and Roberto Loc 3019). Especially, “providing whole families and “faith families” with opportunities to join the same mission trip can create common ground for discussion and understanding and could thus increase and extend the spiritual growth” (Allen and Ross 233).

Here are some of the guidelines and suggestions.

- “The activity leader must intentionally restructure the flock in order to form intergenerational teams.” (Allen and Ross 235)
- The adults need to understand the difference between being chaperones and being a team member. Adult chaperones tend either to stand back allowing the youth to serve (only stepping in when their help is needed) or, on the other hand, to actively direct the youth regarding what they should be doing and how they should be doing it. Neither role is appropriate for an adult who is part of an intergenerational service or mission team. (Allen and Ross 236)
- “Incorporate social analysis and theological reflection with action projects to guide people in developing a deeper understanding of the causes of injustice and the teachings of scripture and the Christian tradition” (Merhaut and Roberto Loc 3056).
- “Organize service projects and mission trips that are developmental in scope with projects geared to different levels of involvement and challenge” (Merhaut and Roberto Loc 3047).

Relationship

“The church, as the interdependent body of Christ, is God’s definition of community” (Meconi 197) where various generations of Jesus’ followers share their lives as was exemplified in Acts 2:41-47. It is such a challenging task to foster a culture of intergenerational interdependence in our individualistic society; however, such a culture is the mark and “foundation of a healthy local church, especially a healthy intergenerational church” (Meconi 199).

Congregations can build intergenerational relationships by adjusting existing ministries and programs, and by creating new opportunities for inter- generational connections. Here are some of the various ways:

- Allen and Ross share an example of an intergenerational small group whose order is the following: icebreakers, worship, prayer, Lord's Supper, blessings for all (240–46).
- Incorporating intergenerational dialogues into programming—providing opportunities for children and youth to experience the wisdom, faith, and interests of older adults through presentations, performances, and discussions—and then reversing the process and providing opportunities for the older adults to experience the wisdom, faith, and interests of children or teens through presentations, performances, and discussions. (Roberto 112)
- “Develop opportunities for people of various generations to share their interests and hobbies” (Meconi 203).
- “Establish opportunities for youth and young adults to be exposed to older members' work places. Help young people view real life situations through the window of careers and work situations that may be of interest to them” (Meconi 204).
- All generations, especially the younger generations, need strong examples of faith to develop into mature believers. Thomas E. Bergler says, “Young people need adults in their lives who are teaching and modeling an attractive spiritual maturity. The church is an intergenerational family in which each person has a unique role in helping the other toward their shared goal of maturity in Christ.” (McCrary 89)

Gaps Analysis in Literature

In the process of the Literature Review, the gaps were found in both of the conceptual frameworks. First, while the surveyed literature on the organizational and congregational life cycle theories helped clarify the basic concept and the description of the interactive dynamics among the organizing principles, one realizes that theory alone is not enough to conduct a proper field research on the organizational life cycle. How is a pastor or church leader to collect and analyze data in order to determine his/her church's location on the life cycle curve? A practical guide and concrete methodology for the research on the congregational life cycle is needed.

Second, despite the rich discussions on intergenerational ministry's basic concept, biblical foundation, and historical context, few dissertations and articles discussed the

developmental patterns of intergenerational ministry, which this research project is mainly interested in. For example, Ross' dissertation "Qualitative Study Exploring Characteristics of Churches Committed to Intergenerational Ministry" presented major research findings on how to introduce and implement intergenerational ministry to a congregation (92–101), which in itself is truly beneficial for the church and pastors seriously considering its implementation. However, once the vision of intergenerational ministry is well-received in a congregation and begins to turn into reality and a pastor or church leader wants to prepare for the next step proactively, few materials are available. What is the key leaders' job after the initial stage? How are they to keep the congregation motivated about the ministry? What kind of problems should they expect and get ready to deal with in each stage? These questions can and need to be explored in a concrete way only in the field.

Research Design

This research was a qualitative, pre-intervention study that utilized the two main concepts – organizational life cycle and intergenerational ministry – with the purpose of applying them to Bongshin Church for its revitalization. To answer research question 1, I have chosen McIntosh's Life Cycle Questionnaire. To measure where Bongshin Church was in its life cycle curve at the time of the pastoral transition in early 2013, the elders were asked to take the questionnaire in a recollection mode as if they were taken back to that time period. For comparison, I asked them to take the same questionnaire one more time with the current organizational reality of Bongshin Church in mind. To gather data for research question 2, the following instruments were utilized: the semistructured interviews (Sensing 107) with the two pastors who have launched and developed intergenerational ministry and the document analysis of my sermons that pertain to

promoting the vision of intergenerational ministry. For the last part of the research, the intergenerational churches were studied through a cross-case comparison method with the intention to prepare for the next phase of intergenerational ministry at Bongshin Church. To study the developmental pattern of intergenerational ministry in the four participating churches including Bongshin, Adizes' four organizing principles were utilized as the analytical grid. In addition, interviewees were selected from different positions in the organizational system of the intergenerational churches—key leader (*KL*) as a “top”, pastor or teacher (*PT*) as a “middle,” and parent (*P*) as a “customer”—based on Oshry's systems thinking.

Summary of Literature

The Literature Review first looked at the Trinitarian ecclesiology as a grounding theological/biblical framework of the research. The church belongs to Jesus Christ whose assessment of his “body” in Revelation 2–3 provides for the fundamental principles of a true, living church. The priority of the church lies in her close relationship with the Father rather than in her busy ministries for him. The life cycle of the Ephesian Church is instructive in that its decline was entangled with the loss of her first love, and that any church renewal must start from reigniting the passionate devotion to the Father. Lastly, the daunting task of church revitalization is made possible only through the empowerment of the Holy Spirit. The spiritual downward spiral, which was exemplified in the book of Judges and also the Korean Protestant Church finds herself in, can be overturned when and only when both the church leaders and members surrender and abandon themselves to the Spirit.

The second part of the Literature Review discussed the organizational life cycle theory. After a brief introduction to the basic concept, and Quinn and Cameron's review and integration

of nine prevalent models (1983), Adizes' four organizing principles were explored. According to Adizes, they "explain the development of ... the *why*, *when*, and *how* of change in the life cycle" (*Managing Corporate* 193). In other words, the degree of strength or weakness of each role in combination with the other three roles accounts for the particular dynamics of an organization in each stage.

Pastors and church consultants such as Dale, Bullard, Saarinen, Mann, and McIntosh adapted and applied the theory of the organizational life cycle to local congregations that was initially developed within the context of for-profit organizations. These authors contributed to and further developed this theory, for example, by clearly showing with concrete examples, how revitalization was made possible, how a renewed identity and purpose of a local church could emerge through the interaction between the external context and internal reality, what each of Adizes' PAEI meant in the life of a church, and so on.

Finally, in the third part of the Literature Review, intergenerational ministry was explored. Since it is still a relatively new phenomenon in the KPC, for the sake of clarity, the first section discussed its concept by contrasting it over against age-specific ministry, multigenerational ministry, and family ministry. The second section looked at the pivotal biblical passages that demonstrate the pervasiveness of the intergenerational faith communities in both Testaments, as well as the importance of the responsibility of grandparents, parents, and religious communities in forming the faith of the next generation of believers. Then, the historical contexts in the KPC for the emergence of intergenerational ministry as a critique and alternative to age-segregated ministry model were examined. The last section turned its attention to the various practices of intergenerational ministry.

CHAPTER 3

ANALYTICAL FRAMEWORK OF THE PROJECT

Overview of the Chapter

This research was a qualitative, preintervention study that utilized the two main concepts—organizational life cycle and intergenerational ministry—with the purpose of applying them to Bongshin Church for its revitalization. To examine the effect the pastoral transition in 2013 has brought to the life cycle of this church, I utilized McIntosh's life cycle questionnaire along with the semistructured interviews with the elders. Also, the intergenerational churches were studied through a cross-case comparison method with the intention to prepare for the next phase of intergenerational ministry at Bongshin Church. To study the developmental pattern of intergenerational ministry in the four participating churches including Bongshin, Adizes' four organizing principles were utilized as the analytical grid. In addition, interviewees were selected from different positions in the organizational system of the intergenerational churches—key leader (*KL*) as a “top”, pastor or teacher (*PT*) as a “middle,” and parent (*P*) as a “customer”—based on Oshry's systems thinking.

Nature and Purpose of the Project

The purpose of this research was (1) to study the organizational life cycle of Bongshin Church in Seoul, South Korea; (2) to identify the implementation and development process of intergenerational ministry in this church; and (3) to prepare for the next phase of this ministry by benchmarking three exemplary churches in Korea that have developed vibrant intergenerational ministry for more than five years.

Research Questions

In order to fulfill the purposes of this study, three research questions were identified.

Research Question #1

At what stage is Bongshin Church now in its congregational life cycle curve, in contrast to the time of the pastoral transition in early 2013?

In order to answer this question, all six elders – male in their late 40s to 60s – was invited to aid in this part of the research. They have been active, faithful members of this church for over two decades and thus are the living eyewitnesses to the history of Bongshin Church. Also, they are intellectually and spiritually competent enough to reflect on the history and current reality of this church.

The instruments used to collect data for this research are the questionnaire, interviews, and analysis of historical documents. A set of a questionnaire and an in-person, two-hour semistructured interview was conducted for each volunteering elder in the pastors' office (where they have bimonthly elders' meetings, and where at the time of the interview no one else was present for confidentiality) at their convenient time after one of the weekly worship services on Sundays, Wednesdays, or Fridays, which all the elders faithfully attend.

The Life Cycle Questionnaire was taken in its entirety without any alteration from Gary McIntosh's book entitled *Taking Your Church to the Next Level: What Got You Here Won't Get You There* (84-85, see Appendix A). Though it may be "impossible to pinpoint exactly where a church is on its life cycle curve" (McIntosh 84), he has formulated a set of Likert-type scale questions that help church leaders to determine their congregation's place on the life cycle curve. Following McIntosh's suggestion that multiple leaders take the Life Cycle Questionnaire in order to increase the accuracy of the assessment, I combined the responses of all the participating

elders “to discover what the majority perspective is” (McIntosh 84) regarding the organizational life cycle of Bongshin Church.

To examine the effect the pastoral transition in 2013 has brought to the life cycle of this church, I have asked the elders to take the same questionnaire twice. First, to measure where Bongshin Church was in its life cycle curve at the time of the pastoral transition in early 2013, the elders were asked to take the questionnaire in a recollection mode as if they were taken back to that time period. For comparison, I asked them to take the same questionnaire second time with the current organizational reality of Bongshin Church in mind. I intended to compare two sets of answers and explore any shifts or inconsistencies in the subsequent semistructured interviews with them so that the specific areas of organizational change between the two time periods might be revealed.

Despite its own merits, the use of a questionnaire for data collection alone may not be enough. As Bill Gillham aptly points out, “questionnaire data in particular can appear (and usually are) thin, abstract and superficial” (62). Thus, in order to solidify the data, the instrument of interview was chosen: “[T]he overwhelming strength of the face-to-face interview is the ‘richness’ of the communication that is possible” (Gillham 62). The interview questions for the elders at Bongshin Church (see Appendix B) were carefully formulated so that their perceptions on the organizational history and reality of Bongshin Church might be expressed. I developed these questions under the categories of the four organizing principles discussed in the previous chapter: vision (entrepreneurship), program, relationship (integration), and administration. The reason was because probing each of the four organizing principles both at the time of the pastoral transition and in the present would be helpful in mapping the life cycle of this church. In each category, the interview questions were designed to bring out the contrast between the life cycle

stage around the pastoral transition and that of the present. In addition to the beginning and concluding questions, questions 3-7 address entrepreneurship; questions 8-11 address program; questions 12-14 address integration; and questions 15-17 address administration. At the end of all the interviews, one final, open-ended question, “Is there anything that you would like to add?” was asked to gather information that did not fit into the category of the four organizing principles (Sensing 108).

Proper documents were also studied. Due to the subjective nature of human memory, such statistical data as the yearly average of Sunday worship attendance, number of baptisms, financial records of income and expenses, and so on was gathered to substantiate the data from the interviews. In addition, worship bulletins were included to gather data on the vision and mission statements as well as on the programs, events, and ministry over the years.

Research Question #2

What are the intentional steps that this church has taken for the implementation of intergenerational ministry from its inception in 2013 to the present?

Two pastors, one female and one male in their 30s, who have been in charge of intergenerational ministry since its inception at Bongshin Church, were invited to participate in my research. An in-person, two-hour interview was conducted for each pastor in the pastors’ office (where at the time of the interview no one else was present for confidentiality) at their convenient time in one of the Sunday afternoons when all the worship services and activities were over.

The interview questions for key leaders of intergenerational ministry (see Appendix C) and for pastors or teachers of intergenerational ministry (see Appendix D) were developed under

the same categories of the organizing principles (entrepreneurship, program, integration, and administration) because this research focuses on the developmental pattern/process of intergenerational ministry. In other words, it is the assumption of this research that intergenerational ministry contains within itself the dynamic of a life cycle, and thus develops in a predictable pattern.

Because of my unique position in this research as both a researcher and senior pastor, I have chosen my sermons as research data. At least twenty-five Sunday morning sermons preached in 2015–2016 were selected due to the relevance of their themes and content to the vision of intergenerational ministry. These sermons were transcribed and analyzed to verify and supplement the content of the interviews.

Research Question #3

What common developmental patterns can be identified through cross-case comparisons with other innovative churches that have developed exemplary intergenerational ministry for more than five years, in order for Bongshin Church to prepare for the next level of growth and avoid a plateau?

“While the single case study emphasizes close inspection and description of one case, the cross-case is used to reinforce validity, support generalizability, and promote theoretical elaboration” (Burns 266). So, whereas the first two research questions focused on one case of Bongshin Church in its congregational life cycle and intergenerational ministry, the last research question brought several cases together for a compare and contrast between them. In order to answer this research question, selecting three innovative churches was the first step. I made a list of churches that were introduced for their intergenerational ministry in the major Christian

newspapers (such as *Kukminilbo*) and/or magazines (such as *KyoyukKyowhoi*, published by the Christian Education Research Institute) for the last three years. Then, I called the potential churches (contact information is easily found on their Internet homepage) and asked the quality criteria questions (see Appendix F) to determine whether or not they were qualified and willing to participate in my research.

Once the research churches were selected and they agreed to help the research, I visited each of them to conduct an in-person, two-hour interview with three persons: one key leader and one pastor or teacher who have been actively involved in intergenerational ministry in the overall course of its development, and a parent who has experienced the ministry with his/her child(ren) for at least five years and was recommended for interview by the pastors. The research churches were selected precisely because they have developed innovative, exemplary intergenerational ministry longer than Bongshin Church has. Thus, these interview questions aimed at bringing out abundant wisdom and insights from the rich experiences of the selected churches. Again, all of the interview questions for key leaders (see Appendix C), for pastors or teachers (see Appendix D), and for parents (see Appendix F) were developed under the analytic grid of the organizing principles due to the reason stated above.

Ministry Context(s) for Observing the Phenomenon

All participants of this research project faced the same socio-cultural context in Korea where the number of the younger generations in the KPC is decreasing at an alarming rate due to such factors as low birth rate (Navarro, “Low Birth Rates, Aging Population Could Make South Korea World's Oldest Country By 2045”) and the general public’s negative perception of the KPC. Korea Evangelical Holiness, the denomination to which Bongshin church belongs, reported that

in 2015 alone the membership of school-aged children (elementary through high school students) diminished from 104,629 to 93,532 (Cho, “Elementary Students Diminishing by Ten Thousands Each Year in the Holiness Church”).

Despite the discouraging statistics and morale, these pastors and leaders share the passion, privilege, and responsibility of reaching out to and discipling the next generation through intergenerational ministry. As proactive, faithful workers of his kingdom, they are deeply committed to building up the faith community where parents are trained and equipped to be the spiritual leaders in the home, and generational differences are acknowledged but transcended by the embracing power of the gospel.

Participants to Be Sampled About the Phenomenon

Criteria for Selection

Regarding the first research question, the criteria for selection were the duration of their membership at Bongshin Church, level of ministry involvement, and ability to remember, articulate, and reflect on their church experiences. Thus six elders were selected. The founding pastor who served this church for thirty-two years was not included because he is my father and my emotions toward him and his ministry in this church might render it quite hard for me to maintain objectivity as a researcher in interviewing him.

In order to answer research question 2, two pastors were chosen. They have been in charge of intergenerational ministry since its inception at Bongshin Church. They have intimate and thorough knowledge of the implementation process. No lay leader was included because teachers and volunteers have been involved in this ministry only as supporting roles. The ministry is still in its early developmental stage and major planning and decisions have been made by the pastors.

Regarding the third research question, the criteria for the selection of three churches with exemplary intergenerational ministry are listed below:

- The church specifically expresses intergenerational ministry as a vision or philosophy of ministry on its weekly bulletin, internet homepage and/or banner in the church facilities.
- The church started intergenerational ministry at least five years ago so that the progress of intergenerational ministry from the perspective of vision, program, relationship, and administration can be studied.
- The church runs intentional intergenerational activities such as worship, bible study, community outreach, and so on at least once a month.
- The church pastors and lay leaders would allow research of the congregation as well as be willing to participate in the research themselves.

The selection of three persons in each church was intentional based on the systems thinking (Oshry xii). In the church systems, a key leader is in the position of a “top” and is able to provide his/her knowledge on macro, executive leadership concerning intergenerational ministry. A pastor or teacher is in the position of a “middle” and can shed light on the organizational reality from the perspective of micromanagement. A parent is a “customer” who can share his/her perception on the quality of intergenerational ministry. Interview questions were formulated in a way that brought out each person’s unique experience and perspective as top, middle, or customer.

Description of Participants

All the participants are Korean, and research was conducted in Korean. The elders at Bongshin Church are all male in their mid-40s to late 60s. They are actively involved in the church overseeing the committees of worship, education, mission, and so on. One elder is a retired civil servant; the others are small business owners. All of them are married and have adult children except one with middle and high school children. The two pastors at Bongshin Church are one male and one female in their 30s. Both are seminary graduates but not ordained. The

research churches vary in terms of the denomination and size. The interviewees in these churches are pastors, lay leaders and teachers, and parents whose ages range from 40–60. Out of the nine participants, two were males and seven were females.

Ethical Considerations

Many careful steps were taken to make sure that the identity of each participating individual and church remained confidential. Only those who voluntarily agreed to participate were included in the research. Interviews were conducted only after the interviewees read and signed the consent forms (see Appendix G–K). Also, the church leaders signed a consent form of nondisclosure of parents they recommended for this study (See Appendix L).

In interviewing the elders and pastors of Bongshin Church, I kept in mind that it might be a challenge for some to honestly share their feelings about their experiences with this church to me, who is both their senior pastor and the son of the founding pastor. I ensured that they knew it was within their right both to refuse any or all of the questions on the questionnaire and/or the interview, and to withdraw from this study for whatever reason at any time without any adverse effect to them. Also, from the outset of the interviews, I clearly communicated that I would rather hear what they truly thought and believed than what they thought I wanted to hear.

In order to keep the data and participants' identity confidential, I alone had access to the password-protected computer while working on the data. The data was stored on a designated thumb drive under lock and key, and I did not save them on the Internet. The hard copies of the consent forms and questionnaires were kept in a fire-safe and water-safe box with a keyed lock. I used the voice recording device in the Samsung Galaxy J3 smartphone in order to record interview conversations. The recorded interview on my phone was transferred to my password-

protected personal computer the same day, transcribed with the Microsoft Word software, and kept in the password-protected file. The phone recordings were immediately and permanently deleted from the phone upon their transferal. My report did not reflect the denominations or names of the participating churches. Instead, they were coded as Church 1, Church 2, and so on. Additionally, all participants were coded by number for their identity protection (for example, Elder 1, Pastor 2, and so on).

I will maintain the confidentiality of my participants after the research is complete by coding by number all the names of interview participants, being the only one who can access the password-protected computer while working on the data, and destroying the interview data after transcribing them, and keeping the anonymous data electronically until my dissertation is written and approved. I will keep the raw data until my dissertation is written and approved. The recorded files and all transcripts will be permanently deleted from my computer and the designated thumb drive (and that same thumb drive will be reformatted), and any handwritten notes will be shredded and disposed three months after graduation (which will be 20 August 2017).

Procedure for Collecting Evidence from Participants

This research is a qualitative, preintervention study that utilized the two main concepts—organizational life cycle and intergenerational ministry—with the purpose of applying them to Bongshin Church for its revitalization. According to Gillham, qualitative, preintervention methods enable researchers to “investigate situations where little is known about what is there or what is going on,” to “see [the case] from the perspective of those involved,” to “‘get under the skin’ of ... an organization to find out what really happens,” and to “explore complexities that

are beyond the scope of more ‘controlled approaches’” (11). Since intergenerational ministry is still a relatively new phenomenon in the KPC and is worthy to be explored from the perspective of insiders, I have taken a qualitative approach utilizing semistructured interviews as research instrumentation. Additionally, my expectation for this research is that studying a congregational life cycle would “[produce] culturally specific and contextually rich data critical for the design, evaluation, and ongoing health of institutions like churches” (Sensing 58), which renders a qualitative inquiry fit for this research. Also, it is a preintervention in nature, because, instead of determining the effectiveness of an experiment with a pretest and posttest, this research aims at fully describing the congregational life cycle and intergenerational ministry of Bongshin Church in the last four years and preparing for the next steps in its developmental stages.

On getting the approval for my research from the IRB, I first began the process of selecting three innovative churches with exemplary intergenerational ministry. The reason why this process preceded setting up interview appointments with the elders and pastors at Bongshin Church was because December and January are the busiest months of the year in the KPC, which would make it harder to secure interviews with the key church leaders at the research churches. Once studying the selected churches was complete, I contacted the elders and pastors at Bongshin Church for interviews.

According to Michael Patton, “qualitative methods consist of three kinds of data collection: (1) in-depth, open-ended interviews; (2) direct observation; and (3) written documents” (10). The first and third methods were utilized in this research.

First, in-depth, open-ended, semistructured interviews were utilized for the following reasons: Small numbers of individuals were involved who were accessible, available, and willing to participate; “they are ‘key’ and you can’t afford to lose any”; “people will disclose things in a

face-to-face interview that they will *not* disclose in an anonymous questionnaire” (Gillham 68). The procedure for conducting each interview was as follows. Prior to each interview, I briefly explained to the interviewees the content of the consent forms, the research project, the contribution they could make not only to Bongshin Church but to the KPC in general in the areas of congregational life cycle and/or intergenerational ministry, the confidentiality of their identity, and the voluntary nature of their participation. I also made sure that they knew the indication of the consent form, and that what they shared could be reported in the dissertation, but in a way that does not specifically expose their identity. The interviews were conducted only after they read and signed the consent form.

As Johnny Saldana suggests, at the beginning of the interview, I “[thanked] the participant for his or her time and willingness to be interviewed, [confirmed] the end time of the interview, ... and [honored] that end time or time limit” (40). Right after I asked for the permission to use the voice recorder from the interviewee, the interview started. Each interview was structured under the four organizing principles as explained above. The interview questions were open-ended so that the interviewees could have enough freedom to share their rich experiences “without unnecessary prodding” (Sensing 91), and the questions were also semistructured, meaning questions were predetermined but “[researchers were] free to pursue matters as situations [dictated]” (Sensing 107).

The second instrument utilized for this research project was written documents. Since the purpose of document analysis is to substantiate the data from the interviews with the elders and pastors of Bongshin Church, relevant archival data such as the yearly average of Sunday worship attendance, newcomers’ profiles, worship bulletins, and so on were collected and analyzed (Thumma 211) in studying the life cycle of Bongshin Church. Also included were my Sunday

morning sermon transcripts from audio and video recordings that pertained to the motivations, biblical/theological foundations, and benefits for intergenerational ministry.

Procedure for Analyzing the Evidence Collected

According to Corrine Glesne (1999), “data analysis involves organizing what you have seen, heard, and read so that you can make sense of what you have learned” (130). Thus, in order to make sense of the data collected from the interviews, questionnaire, and documents, I first get immersed in them. I conducted the transcription of all the interviews on the same day of each interview, and all the written data was read carefully and repeatedly to familiarize myself with the content and general meaning. During this process, repeated concepts, common phrases and themes were identified and recorded on the margin of the printed raw data.

To analyze the life cycle of Bongshin Church (research question 1, or RQ 1), data was produced from the interviews and questionnaire. The interview data categorized under the four organizing principles was analyzed to see whether my ministry in the past four years since the transition in early 2013 has made any difference in the areas of vision, program, relationship, and administration. This data enabled me to identify where Bongshin Church is now in its life cycle in contrast to early 2013. Then, the other data from the questionnaire was analyzed by gathering the two sets of scores and placing them in the life cycle chart in Figure 4.1. In the end, the two sets of the outcomes from the data analysis were compared to check if “evidence from different sources converges toward similar conclusions” (Gargnon 76), which was summarized in the First and Second Findings.

For the data analysis for RQ 2 and 3, the methodology of a cross-case comparison was utilized. “While the single case study emphasizes close inspection and description of one case,

the cross-case is used to reinforce validity, support generalizability, and promote theoretical elaboration” (Burns 264). Methodologically-speaking, the cross-case comparison starts with the exploration of each case. Thus, the first task was to put the initial responses of three interviewees in respective churches together to find common themes and/or discrepancies in the description of their experience with intergenerational ministry.

Gagnon insightfully distinguishes two ways in which the information units are organized into categories.

“In the top-down approach, ... the investigator starts from a set of principles, laws and concepts, and then attempts to glean the meaning of the text and establish the categories on the basis of these pre-existing notions. In the bottom-up approach, ... the researcher starts from the information units in the texts to develop a system of categories that can help describe or explain the phenomenon under study.” (Gagnon 73)

Since the preconceived analytic grid of the four organizing principles was used to study intergenerational ministry of four participating churches, the data analysis took the top-down approach. In other words, instead of letting the categories emerge from the data, I put the data into the existing categories of entrepreneurship, program, integration, and administration. It was a mechanical task since all the interview questions were already organized under these categories. In each category, subcategories were formulated (see “Major Aspects of Intergenerational Ministry Categorized under the Organizing Principles” in Table 4.6.) based on the interview questions. For example, under the main category of entrepreneurship, four subcategories emerged. The first subcategory was “Experiential Description of Intergenerational Ministry” and the data came from question 2 in the interview questions for key leader, question 2 in the interview questions for pastor or teacher, and question 3 in the interview questions for parents. The data indicating each category was cut and pasted into separate document files for further analysis.

Once the phenomenon of intergenerational ministry in each research church was fully described and properly categorized under the four organizing principles, the next step of analysis focused on the similarities and differences among the churches. For example, in the subcategory of “Experiential Description of Intergenerational Ministry,” all three churches’ integrated understandings of intergenerational ministry were put together. Once the data was reorganized as such, the next step was quite straightforward. Common themes and phrases (for example, “the next generation”) were explored to describe the similarities among the cases. The contrast among their understandings of intergenerational ministry soon emerged as I paid the attention to the differences in each church’s emphasis of ministry, lack of common phrases, and so on. As a result, the generalizable principles of intergenerational ministry were abstracted in the Third, Fourth, and Fifth Findings.

Reliability & Validity of Project Design

This research project can be reliable because it “[measures] or [describes] what it is supposed to measure or describe” (Sensing 219). To measure the life cycle of Bongshin Church, proper instrumentations such as a questionnaire and interview questions were formulated under the four organizing principles whose interactive dynamics indicate the specific stage of an organization in its life cycle. To describe the developmental process of intergenerational ministry in each participating churches, the same categories – Adizes’ four organizing principles – were applied in the interview questions and data analysis.

Among the seven ways of ensuring validity and credibility that Sensing suggests (220-224), this research adopted the following. First, the triangulation of data enhanced its trustworthiness. According to Bell (quoted from Sensing 72), triangulation is

[C]ross-checking the existence of certain phenomena and the veracity of individual accounts by gathering data from a number of informants and a number of sources and subsequently comparing and contrasting one account with another in order to produce as full and balanced a study as possible.

Multiple instrumentations such as interviews, a questionnaire, and document analysis were utilized. In addition, the participants were selected from different positions in the congregational system—the top, middle, and customer—so that various perspectives on the same phenomenon would be reflected. The second method was thick descriptions. “The more detailed analysis that you provide the reader, the more credible your work” (Sensing 222). All the interviewees were given an opportunity to fully communicate their understanding and experience of intergenerational ministry via the interview questions formulated around all four aspects of the phenomenon: vision, program, relationship, and administration. The last method was outsider perspective. All aspects of this study and the research questions and methodologies were vetted for reliability by Dr. Russell West, who served as the ministry transformation project coach, and the Institutional Review Board, respectively.

Review of the Chapter

This chapter described how the research was planned and conducted. It explained how and why the participants and the research instruments were selected to answer the three research questions. The analytical framework of Adizes’ four organizing principles was described. The procedure for analyzing data was explained with comments on the reliability and validity the research.

CHAPTER 4

EVIDENCE FOR THE PROJECT

Overview of the Chapter

The purpose of this qualitative study was (1) to study the organizational life cycle of Bongshin Church in Seoul, South Korea; (2) to identify the implementation and development process of intergenerational ministry in this church; and (3) to prepare for the next phase of this ministry by benchmarking, through cross-case comparisons, three exemplary churches in Korea that have developed vibrant intergenerational ministry for more than five years. In order to accomplish this goal, I utilized such research instruments as semistructured interviews, a questionnaire, and document analysis. This chapter presents findings for each of the research questions, respectively.

Research Question #1: Description of Evidence

Research Question #1

At what stage is Bongshin Church now in its congregational life cycle curve, in contrast to the time of the pastoral transition in early 2013?

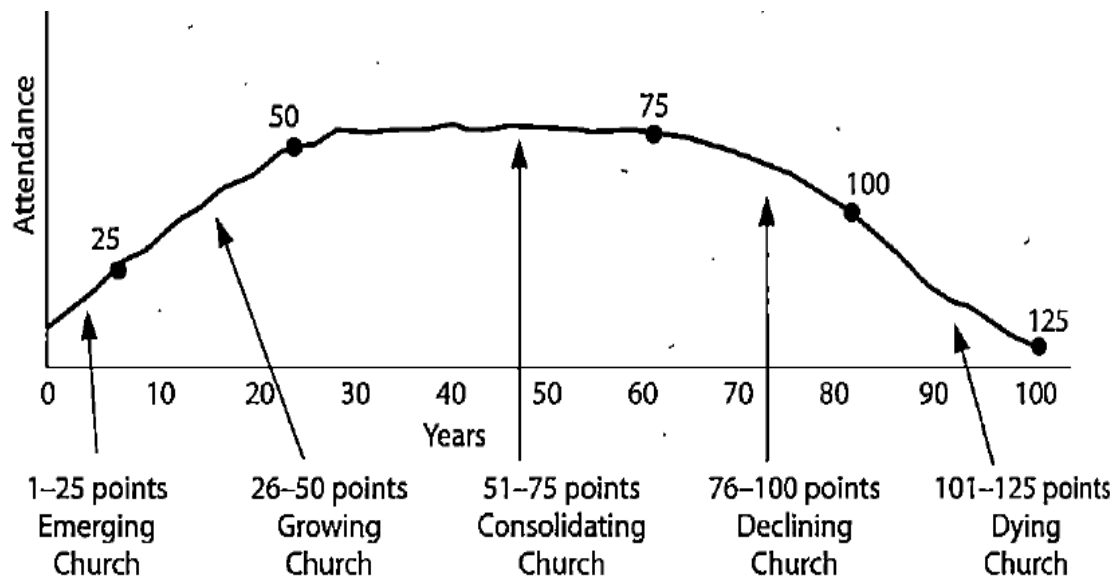
This research question seeks to identify Bongshin Church's locations in its life cycle curve both in the present (late 2016) and around the pastoral transition in order to determine if and in what ways the overall ministry for the last four years effected any changes in the life of the church. The participants for the first research question were all six elders of Bongshin Church, who are the eyewitnesses to its history. The table below shows the duration of their membership.

Table 4.1. Elders' Duration of Membership

	Duration of membership (number of years)
Elder 1	26
Elder 2	31
Elder 3	27
Elder 4	35
Elder 5	30
Elder 6	30

Report Based on the Life Cycle Questionnaire.

The first research instrument utilized was the life cycle questionnaire developed by Gary McIntosh (84–85; see Appendix A). As the figure below shows, McIntosh devised the life cycle questionnaire in a way that the total score from the profile would indicate a certain location of a church under study within the five distinct stages of a congregational life cycle.

**Figure 4.1. Life cycle chart (McIntosh 86).**

To examine the effect which my ministry has brought to the church since the pastoral transition, I asked the elders to take the same questionnaire twice, the first time as if they were taken back to early 2013, and a second time for comparison with the current organizational reality of Bongshin Church in mind. The result is as follows.

Table 4.2. The Questionnaire Result

	Life Cycle in 2013	Life Cycle in 2016
Elder 1	53	39
Elder 2	63	44
Elder 3	62	41
Elder 4	61	51
Elder 5	79	35
Elder 6	74	34
Average	65.3	40.7

Consistency is clearly demonstrated in the result in a sense that all the elders perceived the church has become “younger” in 2016 than in 2013. The average of the total score in the period of 2012–2013 (65.3) indicates that Bongshin Church was in the stage of “consolidating church” back then, whereas the average in 2016 (40.7) moves back to the area of “growing church.” It is also noticeable that the perceived effect in the past four years among the elders varies significantly. For Elder 1 and Elder 4, the difference in score between 2012 and 2016 is only fourteen points and ten points, respectively. However, for Elder 5, and Elder 6, the difference goes up to forty-four points and forty points. The implication of this vast difference will be discussed later in combination with the analysis of the in-depth interviews.

The table below reports two sets of scores for each question. The answers of all six elders were calculated into scores according to McIntosh’s instructions (one point for “strongly agree,” two points for “agree,” three points for “uncertain,” four points for “disagree,” and five points for “strongly disagree”) and then combined.

Table 4.3. The Report of Two Sets of Combined Scores for Each Question

Questions	Combined score for each question in life cycle in 2012	Combined score for each question in life cycle in 2016

1	Our church's mission (purpose), vision, and values are clear to everyone who attends.	12	6
2	Morale is high at our church.	11	10
3	People are excited about what God is doing in our church.	10	10
4	It is easy to begin a new ministry at our church.	17	10
5	People are bringing their friends and family members to church.	12	11
6	Our pastor is a visionary leader, always coming up with new ideas and dreams for the future.	16	6
7	We have more people attending worship this year than five years ago.	18	11
8	It is easy to find volunteers to serve in our programs.	22	15
9	Newcomers become involved quickly in serving our church.	18	14
10	People have a positive attitude about the church.	13	7
11	Everyone supports our church's goals.	13	7
12	There is a sense of mutual dependency among the members, and we work well together.	14	11
13	Our church property and facilities are well-maintained and up to date.	15	12
14	Changes are easily adopted in our church.	16	9
15	We have multiple worship services each weekend or are giving serious consideration to doing so.	16	12
16	There is a willingness in our church to begin new programs and cancel old ones.	20	8
17	Change is the only constant in our church.	20	8
18	Our pastor is considered to be a great organizer.	17	7
19	We have few traditions in our church.	16	9
20	Worship services are designed with the unbeliever in mind.	12	9
21	Our people frequently get together outside of worship services, i.e., small groups.	17	8
22	At our church we know who we are and where we are going.	12	6
23	New ideas for ministry are viewed positively in our church.	15	9
24	In the future, we hope to multiply our ministry by enlarging facilities or using other sites.	19	14
25	The number of pastors and support staff is increasing each year.	21	17

The most conspicuous contrast in the two sets of answers in the questionnaire is found in the area of vision, adaptability, and change (Q4, 6, 14, 16, 17, 19). For example, for the statement, "There is a willingness in our church to begin a new programs and cancel old ones" (Q16), five elders chose "uncertain" and one chose "strongly disagree" in the 2012 life cycle questionnaire; in contrast, in 2016, five elders chose "strongly agree" and one elder chose "agree" to the same question. Other noticeable contrast is found in the areas of the increased membership (Q7), the availability and willingness of volunteers (Q8), the organizing skills of the pastor (Q18), and the closeness among members.

Report Based on the Interviews.

Preliminary remarks should be made concerning the change both of church locations and of membership for the better understanding of its history as well as of the interview content. Bongshin Church has had four different worship places, all of which are within a one-and-a-half mile radius. For the first eight years (1981–1989) the church leased the second floor of a two-story building, where the yearly average of Sunday worship attendance grew up to approximately one hundred people. The next four years (1989–1993) witnessed another significant quantitative growth from 100 to 140 at the next location. In 1993, for the first time in its history, the church purchased a three-story building and renovated it. The first floor was used for a parsonage and fellowship room, and the second and third floor for sanctuaries. The Sunday worship attendance reached its peak in 2003 and plateaued at this location as is shown in the table below. In 2007, the church moved to the current location after the completion of the new building project.

Table 4.4. Average Attendance of Adult Members on Sunday Worship

Year	1982	1985	1990	1995	2000	2003	2005	2007	2010	2013	2015	2016
Average Attendance	40	80	91	145	153	170	163	168	161	168	163	166

The following is the report and analysis of the interviews with the six elders. The interview questions for the Elders at Bongshin Church (see Appendix B) were carefully designed in such a way that the perceptions of the elders on the organizational history and reality of Bongshin Church may be expressed. I developed these questions under the categories of the four organizing principles discussed in the Literature Review section: vision (entrepreneurship), program, relationship (integration), and administration. In each category, the interview questions were designed to bring out the contrast between the life cycle stage around the transition and that

of the present. Setting the data produced under these four categories against Adizes' ten-stage life cycle model may help map the life cycle of Bongshin Church.

Entrepreneurship/vision/purpose/core values (interview questions 3–7).

Under the leadership of the founding pastor, the church had had two consistent visions: saving souls and building the sanctuary. All six elders were unanimous in identifying them. Four elders mentioned the first vision prior to the second, while two elders reversed the order. When I asked about the priority and relationship between the two visions, their answers varied. Elders 1 and 3 understood the building project to be the result of quantitative growth of the church; the church was in need of larger space to accommodate growing number of members. In contrast, Elders 2 and 4 put more weight on the second vision. Elder 2 said, “[W]hat drove this church so far was the desire to dedicate the church building to the Lord.” Elder 4 concurred: “The founding pastor suggested starting a monthly offering for the building project ever since the church was 2 years old. Simply put, the church had existed to build and own its facility, and once the building project was completed, the church has existed to pay off the debt.” Elder 5 saw the building project as a means to an end, i.e., saving more souls. Elder 6 simply answered that the two had equal values.

When the church finally moved into the new facility in 2007, there was a high expectation that the pews would soon be filled with new comers. Unfortunately, in spite of continual emphasis on and effort at evangelism, the expected numerical growth did not take place in the new location. Instead, stagnation began setting in. Outside the church, anti-Christian sentiment became rampant in the society, which made evangelism extremely difficult. Also, next couple of years, two churches with three thousand and five thousand attending members

respectively completed their building project and moved into adjacent locations. Internally, Elders 2 and 5 analyzed that the church had focused most of its energy on building the facility for so long that it could not cast a new vision as to what to do next and what the building project was for. The dire financial situation was contained within the circle of the core members for fear that the amount of the debt, once known publicly, would drive away less-committed members, let alone newcomers (Elders 3 and 4). Eventually, the financial burden, along with the significantly-low newcomer retention, disheartened the core members (Elders 3, 5, 6), who, according to Elder 6's perception, were "on the verge of giving up." For the rest, as the goal of building the house of God was accomplished, their enthusiasm for and interest in the church in general began to fade (Elder 3).

For the next four years since the pastoral transition in January 2013, the elders have witnessed the progress of a new vision and purpose becoming a reality. Different expressions were used to identify what the elders actually experienced to be the vision of the church: "[r]aising up the next generation of believers" (Elders 1 and 4); "[i]ntergenerational" (Elders 2, 3, 6); "[m]ingling and interacting among different generations within the church" (Elder 5); and "[e]difying healthy Christian families" (Elder 3). The elders voiced their attitude toward the organizational change in the church as follows:

The church has become younger. It is exciting to see that even my son, who had been a 'prodigal' for a long time, started to come to church again and became interested in what's happening here. At home, my son and I have come to have enriched conversations over your sermon. I think intergenerational ministry is really taking place at home. (Elder 1)

"The church is heading toward a new, untrodden territory but I am definitely positive that we are on the right path. I wish the church had had [sic] the current new programs back then when I was raising my kids" (Elder 2). "A lot has changed; the growth is slow but we have a promising

future ahead of us” (Elder 4). “The tide has turned; the retention rate for new families with young children is very high and more families are actively involved in intergenerational ministry” (Elder 6).

At the same time, some elders raised a concern regarding those who do not embrace the current vision and practices of the church. They perceived that not all congregants were enthusiastic about the new vision. The nine-week intergenerational worship service that launched in 2016 still feels awkward for some who prefer the traditional worship style, and has left them with a sense of loss (Elders 3 and 4). Elder 2 said, “Some members—the old ones—do not seem to realize how valuable what you are doing in this church is. One member, looking at the visual aids for intergenerational sermon, commented that the quality of worship was compromised.” Elder 5 said,

“New wineskin for new wine. Older generations tend to be close-minded. Although no one among them has been vocal about their negative attitude toward intergenerational vision, I sense that they follow along not because they are enthusiastic about the church’s new direction but because they trust you.

Programs and ministries (interview questions 8–11).

Under the founding pastor’s leadership, there have been two major programs other than regular weekly worship services: quarterly revival meetings that met the spiritual needs of existing members, and a biannual evangelism Sunday that led the congregants to fulfill the Great Commission by inviting nonbelievers to church. Occasional Bible studies and discipleship programs were offered, but they were not developed into a systematic curriculum like Saddleback’s Christian Life and Service Seminars (C.L.A.S.S.) due to the leader’s lack of persistence (Elders 2 and 3).

In 2012, both expectation for and participation in revival meetings and evangelism

Sunday have become significantly reduced because these programs neither met the spiritual needs of congregants nor were adaptive to the new lifestyle and culture. “Times have changed. Before, church members used to bring other believers from nearby churches to revival meetings. In 2012, they had a hard time to bring even themselves to those meetings” (Elder 5). Elder 4 reasoned that, in spite of their spiritual benefits, “revival meetings that last 4-5 days are not suitable to the current, busy lifestyle any more. Besides, we now have access to great preachers on the Christian television networks 24/7.” Elder 6 pointed out that the speakers’ overemphasis on material blessings based on the amount of the pledged offering at the revivals had been a huge burden for all present. Regarding evangelism Sundays, elders commented that the traditional methods such as handing out tracts on the streets and door-to-door evangelism did not work anymore. “Something had to change” (Elder 5).

In 2016, most programs were geared toward families with young children.⁸ The elders have firsthand knowledge on the intergenerational worship services and secondhand knowledge on the current intergenerational programs through the parents’ feedback, as well as through the video clips they saw during adult worship services. The elders said the current programs were “relevant to the vision of making this church younger and healthier” (Elder 1), “right on target in raising up the next generation of believers” (Elder 2), “great in providing unique experiences of generations getting together” (Elders 3 and 4) and “effective in attracting young families” (Elder 5). The Elder 6, however, voiced his concern: “I feel these programs are designed mainly for the children aged 6th grade and younger, and older kids may feel left out, especially those whose parents do not come to this church.” He also mentioned that intergenerational programs might be relevant at this stage, but eventually systematic, in-depth Bible study might be needed for disciple-making.

⁸ The detailed explanation about these programs is found in the Description of Evidence on Research Question #2.

Integration and relationships (interview questions 12–14).

All elders unanimously agreed that under the founding pastor's leadership, there had been three interrelated routes through which newcomers became committed members: revival meetings where they had an encounter with the living God, personal interactions with the founding pastor and his wife whose spiritual gifts are counseling and prophesy, and fellowship with other members. Actually, it was the elders themselves that were integrated into the vision and life of this church through these routes.

In 2011-2012, the traditional way of integration was not effective. Few newcomers settled in during this period (three and four individuals, respectively) to begin with. Then, the congregants in general lost passion for revival meetings due to the aforementioned reasons. Also, newcomers having direct access to the pastor and his wife sometimes had negative impact on their settling in. Elder 5 said, "When newcomers somehow got disappointed in the interaction with the pastor and his wife, they just left the church. No one knew why they left because the pastor would not tell us. We need a welcoming committee that not only warmly welcomes newcomers but also functions as a buffer between the pastor and newcomers." Elder 2 pointed out that "the pastor's wife began to invest most of her energy into the inner healing ministry for those outside the church as their retirement was close at hand." The fellowship among members had weakened as well.

In the former location, we used to get together as couples after the worship on Sundays. I miss those delicious dinners we made together in the church kitchen and the endless conversations we had together deep into the night. When the church moved here, some of us said, "Let's do that again!" but somehow couldn't relive it. (Elder 3)

In the last four years, as is shown in the table below, thirty-five people in total made Bongshin Church their spiritual home. Their average age is 44.5, and 71 percent of the new

members are under the age of 50. For comparison, the average age of the entire adult congregants (20 years of age and up) is 53.6. Even though the average number of worship attendance stays the same, the church has definitely become younger.

Table 4.5. Number of Newcomers and Their Age Range

Year	2013	2014	2015	2016
Number of Settled New Members	8	6	9	12
Number of Those b/w 20s-40s	6	5	6	8

The elders identified three major factors that have motivated newcomers to join the church and be actively involved in the life of the church: my preaching, small groups, and intergenerational ministry. Elder 6 succinctly put the integration process like this: “Under your leadership, visitors are first captivated by your sermon, then, become members, make friends in assigned small groups, and finally get to share the burden and privilege of ministry with us.”

Concerning small groups, Elder 2 said,

It was an excellent decision to move the gathering time for small groups from Sunday afternoon to right after the Sunday morning worship and right before the communal lunch. It left the young couples with no choice but to attend small groups who otherwise would not, and could not have attended!⁹

Elder 3 commented,

Small groups drew their members a lot closer. Before, we barely greeted each other in the church because we did not know them well, but now, we give a call to, and pray for, one another during weekdays. We have amazing testimonies to share with you on how God has answered our prayers!

⁹ In 2012, I noticed that, due to their extremely busy schedule, most male members practically had no time and energy to get together for sharing life together on weekdays, and only 20 percent of the female members regularly attended their weekday small-group meetings. In 2013, I rescheduled those meetings to immediately after the Sunday afternoon service so that the members did not have to burden themselves with extra meetings outside the church during weekdays. After rescheduling the small-group meetings, the participation rate went up to approximately 50 percent of the attending members, including both male and female, young and old. In the Fall of 2016, I rescheduled the small group meetings once more to right after the Sunday morning service so that parents with young children could be a part of these meetings, have communal lunch afterwards, and go home. As a result, seven new couples joined men’s and women’s small groups.

Elder 6 gave voice to the last factor:

In my opinion, newcomers see that intergenerational ministry is edifying for their own children and family, which explains why many of them willingly volunteer to build up the ministry. Being part of the ministry seems to provide them with both joy and a sense of belonging.

The elders also noted that the new younger families did not limit the area of service within the boundary of intergenerational ministry. Elder 1 said, “It is quite exciting to see that these families share the burden of our church through generous financial contribution.” In the same vein, Elder 2 mentioned that he saw a ray of hope when new younger members came and helped out with *kimjang* (preparing *kimchi* for the winter) for the church this year.

In contrast to the positive notes on the current status of integration and relationship, some elders shared their nostalgia for the past when they used to relive the early church community where life together used to take place not only in the church building on Sundays, but also outside the church during weekdays (Acts 2:44–47). “How can genuine Christian fellowship be ever possible without visiting one another’s home where life happens? Of course there is spiritual depth in small group sharing on Sundays, but fellowship within the church building can only go so far” (Elder 5). “It is an undeniable social phenomenon to keep personal space and privacy. Deeply affected by this milieu, we stopped opening our homes for church gatherings about 10 years ago” (Elder 6).

Administration and management (interview questions 15–16).

Under the leadership of the founding pastor, he and his wife made major decisions concerning the church. There was an agreement among the elders that the founding pastor’s charismatic leadership was found in his ability to discern God’s will for the church. Elder 2 said,

Just like Moses in the wilderness, he used to go to a prayer mountain to hear God's voice for the direction of the church. Once he announced to the church, "I sensed God was telling me..." his executive decision was final and the whole church followed it.

Back in the day, no one questioned his "God-given" authority outright. Who in the church prayed more than he did? Who in the church gave more thought to the direction of the church than he did? It was considered arrogance to cross him. That's why in the session meetings, I usually listened to what the founding pastor had to say instead of giving my own opinion. (Elder 3)

The congregational acknowledgement of the founding pastor's authority and spiritual discernment had a positive effect on the church in a sense that there were no major conflicts in its entire history. However, at the same time, his consistent decision-making style over three decades resulted in a few side effects, which were brought to the surface during the interviews. For example, Elder 5 said,

I had no problem with the founding pastor's decisions per se, but the way he executed those decisions left something to be desired. I wished a formal, hierarchical system would have been set in place where an executive decision is passed down from the senior pastor first to the elders, then to the core members, and finally to the entire congregation. That way, our position as an elder or core member would have been honored. But he used to bypass this process and directly call up the individuals fit for the impending task.

Elder 6 concurred by saying,

Information regarding important decisions was not properly shared. Some of the critical decisions made in the session meetings were executed without the rest of the congregation's knowing about them. What is worse, at times, some decisions were made and executed without the elder's knowing about them. There were only a few who had complained about the unreasonable, unorganized way of doing things in the church, but most members resigned themselves to the ways things were by thinking that it was all for the benefit of the church.

The church's overall resignation to the top-down decision-making pattern rendered most members not so much active participants as passive adherents, and thus explained the inefficiency of the organizational structure of Bongshin Church. To the question, "Under the leadership of the founding pastor, how efficient and supportive were the committees in fulfilling the vision of the [c]hurch, especially by the time of the founding pastor's retirement?" (interview

question 16), the elders answered in one voice that the committees and their subdivisions were nominal. Though the organizational structure was specified in the church documents, in actuality, it did not function properly (except those ministries run by paid staff such as children's ministry and the choir). "Once we were accustomed to getting important decisions made for us, we grew to lose the desire and interest to do something for the church" (Elder 3). "The organizational culture of "[s]omeone else will do it" has been settled into the life of the church" (Elder 5). That is why "only a minority of faithful members have been running this church" (Elder 1).

In 2016, the decision-making was democratic in a sense that "elders are encouraged to offer their own opinions on a matter in hand" (Elder 1). "When we are silent in the session meeting, it's because we really don't have anything to say, not because we are holding something in" (Elder 3). At the same time, Elders 2 and 4 admitted that since the completion of the building project in 2007, the church has seldom had significant decisions to make that involves a lot of financial resources. The sobering reality is that when it comes to the administrative structure and function, the last four years of my ministry did not make much of a difference. To the question regarding the efficiency of the committees, five out of the six elders answered negatively.

Life Cycle of Bongshin Church in 2012 and 2016.

To the question, "Overall, what is your opinion on where Bongshin church was in its organizational life cycle at the point of the founding pastor's retirement in 2012 and in 2016?" (interview question 17-18) at the end of each interview, the elders answered consistently with slight variations. In 2012, the church was "passing from peak to decline" (Elders 1 and 4), "aging with the founding pastor" (Elder 2), "stagnant" (Elders 3 and 6), and "heading downhill" (Elder

5). In 2016, the church was “going up on the curve toward the second peak” (Elders 1, 5, 6), “rejuvenated with the new senior pastor” (Elder 2), “vibrant and growing in quality” (Elder 3), and “going up slowly on a slope” (Elder 4).

Now we have three sets of data on the life cycle of Bongshin Church in 2012 and 2016 from the (1) life cycle questionnaire; (2) report on Bongshin Church’s four organizing principles (PAEI; interview questions 3–16); and (3) the elders’ direct answers (interview questions 17–18), all of which consistently showed that this church has been rejuvenated. Setting these data against Adizes’ standard ten-stage life cycle model reveals that Bongshin Church is passing through the go-go (PaEi) toward the adolescence (pAEi) stage.

Research Question #2: Description of Evidence

Research Question #2

What are the intentional steps that this church has taken for the implementation of intergenerational ministry from its inception in 2013 to the present?

Because of my unique position in this research as both a researcher and senior pastor, I have chosen my sermons as research data. At least twenty-five Sunday morning sermons preached in 2015–2016 were selected based on the relevancy of their themes and content to the vision of intergenerational ministry. These sermons were transcribed and analyzed to verify and supplement the content of the interviews.

Two pastors, one female and one male in their 30s who have been in charge of intergenerational ministry since its inception at Bongshin Church, were invited to participate in my research. For the protection of their identity, they were coded as Pastor 1 and Pastor 2, and only male pronouns were applied for their designation. Pastor 1 started his ministry in the

children's department at this church in 2010; and Pastor 2, director of Christian education for the past two years, began his ministry as a youth pastor in October 2013. An in-person, two-hour interview was conducted for each pastor in December 2016.

The interview questions for key leaders of intergenerational ministry (see Appendix C) and for pastors or teachers of intergenerational ministry (see Appendix D) were developed under the same categories of the four organizing principles (entrepreneurship, program, integration, and administration) because this research focuses on the developmental pattern/process of intergenerational ministry. The presentation of the data was also categorized under the same organizing principles, as shown in the table below.

Table 4.6. Major Aspects of Intergenerational Ministry Categorized under the Organizing Principles

Organizing Principles	Components
Entrepreneurship	1. Experiential description of intergenerational ministry 2. Circumstances/motivations for intergenerational ministry 3. Implementation process 4. Practical ways to keep the passion burning
Program	Developmental Process of Intergenerational Programs
Integration	1. Benefits/Fruits of intergenerational ministry in terms of building relationship within the church 2. Problems/challenges/limitations in terms of relationship within the church in the implementation process
Administration	1. Organizational efficiency 2. Problems/challenges/limitations in terms of administration in the implementation process

Entrepreneurship/Vision/Purpose/Core Values

Experiential Description of Intergenerational Ministry.

Pastor 2 said,

Intergenerational ministry is an indispensable ministry for the edification of both Bongshin Church and the families in Bongshin Church. Intergenerational ministry is an intentional endeavor for both institutions to restore their church-ness and family-ness as God intends them to be.

As indicated in his remark, there are two interrelated goals of Bongshin's intergenerational ministry. The first goal is to "bring families back together in faith" (Pastors 1 and 2). Through this ministry for the past three years, this church has sought to "edify healthy families where parents spiritually nurture their children, all members are united on the firm foundation of faith, and thus children come to make their parents' faith their own" (My sermon entitled "Family-Edifying Church," preached on 15 May 2016). The second goal is to "bring generations back together in faith (Pastor 2).

Regardless of our age or generation, we all call God our Heavenly Father. That means we belong to one family under the Fatherhood of our God. Bongshin Church is an extended family where different generations come and do life together. We embrace the vision of intergenerational ministry in order to be the church that God desires us to be. (My sermon entitled "Church's Responsibility and Privilege of Bringing up the Next Generation," preached on 23 October 2016)

Circumstances/motivations for intergenerational ministry.

There were three major congregational factors that led all the pastors to make a serious consideration to implement intergenerational ministry. First, the age-specific model of education ministry had kept parents apart from children on Sundays. "On the day when family members could get together for fellowship, the church was separating them. Besides, parents and children listened to different sermons in separate worship services, which was not helpful in stimulating spiritual communication among family members" (Pastor 2).

Second, the pastors realized that a few hours of Christian education in the church on Sunday morning was not enough to bring up the next generation of faithful believers. The collaboration of parents at home was absolutely necessary for spiritual formation of their children. As Deuteronomy 6:6-9 clearly indicates, children's primary nurturers are not Sunday school teachers or pastors but their parents. However, in reality, not all parents were good role

models of faith.

For example, during mid-term and final seasons, some of the parents made a choice for their children to go to “cram school” for the exam preparation instead of church on Sunday. For these parents, their children’s getting into prestigious colleges was more important than them being faithful Christians. This sobering reality opened my eyes to see the desperate need to edify parents to be devoted followers of Christ first. Then, they may teach their children the ways of the Lord—the right values and priorities in life.” (My sermon entitled “Rebuild the Broken Walls of Your Family,” preached on 26 April 2015)

Third, the most immediate problem was a high turnover of part-time pastors in the children’s education department. In Korea, many churches hire seminary students to be children’s pastors. Upon graduation, they tend to move to another church for full-time ministry. The high turnover of part-time children’s pastors was not an exception for Bongshin Church. Whenever a new pastor came every two years or so, kids had a hard time opening up to him. Some of them were so emotionally attached to the previous pastor that they left the church altogether. Worse, it was getting harder to find new pastors as more and more seminary students preferred to concentrate on their studies rather than to burden themselves with a part-time ministry on weekends. Having a pastor for each education department—kindergarten, elementary, youth, and young adults—and maintaining the age-specific model of education ministry was not a viable option even if we desired to.

Implementation process.

As a newly-installed senior pastor, I have struggled with and prayed about the purpose and vision that God has for this church. Though I grew up in this church, it took me almost three years to have intimate understanding of its organizational reality—especially the three factors mentioned above—and slowly begin to discern its unique mission. God used the problems and crisis of the church to ignite the passion for intergenerational ministry in my heart.

The first intergenerational even was the Christmas service in 2013. Even at that time, our vision of intergenerational ministry was not quite clear. The pastors got together and designed a worship service with two things in mind: First, all the components of worship such as songs, video clips, skits, worship dance, and the sermon would focus on communicating a single message of the gospel; and second, all members both young and old could come together and feel included in the worshipping community. As a result, we received feedback that

[T]he younger generations neither got bored nor had to tolerate until it was over; the older generations did not feel that the presentations and the message were cheesy or watered down. It was refreshing to know that inter-generational worship could be this good! (Pastor 2)

Since then, we planned and executed intergenerational seasonal worship services on Easter, Thanksgiving, and Christmas Sundays. The principle of communicating one unifying theme and having each generation feel valued and included has been faithfully kept. It was such a powerful experience for the entire congregation to laugh and cry together during worship. These experimental worship services over the years have opened to the congregation a possibility that the formation of faith can be done intergenerationally. Positive feedback from various generations confirmed that intergenerational ministry was the right direction of the church.

As for Pastor 2, the director of Christian education, the decisive moment came when he attended the Church Education Expo 2014 held in Myungsung Church on 6–7 October 2014, which is one of the major yearly Christian education conferences in Korea with six thousand attendees. He said,

Plenary sessions and workshops all were unified in communicating the same message that the new paradigm of intergenerational ministry is indispensable for the survival and revival of the KPC. I was surprised to see both that so many churches, pastors, and seminary professors shared the same struggle to find new model for Christian education and that some innovative churches, educators, and institutions have already been

developing various models of exemplary intergenerational ministry. All we had at Bongshin Church so far was intergenerational worship service but I was convinced that, in terms of quality and creativity, it was at least as good as what was presented in the conference. Somehow we were already on board with these innovators. It was at that conference that God gave me the conviction that intergenerational ministry is something to die for.

As the new vision got more clarified and the congregation became more receptive to it, we began to use the channel of Sunday sermons to explain to the entire congregation the importance of intergenerational ministry. Below is the table of the chronological list of relevant sermons and sermon series.

Table 4.7. List of Sermon Series on Intergenerational Ministry

Dates	Theme/Series Title	Sermon Title (Scripture)
01/04/2015	Vision of Intergenerational Ministry	Investing in the Next Generation (Dan. 12:3)(preached by Pastor 2)
03/08/2015	Relationship between Church and Family	Which is More Important, Church and Family? (Matt. 10:34–39)
03/15/2015-04/12/2015	Bringing Family Members to Jesus	1. Why Men Hate to Go to Church (Matt. 10:22) 2. When the Loved Ones Fall Away from the Lord (1 Pet. 3:1–2) 3. Wars of Religion in Family (Jn. 14:6)
04/26/2015	Healing and Restoration of Broken Relationships within Families	Rebuild the Broken Walls of Your Family (Neh. 1:1–4)
09/06/2015-12/27/2015	Community Building/One Another	1. Loneliness and Community (Gen. 2:18) 2. From Loneliness to Solitude (Lk. 6:12–13) 3. Prejudice in Us (Gal. 2:11–14) 4. Confronting One Another with the Truth of the Gospel (Gal. 2:11–14) 5. If Your Brother Sins Against You (Matt. 18:15–17) 6. Serve One Another (Gal. 5:13) 7. Love is Patient (God's Patience with Us, 1 Cor. 13:4–7) 8. Love is Patient (Bear with One Another, Col. 3:12–14)
04/03/2016-04/24/2016	Raising up Family of Faith	1. Succession of Faith from One Generation to the Next (Gen. 25:19–26) 2. Grandparents' Spiritual Influence on Grandchildren (Gen. 48:10–16) 3. Silence of Jacob as Father (Gen. 34:1–5) 4. Go up to Bethel (Gen. 35:1–5)
05/15/2016	Relationship between Church and Family	Family-Edifying Church (Neh. 7:3)
09/18/2016-10/16/2016	Cultivating Healthy Families/Getting to Know One Another in Family	1. Hurt People Hurt People (Ps. 35:18) 2. Love Language (1 Jn. 4:10–11) (preached by Pastor 2) 3. What Do Couples Live by? (Job 2:8–10) (preached by Pastor 2) 4. Road to Happiness: Knowing the Personality of Family

		Members (Rom. 5:8) (preached by Pastor 2) 5. Shall We Talk? (James 1:19) (preached by Pastor 2)
10/23/2016	Vision of Intergenerational Ministry	Church Wholeheartedly Devoted to Raising up the Next Generation of Believers (Deut. 6:6–9)

Another strategy for a more effective way of communicating the vision was to “baptize” the existing programs with the water of intergenerational ministry. First, adult Christian education was conducted with the goal of discipling parents and grandparents in mind. For example, I did an eleven-week teaching series on the Old Testament survey, and the title of the series was “Teach the Bible to Your Children.” The rationale behind the series was explained in the first sermon as follows:

The Bible clearly teaches that we parents and/or grandparents are primarily responsible for teaching the Word of God to our (grand)children. In order to be faithful to that responsibility, we need first to learn what is in the [B]ible, what it means to live as the ‘people of the book.’” “When and only when our hearts are saturated with God’s Word, we will be able to pass down the faith to the next generation” (My sermon entitled “God of the Exodus,” preached on 22 May 2016).

Second, evangelism Sunday was transformed into invitation-of-family-members Sunday on 10 May 2015 and 1 May 2016. The focus was specifically on inviting family members who stopped coming to church for whatever reason. One of the basic requirements for intergenerational ministry is for all family members to belong to the same community of faith; however, more than half of the aging members are still praying for the salvation of their adult children. So, in preparation for the upcoming evangelism Sunday, I preached on such practical topics as “Bringing Family Members to Jesus” in 2015 and “Raising up the Family of Faith” in 2016.

Third, Vacation Bible School (VBS) has become a festival for the whole church.

So far, the congregation including parents perceived VBS as an event exclusively for young children. But when you think about it, it was a pity that no parents were present at VBS to witness and share what their kids experienced. (Pastor 1)

In order both to change the common perception about VBS and to promote the vision of

intergenerational ministry, for the last two years, we sent formal invitations to parents to join their kids in worship and other activities. Also, on Sunday, the last day of VBS, we brought the whole congregation together from kids to grandparents in intergenerational worship. The worship included a short video clip of kids and their parents playing and praying together during the VBS, my sermon encapsulating the main message of VBS, and a time of intercession in which I asked parents to bring their kids to the stage and had the congregation bless them with prayer. “I believe the intergenerational VBS sent a powerful message to the congregation that young children are the leading actors of the future that we need to support and pray for” (Pastor 2).

Practical ways to keep the passion burning.

Unattended passion tends to dwindle. In order to keep the passion burning for the new vision, we have used three different channels, two of which were already discussed above. The first channel is my sermons. The frequency of the sermons on building relationships in church and family and raising up the next generation conveys to the entire congregation how seriously we take intergenerational ministry and why it is beneficial to the life of the church and family to keep committed to this vision.

Second, we reformatted the existing programs through the lens of intergenerational ministry. Whether it was a worship service, evangelism Sunday, or a special early morning prayer service, we intentionally planned them intergenerationally so that the congregation could taste and see the fruit throughout the year, and thus stay interested and excited about them.

The third channel was not originally planned but eventually directed toward the parents with young children. Pastor 2 said,

The longer they were exposed to our ministry, the more they came to trust us. Not only do we genuinely care about their children, but also invest in them with the quality material for sermon visual aids and craft activities in spite of church's tight budget. Our genuine heart for and generous investment in their children over the years have slowly stirred up a desire in the parents to be part of our ministry.

Programs and Ministries

Developmental process of intergenerational programs.

Seasonal intergenerational worship, evangelism Sunday, and VBS were the programs we came up with to promote the new vision to the whole congregation. They were macroprograms, so to speak. Here are the microprograms designed for the spiritual formation of parents and their children.

In January 2015, we combined two education departments—kindergarten and elementary, and all children ages 3–12 years old began to worship together. Although it was our original plan to include the youth group in the integrated department, both youth members and teachers were resistant to the idea, which will be discussed in the Integration and Relationships section. Pastor 2 shared his experience:

It was really hard at first to design and lead the combined, sort of mini-intergenerational worship. Two different age groups of kids were not used to worshipping with one another, and I did not know how to communicate the Gospel message to 3 year olds and 5th, 6th graders at the same time. But after a while, I realized, since everyone likes stories, reenacting the stories in the [B]ible using skits, video clips, visual aids and so on was an effective way to communicate the Gospel to all ages. I also noticed playing together before and after worship helped them to bond. Now, 6 year olds play soccer with 5 grader boys, and big sisters help younger ones memorize [B]ible verses.

In October 2015–June 2016, the church had a monthly program called Happy Family Devotion Gathering where parents and young children got together on Sunday afternoon. It was our intention and desire to bond among families as well as to show them various ways of doing family devotion in the church. The gathering started with icebreaker games that involved

physical activities both within each family and among families.¹⁰ Then, family members interacted with one another with a Bible lesson in fun and creative ways: making a song with motions out of a Bible verse, and decorating a booklet and writing prayers for world missions in it, just to name a few. Afterwards, we gave the parents an opportunity to lead a spiritual conversation with their children based on the Bible lesson. The gathering ended with a praise song and a prayer of blessing for each family member.

In summer 2016, we launched the Mom's Book Club. Young mothers had been expressing their desire for a small group gathering where they could share their real-life concerns and struggles, such as their relationship with spouses and children, and so on. Pastor 2 started a book club during lunch time on Sunday between morning and afternoon worship services. The club selected a book on a Christian marriage and read and discussed one chapter per week. The issues addressed were so common that they eventually became resources for the sermon series on cultivating healthy families in September and October 2016, as is shown in the table above.

Starting from 30 October 2016, we led a consecutive nine-week intergenerational worship service. The rationale is as follows. First, we were convinced that, after almost three years of a trial period, the congregation was finally ready and open for full-scale intergenerational worship that continued for at least a couple of weeks. Second, occasional intergenerational worship did not have a lasting effect on the congregation's intergenerational spiritual formation. At the same time, we decided that intergenerational worship lasting longer than nine weeks would take a toll on both young children and adults who have their own developmental needs and whose spiritual and intellectual maturity are widely diverse.

The overarching theme for the first six Sundays was "Spirituality We Learn from the

¹⁰ For some fathers who worked long hours during weekdays, it was one of the few times they could actively play with their kids.

Behind Stories of Popular Hymns.” Pastor 2 said,

We thought, “[W]hat better way is there for the different generations to be united than singing the same hymns?” For younger generations, it would be a good opportunity to learn the songs that their parents and grandparents love to sing. For older generations, it would be refreshing to learn the behind stories of the hymns that they have been singing for decades. Also, these hymns and their behind stories cover basic tenants of Christian doctrine and spirituality, which makes great resource for intergenerational spiritual formation. Moreover, it was such a pleasant surprise to discover that the writers or singers of these hymns were deeply influenced by their family members’ prayers and mentorship.

Here is the list of hymns and their specific themes:

Table 4.8. List of Hymns Used in Intergenerational Worship Services

Date	Hymns/Praise Songs	Theme
10/30/2016	“I’d Rather Have Jesus” (G.B. Shea)	Idols of the Heart
11/06/2016	“Amazing Grace” (John Newton)	Repentance
11/13/2016	“I’ve Wandered Far Away from God” (W.J. Kirkpatrick)	Power of Prayer
11/20/2016	“A Wonderful Saviour Is Jesus My Lord” (F.J. Crosby)	Gratitude
11/27/2016	“The Trusting Heart to Jesus Clings” (E.E. Hewitt)	Suffering and Perseverance
12/04/2016	“He Knows My Name” (Tommy Walker) “I Love You, Lord” (Laurie Klein) “As the Deer Panteth for the Water” (Martin Nystrom)	God with Us

The next three weeks we covered the meaning of Christmas in three different aspects:

“Jesus Restores Our Broken Lives,” “Jesus Lived a Life of Giving and So Should We,” and “Jesus is Our Eschatological Hope in This Hopeless World.” Especially on the second week, a churchwide Christmas bazaar was held right after the morning service to support a ministry for digging wells in Chad, Africa.

Each generation actively participated in all nine worship services. An eighty-seven-year-old grandmother opened the first service with her public prayer. In the “all-generation” praise team, an 8-year-old boy and 65-year-old man sang together. Young adults sang an a capella song during the offertory. Seven mothers of school-aged children presented a worship dance. “It was exciting to see that more and more congregants across generations stop being observers and start

being participants of worship” (Pastor 1).

Each worship service was followed by a meeting for young families, which lasted about forty to fifty minutes. It followed the format of the Happy Family Devotion Gathering that they were already familiar with. Following Pastor 1 and 2’s lead, parents and kids did a short icebreaker game and joined in the craft activities that reinforced the lesson learned in worship. Afterwards, individual families shared on their own what touched their hearts, how the lesson could be applied to their lives, and prayed together. The meeting was followed by communal lunch in the fellowship hall.

Integration and Relationships

Benefits/fruits of intergenerational ministry in terms of building relationship within the church.

The most frequent words both Pastor 1 and 2 used in describing the relational benefits of intergenerational ministry were “together,” “near,” and “close,” which capture the improvement of various relationships in the church. Pastor 1 first mentioned the behavioral change of the parents with young children:

Before we started intergenerational ministry, there was almost no interactions among the parents. They had been members of this church for quite a while and their sons and daughters went to the same Sunday school, but they barely greeted one another. Things are different now. These days they are closer to one another and feel comfortable to be with other families. I think this is the outcome of intergenerational ministry. That is why my attitude toward this ministry has changed from doubt to conviction.

He continued:

I also notice that family members are closer now in the church. In the initial stage of intergenerational ministry, parents felt quite awkward in doing activities with their kids. But as time went on, I see that the parents grow to enjoy craft activities as much as their kids, feel more comfortable praying with them, and say “I love you” to them. Oh, and during the 9-week intergenerational service, at least 4-5 fathers who were never involved

with their kids' activities at church before, showed up to the after-service meeting to be with their kids. Intergenerational ministry brought these fathers closer to their families!

In the same vein, Pastor 2 pointed out that the kids' interactions with other adult members helped them to see themselves as an integral part of the church. Bringing up the tragic news about the sudden death of a congregant right after the nine-week intergenerational service, who had faithfully served this church for the past thirty years, Pastor 2 said,

Having heard the news, the children deeply mourned with the rest of the congregation. They all remembered what she did for them and for the church: serving lunch in the kitchen during the VBS and serving intergenerational worship as a praise team member. In the tearful letters to the surviving family members, they genuinely expressed their gratitude toward the deceased. They did not see the adult congregation as a separate entity; rather, they grew attached emotionally to the congregation through intergenerational ministry. (Pastor 2)

Problems/challenges/limitations in terms of relationship within the church in the implementation process.

Organizational change rarely takes place without any resistance of those who refuse to let go of the previous state of an organization. Bongshin Church has been through this phase. A sense of loss was detected from various generations. First, as both Pastor 1 and 2 agreed, some of the older adult members displayed a negative attitude toward the change for three reasons: distractions during worship due to young children's "hustle and bustle," "childish" ways of preaching, and inability to see immediate, direct benefits for them. Second, some in the young adults and most in the youth group had a hard time embracing the new vision because of their attachment to their own space on the fifth floor in the church building¹¹ and to the previous pastors who took a good care of them. "It took a long time for them to accept the new reality that the main sanctuary on the third floor is their place of worship and you are their pastor" (Pastor 2).

¹¹ Each education department had its own space for worship and fellowship before we implemented intergenerational ministry.

Especially youths and their teachers were the most nostalgic about the way things were. Pastor 2 quoted the remark from one of the teachers:

We know with our head that intergenerational ministry is the right vision for this church and that it is really hard to find a competent youth pastor nowadays. But still it breaks my heart to see that my students cannot enjoy what I used to enjoy when I was in this youth group. The laughter, intimacy, youth retreats, lock-ins... There are certain things that you can't have in the presence of other generations. We all miss that very much.

Administration and Management

Organizational Efficiency.

The pastors make a great team in the sense that “we are honest with one another, are united under the same vision, know each other’s weaknesses and strengths, and we complement each other” (Pastor 1). We are efficient in planning and executing intergenerational programs. Creative and new ideas are born out of brainstorming meetings among pastors. New programs are carefully and thoroughly planned at least a few months in advance and executed with the help of dedicated volunteers. After the completion of major programs, I collect feedback from congregants through a yearly survey in which each member evaluates the programs and makes suggestions. Also, I personally approach members both young and old, men and women, for personal feedback.

Problems/challenges/limitations in terms of administration in the implementation process.

All pastors point out the shortage of human resources as one of the primary limitations of this ministry. Pastor 1 said,

We are understaffed. We need more volunteers who have a heart for the next generation. Undoubtedly, more parents take the initiative to offer help now than when we first started intergenerational ministry. But members in general are still reluctant in giving a helping

hand, and passively waiting for us pastors to give them specific tasks.

Pastor 2 was also transparent about the administrative reality of intergenerational ministry when he said,

In our church, an organizational system is yet to be developed in which tasks and responsibilities are delegated to laypeople with appropriate gifts and competencies. Of course, there are certain ministerial tasks that only pastors are capable of carrying out, for example, designing intergenerational worship. But at the same time pastors cannot do everything by ourselves. For this ministry to be sustainable and flourishing, delegation is indispensable. We need likeminded individuals who are gifted in writing scripts for skits and puppet shows and directing them, leading fun games, preparing for craft activities, and so on.

Research Question #3: Description of Evidence

Research Question #3

What common developmental patterns can be identified through cross-case comparisons with other innovative churches that have developed exemplary intergenerational ministry for more than five years, in order for Bongshin Church to prepare for the next level of growth and avoid a plateau?

This research question aimed to explore comparable characteristics that the selected innovative churches had in common in spite of their distinct contexts so that Bongshin Church could learn from them what to prepare for the future. Three churches were selected based on the criteria specified in Chapter 3. Each church was supportive in providing three persons for the interview, each of which is in the different position in the organizational system of intergenerational ministry—*KL* as a “top,” *PT* as a “middle,” and *P* as a “customer.” For the protection of their identity, they will be coded as Key Leader 1, Pastor 2, and Parent 3 (the number matches that of the church). Also, only male pronouns will be applied for their designation. The same template from the description of evidence in Research Question #2 is used

here to describe emerging themes and patterns common to all of the churches. The presentation of the profile of each church and its participants is in order.

Church Profiles

Church 1.

The current senior pastor founded this church twenty years ago in a rural area before it was developed into an industrial city. The church grew from a handful of founding members to 2,300 adult worship attendees with 1,000 children (kindergartners through high school students). Approximately 70 percent of the adult members are in their 30s and 40s. Since the beginning, the vision of the church, as was specified in the weekly bulletin, has been “A church that dreams and prepares for the revival of the nation by raising up the next generation of Christian leaders.” Intergenerational worship was introduced in 2008 and is now full-blown; not only do most children come to church with their parents for the 9:00 a.m. intergenerational service on Sunday, but many of them actively engage in it through a praise team, special song dedication, speeches, and so on.

KL 1 is one of the founding members who served in the children’s education department for a long time and is now in charge of small groups and pastoral care for about three hundred adult members. PT 1 is the director of an afterschool program called Visionary Christian Academy. He started to serve this program as a bookkeeper in 2002 and is currently responsible for the overall administrative functions. P 1 joined the church in 2011, and has two children ages 7 and 9.

Church 2.

This church, founded in 1981, moved to the current location in one of the most affluent cities in Korea in 1993. The pastoral transition took place in 2004, and under the leadership of the current senior pastor, the church grew from 3,000 to 8,000 attending adult members with 1,600 children (kindergartners through high school students). Approximately 70 percent of the adult members are in their 30s and 40s. Three out of seven core values are related to intergenerational ministry, as is specified on the website: inspiring worship (Jn. 4:24), disciple-making education (1 Tim. 4:6), and happy family (1 Tim. 3:5). “Building up one community of faith with one message,” which seeks to integrate the entire church—both young and old—every Sunday, began in 2008. In the churchwide survey taken in 2014, the majority of the congregants agreed that raising up the next generation of believers should be top priority among various ministries.

KL 2 has served the children’s education department of this church for the last sixteen years, and became the director of Christian education five years ago. PT 2 had his yearlong internship in the education department of this church in 2010, and has resumed his ministry since 2013 of taking charge of first through third graders. P 2, with two children ages 19 and 21, joined the church thirteen years ago, has witnessed the entire process of church growth under the leadership of the current senior pastor, and has served this church both as a parent and a Sunday school teacher.

Church 3.

Prior to planting this church, the pastor dedicated his life in establishing an organization forty years ago that has focused on helping churches disciple the next generations to be the devoted followers of Christ. The current senior pastor along with five schoolteachers who had a

heart for children's ministry founded this church in 2002. The motto of this church is in line with his ministry philosophy: "A community that raises up little Jesuses through Christian education."

The core vision entails the following statements:

- It is our life's mission and calling to pass down the faith to the next generation.
- "The [p]assing on the faith from generation to generation" takes place only when the integration is achieved between generations, between God's word and everyday life, between church and family, between adult ministry and children's education.
- Parents are the number one nurturer of their children's spirituality. (Church Internet Homepage, not specified due to confidentiality)

The church has exhibited steady growth. In 2010, the total number of worship attendees (including children) was 530. Now it is 410 adults and 220 children (from infants to high school students). One hundred and thirty active adult members (out of 410) serve in the education departments. Seventy-five percent of the adult members are in their 30s and 40s.

Intergenerational ministry began in early 2011.

KY 3 is the first director of Christian education that this church hired at the end of 2010, specifically for the development of intergenerational ministry. PT 3 heard about this church since its inception through the founding members who were his colleagues, and became a member twelve years ago. He served various positions within the education department and is now the chairperson of the education committee. P 3 became Christian in this church in 2006 and participated various programs with his two children ages 6 and 10.

Entrepreneurship/Vision/Purpose/Core Values

Experiential description of intergenerational ministry.

All three churches agreed upon the pivotal importance of raising up the next generation of believers. While sharing their experiences of intergenerational ministry, one phrase that all nine interviewees mentioned numerous times was “next generation.” Under the firm belief that without raising the next generation of strong believers there is no future, these churches are generously investing their resources in intergenerational ministry.

At the same time, however, there is a slight difference in each church’s emphasis on intergenerational ministry. Church 1 understood intergenerational ministry as “raising up the next generation of Christian leaders.” All their programs have been geared toward that goal in mind. For Church 2, intergenerational ministry is none other than uniting all generations in the church with one message so that “parents and children, church and family may share the senior pastor’s message and philosophy of ministry” (KL 2). All three participants of Church 3 used such common expressions as “integration” and “passing on the faith from generation to generation” to capture the meaning. For them, intergenerational ministry is passing on the faith from one generation to another under the collaborative effort between parents and the church.

What is noticeable through cross-comparison is that none of the interviewees in Church 1 mentioned “parents” in describing their understanding of intergenerational ministry, while all the other six participants emphasized the indispensable role parents play in forming their children’s faith. “Parents may hold the key to effective intergenerational ministry” (KL 2). “Educating parents is more important than educating children, because parents are in the strategic position to influence and transform their children” (KL 3). Could this contrast be explained by the fact that Church 1 takes up much of parents’ responsibility of forming their children’s faith during weekdays and has its own ecology of Christian education from kindergarten to high school, while other churches do not have such a system, and thus rely heavily on parents as the co-

nurturer of their children? More discussion will follow in Chapter 5.

Circumstances/motivations for intergenerational ministry.

Particular concerns, occasions, and/or awareness have led each church to contextually develop its own version of intergenerational ministry. There were three factors that led the senior pastor of Church 1 to embrace the vision of intergenerational ministry from the beginning of the church: low birth rate as a serious threat to the future not only of the KPC but of the whole nation, the young generation's relational immaturity due to the lack of community experience, and need for children's faith formation during weekdays. P 1 said,

My pastor always emphasizes that married couples should have as many children as possible, because God's blessing comes through children and my children could be national and global leaders when they are trained in the way of the Lord from an early age.

“Intergenerational programs and educational system have been developed in such a way that the children in this church learn to live with one another in a Christian community” (KL 1), and “our children receive spiritual nourishment from the church on Sunday and from kindergarten, afterschool program, and middle/high school on weekdays” (PT 1).

Church 2 had two problems related to the next generation ministry before the implementation of intergenerational ministry. First, “there was an awareness that a lack of unified philosophy of ministry resulted in confusion and division in and among children's education departments” (KL 2). Second, parents and children listened to different messages with different themes in separate worship places, which made it quite hard to find common ground for conversation on their faith. An idea occurred to KL 2 while he was making a booklet for the children who were attending a weeklong special early morning prayer service with their parents. He said:

Twice a year, we have a week-long [sic] Special Early Morning Prayer Service at 5:00 a.m. Every morning during that week, a few hundred children come to the prayer meeting and listen to the senior pastor's sermon with their parents. In order to make the best out of this special prayer meeting, we pastors decided to make a booklet for them. The booklet contained not only sermon notes but also some activities they could do together with their parents at home to remind themselves of the pastor's sermons. While putting together the material for the booklet, it occurred to me, "What if we design children's Sunday worship and make a Sunday school material in sync with the theme of the senior pastor's sermons? That way, different sermons preached in different sanctuaries and education departments would have one unified theme, and parents and children would be on the same page in their respective spiritual formation. Also, preparing for worship service based on one unified theme week in and week out would shape consistent and shared philosophy of ministry across various education departments and among pastors. It was as if catching two birds with one stone. That's how our contextualized intergenerational ministry started. (KL 2)

In Church 3, the senior pastor's diagnosis of the present time shaped its direction and mission. He saw that

[t]he seven years of famine have already begun for the KPC after the seven years of great plenty (Gen. 41:29–30). Younger generations are falling out of the church and the future of the KPC is at stake. However, this crisis can be turned into an opportunity when we endure the spiritual famine in the soil of the KPC and raise up the next generation of genuine believers, the wheat-like believers, not the chaff-like ones (Matt. 3:12) through whom God would bring back years of great plenty. The blessings that the parents' generation experienced during years of plenty have not been passed down to the next because of the separation between generations, between God's word and everyday life, between church and family, between adult ministry and children's education. (from the church website)

The senior pastor discerned that the time was ripe in 2011 to launch intergenerational ministry. A full-time director of Christian education was hired at the end of 2010. Also "both pastors read Reggie Joiner's *Think Orange*, which spoke for them in a condensed way concerning the why, what, and how of the collaboration between church and family in reaching out to the next generation" (KL 3), which eventually motivated them to attend the Orange Conference in the U.S. in April 2011.

Implementation process.

In all three churches, the process of introducing intergenerational worship and programs was not dramatic or sudden at all because it naturally flowed from these senior pastors' passion, vision, and ministry philosophy. For Church 1, growing an adult ministry and investing in the faith education of younger generations went hand-in-hand since the beginning.

Other churches tend to put all their energy in the adult ministry first until it grows to a certain extent, and then embrace the Christian education of children. But the senior pastor didn't follow other churches. He started a kindergarten when the church was merely 16 months old, and launched an after-school program for elementary school students four years after that. (PT 1)

Since the installation of the current senior pastor, Church 2 adopted such core values as educating the next generation of believers and edifying healthy Christian families, which paved the way for intergenerational ministry. Also, "the senior pastor is always open to and supportive of new, creative ideas for ministry." In such an organizational culture, KL 2's proposal for the "Building up one community of faith with one message" approach became a reality in 2008 when the senior pastor said to the proposal, "Go ahead and do it" (KL 2).

In Church 3, the senior pastor shared his plan to launch intergenerational ministry with the elders first, and then with the entire congregation toward the end of 2010. The newly hired director of Christian education (KL 3)

[p]lanned and executed intergenerational worship in such a way that the congregation could get accustomed to the new format of worship. For the first half of that year, intergenerational worship was offered once a month, and for the rest of the year it was offered twice a month, and starting from 2012 every Sunday.

Practical ways to keep the passion burning.

Each church has its own practical ways to keep the congregation motivated about intergenerational ministry. In Church 1, it is the weekly leadership training with the senior pastor. KL 1 said,

In the midst of his busy schedule, the senior pastor never compromises the time for the weekly meeting with the lay leaders throughout the year. From 1:30 to 2:30 PM [sic] every Sunday, the pastor shares his vision with the entire group of teachers and deacons. From 10:30 AM to 12 PM [sic] every Monday, he imparts pastoral wisdom and heart to a smaller group of the most dedicated core leaders, who serve the church full time without any monetary compensation. While we listen to him and pray with him, our hearts get in sync with his heart for the God-given calling, entrusted souls, and church.

In Church 2, it is the senior pastor's continuous and deliberate effort to maximize his personal interactions with children, which communicates how much he values the next generation, and thus inspires the church to have the same attitude. For example, PT 2 said,

Several times a year, he has his sermon videotaped in the second Sunday service so that during the third service, he may come to the youth group to share the word of God. In that same hour, the adult congregation watches his sermon on screen in his absence.

P 2 mentioned, "At the end of the week-long Special Early Morning Prayer Service, the senior pastor personally gives awards to the children who have perfect attendance and have pictures taken with each child. Both children and parents cherish that experience."

Both Church 2 and Church 3 identified the year-end teachers' award ceremony as a motivator for teachers and volunteers. "Those who used to say, "This year is going to be my last as a teacher; I am so tired and busy" change their mind and recommit themselves to serve the children's department one more year during the ceremony." (KL 2; PT 3) The ceremony includes recognition of teachers from the senior pastor, an entertaining performance of pastoral staff, video clip highlighting the dedication of teachers, reading of children's appreciation letters, time of prayer and rededication, and a generous supper at the end.

Programs and Ministries

Developmental process of intergenerational programs.

Each church offers numerous programs throughout the year. It would be beyond the

scope of this research to enumerate and describe all of them in detail. Unique and exemplary aspects of each church's major international programs will be highlighted.

Church 1's intergenerational programs, as mentioned above, are wholeheartedly centered on raising up the next generation of Christian leaders. In order to achieve that purpose, it runs intergenerational programs all week. On Sunday, the intergenerational worship service, which was launched in 2008, brings all generations (first graders and up) together. There is no designated pastor or time exclusively for a children's address; instead, the senior pastor preaches his "adult-level" sermon to all generations. Surprisingly, "most children not only understand the main flow and point of the sermon but also summarize it in their own sermon notes, which sometimes capture the heart of the sermon better than parents do" (P 1).

On Saturday, approximately eighty regional small groups for school-aged children gather in members' homes. Sometimes they go over past Sunday sermons through various age-appropriate activities. Other times they experience life together, for example, by going on a day trip to a museum, cooking a meal, and so on. What is so unique about these small groups is that adults play a minimum role as chaperones. Middle or high school students, who have gone through an eight-week leadership training, lead small groups and care for younger children. "In these small groups, big sisters and brothers learn to lead, and younger ones learn to follow" (KY 1).

During weekdays, this church seeks to foster children's faith, character, and academic competencies through three educational systems. Salem Preschool was founded in 1998, and its motto is, "Children who learn to love." Visionary Christian Academy, an after-school program for elementary school students, began in 2002, and its motto is, "Children who overcome the world." In 2013, Mt. Sinai Christian Alternative School (seventh through twelfth grade) was

established to “raise up influential national christian leaders.” All students have communal dinner Monday through Friday, and

[o]n Wednesday and Friday nights teachers take to adult worship service those who are 3rd graders and up. Since schools do not give the students ride home on these two nights, parents have no option but to come to church and worship with their children. (PT 1)

P 1 said with excitement, “Church, schools, and parents raise our children altogether!”

Church 2’s “building up one community of faith with one message” approach to intergenerational ministry is distinct in a sense that although all generations, totaling close to ten thousand , are not able to worship together in the same space, one theme across different pastors and sermons is communicated to the entire congregation. For example, the senior pastor led an eight-week sermon series entitled, “A journey into the wilderness with God” in 2013. The passage and the title are shown in the table below.

Table 4.9. List of Sermons for the Adult Congregation (Provided by KL 2)

	Title	Passage
Week 1	Letting Go of Your Itinerary: Goshen Is a Stepping Stone to God’s Blessing	Ex. 12:37-51
Week 2	The Way God Works: in front of the Red Sea	Ex. 14:1-31
Week 3	A Journey with God: Moses’ Song	Ex. 15:1-2, 11
Week 4	Need for Self-Examination: between Marah and Elim	Ex. 15:22-27
Week 5	Going up to the Mountain of the Lord: on Mount Sinai	Ex. 19:1-6
Week 6	At Strange Places: Kibroth-hattaavah, Hazeroth, and Kadesh-barnea	Num. 11:31-34
Week 7	Eyes on the Lord: on the top of Mount Nebo	Deut. 34:1-8
Week 8	Trusting in the Lord: Jericho	Num. 6:1-7

During the same time period, children’s sermons were delivered under the title “Exodus” as follows:

Table 4.10. List of Sermons for the Children’s Congregation (Provided by KL 2)

	Main thesis of each sermon	Passage
Week 1	The Israelites cried out to the Lord under slavery in Egypt because they	Ex. 1:6–13,

	remembered God's promise.	2:23–25
Week 2	God's promise is realized through a person ready to carry it out in faith.	Ex. 3:1–12
Week 3	The ten plagues are the undeniable proof of God's faithfulness.	Ex. 7–12
Week 4	Crossing the Red Sea, Israel finally came to believe that it was none other than God himself that set them free from the bondage.	Ex. 14:1–31
Week 5	God provided the Israelites in the wilderness with manna and quail.	Ex. 16:1–36
Week 6	God the Divine Warrior won the battle against the enemy on Israel's behalf.	Ex. 17:8–16
Week 7	Israel trusted the visible idol more than the invisible God, which displeased the Lord.	Ex. 32:1–35
Week 8	God's covenant with Israel: "I will be your God, and you will be my people."	Ex. 19:5–6

As clearly seen, children's sermons do not mechanically follow the same Bible passages or sermon schedules. Rather, the main focus of appropriating adult sermon series to children's is on getting the key point of the series across contextually to the children. Referring to the abovementioned series, he pointed out,

The adult congregation corresponds with the first generation of the Exodus in the senior pastor's sermon series. His emphasis is on Immanuel, the God who is with the parents and grandparents who are walking in the wilderness of life right now. To make this series relevant for children, I reread the book of Exodus with the eyes of the second generation of the Exodus. For them, God is not only Immanuel but also faithful. He faithfully fulfilled His promise to Abraham in the lives of their parents through the Exodus and wilderness experience. So I have redirected the emphasis of the series to God's faithfulness and chosen pertinent passages from the Exodus.

Church 3 named its intergenerational worship service "Orange Worship" after Reggie Joiner's *Think Orange*. At the top of the announcements section in the weekly bulletin, the Orange service is explained: "Orange is the color that symbolizes the synchronized effort between parents' love for children, red, and church's biblical truth, yellow." "Orange Worship," where all family members gather to encounter the living God in the church, is an effective way to raise up the next generation of believers." It begins with reciting the Apostle's Creed. Then, an intergenerational praise team leads the congregation into the presence of God with singing. Worship songs are carefully chosen so that the younger generation may learn traditional hymns and older generation contemporary Christian music. One of the unique features of Orange Worship is that there is a designated time for children's sermon, which comes prior to adult's

sermon. A children's pastor invites all children ages 3–11 to gather around on the stage, and delivers a ten-minute sermon using simple visual aids or short skits based on the same passage and theme as in the adult's sermon. When the children's address is over, children go to their age-appropriate classrooms for further activities and fellowship, and the senior pastor begins his sermon.

An "Orange Card," inserted in the weekly bulletin, instructs parents how to interact with children throughout the week based on the unified Sunday message. On the top, the sermon theme and Bible verse for memorization are listed. In the next section, an "Orange Conversation" is suggested, which emphasizes the leading role of parents based on the format in Deuteronomy 6:7.

- When you get up in the morning, encourage your children by saying, "_____"
- When you sit at home dining with your children, teach this truth to them by saying, "_____"
- When you walk along the road, strike a conversation with your children by saying, "_____"
- When you lie down at night, hold your children in your arms and pray for them by sing, "_____ " (Weekly Bulletin)

The next section offers a guideline on the order of worship at home: hymn to sing in the beginning, discussion on the content and practical application on the Sunday sermon, scripture memorization, and closing prayer. The last part of the card makes a suggestion on the sermon-related activity that family members can do together.

Integration and Relationships

Benefits/fruits of intergenerational ministry in terms of building relationship within the church.

As I mentioned above, all three senior pastors have acknowledged the need and significance of investing in the next generations, and thus took actions accordingly, since the beginning of their ministry. The intergenerational Sunday worship and programs of these churches are the outcome of the collaborative, accumulated effort that these senior pastors made along with other committed congregants since 1996 (Church 1), 2002 (Church 3), and 2004 (Church 2). In other words, since the younger generation, who has gone through the education system of these churches from their early years, are now in their early 20s, intergenerational ministry is beginning to bear fruit in the various aspects of relationships in the church.

First, the participants of Church 1 and 3 mentioned that a strong sense of community has been formed throughout the years. Such words as “family” and “community” were frequently used in the interview. “This church is like a big family. Parents take care of other children like their own. Children pay respect other parents like their own” (PT 3). “We do life together here in this church. While playing, praying, eating together, not just on Sundays but throughout the week, we become connected like family – between teachers and students and also between different age groups” (PT 1).

Second, the participants of Church 1 and 2 mentioned that a sense of belonging and ownership has been formed among the younger generations of their churches. Descriptions such as “love for the church” and “service” frequently emerged in the interview.

Many children from this church remain strong Christians when they go to college. About 50% of them, including those whose colleges are far away, not only regularly attend our worship service but also faithfully serve in various ministries of this church on weekends. They love this church that they grew up in. (KL 1)

Salem preschool recently hired a teacher who was one of its first graduates, and also most

of the first graduates served as staffs in the summer English camp. Younger kids look up to them as role models. Isn't it something? (PT 1)

For the young adults in our church who have faithfully attended the special early morning prayer service since their early years, it is not awkward at all to worship with older adults or to listen to the senior pastor preach. For them, this church is *the* church, and the senior pastor is *their* pastor. (PT 2)

Problems/challenges/limitations in terms of relationship within the church in the implementation process.

Organizational changes almost always accompany resistance. One can still be reluctant or opposed to change while acknowledging the goodness and benefit of a new vision for one's organization. These churches reported that several groups initially had a hard time to accept the new vision of intergenerational ministry but most of them eventually embraced it and adjusted themselves to the change accordingly. For example, the Sunday school teachers in Church 1 did not know at first how to teach a mixed-age small group (first through sixth graders) when the church launched the intergenerational worship service in 2008. However, "the problem was solved as the teachers trained the fifth and sixth graders to lead younger children" (KL 1). Another example would be a group of members and visitors in Church 3 who complained about the noisy distractions during worship due to young children's "hustle and bustle." "The complaint subsided both because the senior pastor's conviction about intergenerational worship was never shaken and because children got accustomed to the new style of worship" (P 3).

However, the youth group in Church 3 and some parents across these churches continue to have difficulty in accepting the change and/or what the change requires of them. Church 3 initially planned to include the youth group in intergenerational worship service at 11:00 a.m., but they already had their own worship service at 9:00 a.m.. KL 3 shared the process as follows:

When asked to attend 11:00 a.m. service, both the members and their teachers resisted.

For them, 9:00 a.m. service was *their* service, and being in 11:00 a.m. service was something they had to for the church. Eventually, after a year of trial period, the intergenerational ministry leaders decided to let Youth Group keep their worship service and offered an option to join the monthly communion with the rest of the congregation at 11:00 a.m., to which few youths came.

The second group of continuing liability for developing effective intergenerational ministry is some of the parents in these churches. The interviewees identified four reasons: parents' physical exhaustion, spiritual immaturity, and priority on parenting. Concerning the first reason, KL 1 and P 2 sympathized with those parents both working till late at night. "They are too tired to engage in their children's spiritual life" (P 2). "Nowadays, wives have to work full time in this economy, even in their 50s. Any volunteer work at church becomes a burden for them" (KL 1).

Concerning the second reason, PT 1, P 1, and PT 2 mentioned that some parents found it hard to pray and read the Bible on their own, let alone pray for their children and teach the Bible to them. "I was shocked when quite a few mothers came up to me and said, 'I know I have to pray with my kids, but I don't know how...'" Their spiritual immaturity was more serious than I thought." (PT 2) "When I started working at the after-school program, it was the parents who suggested I pray together with them for their children. Now, I suggest that parents come to church and pray together for their children, and they respond, 'Do we have to?'" (PT 1)

I know that this church is built on the prayer of the faithful members, and it is my turn now to pray for the church and the young souls. But it's really hard to pray as much and long as they did. (P 1)

Concerning the problematic perspective on parenting, PT 3 and P 2 commented that "drop-off" parents may keep their children from maturing spiritually. "More parents need to be in sync with the senior pastor's ministry of philosophy on equal partnership between church and family in passing on the faith to the next generation" (PT 3). P 2 sighed when he said,

This church is trying its best to do its part in the faith formation of its children, but some

of the parents still refuse to do their part. They seem to think that their job is done when they drop their kids off to the children's worship. I truly believe that the success or failure of intergenerational ministry rests on the support and participation of parents.

The most serious problem is parents' priorities when it comes to parenting.

Many parents are committed to the faith formation of their kids until the kids go to middle school. Once they do, parents suddenly change their attitude toward the Christian education at church. Parents' top priority becomes their kids' getting into prestigious colleges, and everything else, including maturing their kids' faith, becomes secondary. (KL 2)

I hope more parents would have a sincere desire and thirst for their teenage sons and daughters to have an intimate relationship with God. Adolescence is a crucial time period when their children can have a powerful encounter with God, but I see that parents are sometimes getting in the way between their children and God by choosing for their children good grades over faith. (PT 2)

Administration and Management

Organizational efficiency.

All three churches demonstrated organizational efficiency in a sense that the delegation of authority and responsibility has successfully taken place through the institutionalization of leadership and the development of subsystems. All the interviewees were consciously aware of and fully devoted to not only the shared vision of their churches but also their expected roles and responsibilities within the organization. There were active communications between the senior pastors and staff, between education departments and parents, between pastors and lay leaders, and so on.

Church 1 has established the ecology of Christian education among church, family, and school. The educational institutions such as preschool, after-school program, and alternative middle and high school belong to the church and derive their organizational vision and philosophy from the church. At the same time, however, they are independent organizations in terms of administration. The senior pastor, who basically set up the first two institutions in the

beginning phase, now minimally takes part in them by receiving reports from KL 1 and other key leaders and speaking at the parents' annual conference. KL 1 is currently making policies and manuals for running the after-school program and training new teachers. P1 said,

This church organized the entire system in such a way that parents have no choice but to actively participate in the education of their children. As head of parents' association, I gather feedback from parents and bring them to KL 1, who makes sure for parents' suggestions to be reflected in the daily operation of the after-school program. Also, mothers are asked to come to school regularly to clean their kids' classrooms and cook their meals.

Church 2 and 3 have developed a similar pattern of organizing and running intergenerational worship services. The process is as follows according to KL 2, who is the director of Christian education:

First, the senior pastor selects a major theme for the following year and develops a detailed, year-long sermon schedule at least 6 months in advance. Each year he develops several sermon series based on the theme, which usually last 8 to 20 weeks. Having access to the senior pastor's sermon series, KL 2 appropriates them to the children's spiritual and intellectual level and context. Once he reorients the sermon series to the children's life setting and formulates main thesis statement for each sermon, he shares them with the entire education department. Pastors complete their sermons for each of the age groups that they are in charge of and send them to KL 2 for sermon coaching. A team of lay volunteers, who are professional musicians, illustrators, graphic designers, and so on, work closely with the pastors in designing a worship service and making teaching materials based on the main thesis statement.

These two churches also have weekly and monthly meetings among pastors, and between pastors and teachers to discuss the direction of the education departments and upcoming events and services. Church 3 utilizes a communication tool called a "CC Card" (communication and connection) to encourage its members to voice their opinions and suggestions. KL 3 said,

We came up with a way for members to indicate the level of confidentiality. If it is a general suggestion, a CC card is folded once and any pastor can read it; however, if the content is exclusively for the senior pastor, it is folded twice and is delivered directly to him.

Church 2 has a multi-layered evaluation system within the education department. First,

pastors are regularly evaluated. KL 2 said,

This church is very careful in hiring new, qualified pastors. The whole team of pastors participate in the intensive interview process, and thoroughly check the reference of candidates. Once hired, pastors are asked to do a self-evaluation on their performance. Once pastors find themselves a misfit, they leave the church.

Second, each department and its teachers are evaluated as well. Twice a year pastors produce statistical data on the average number of attendees, absentees, and newcomers in each grade, and analyze, on the basis of the produced data, the strengths and weaknesses of their ministries. Then, pastors

[e]valuate the job performance of the teachers: whether they are devoted to the spiritual development of the students they are assigned to, whether new teachers adapt themselves to the department, and so on. For the teachers who have hard time making conversation on the phone with their students, we've even written a script just like the telemarketing companies do. (PT 2)

Lastly, the spiritual growth of students is closely watched.

Of course it is hard to quantify; however, after each event, program and retreat, pastors gather the feedbacks from teachers and parents regarding students' responses. Not only that, we also encourage students to speak or write how these programs affected them spiritually. (PT 2)

Problems/challenges/limitations in terms of administration in the implementation process.

The obvious problem for Church 1 and 2 was that the facilities were maxed out due to the continuing numerical growth. Holding multiple worship services was not the ultimate solution. Each year Church 1 has to turn down quite a few children who desire to be enrolled in its institutions. Church 2 was making a consideration on becoming a multi-campus church.

On a deeper level, two interrelated factors were in the way of maintaining or expanding the infrastructure of these churches: the overwork and recruitment of church leaders. First, pastors are entrusted with the heavy responsibilities they can barely handle. "The senior pastor is

a visionary. The vision of intergenerational ministry is the foundation of this church and on top of it he builds something else every year. It is quite challenging to keep up with him.” (KL 3) Church 2 was not an exception. One of the interviews ended close to 9:00 p.m. and most of the full-time pastors in the education department were still in the office working.

Second, on top of the overwork of key leaders, these churches had difficulty in recruiting and retaining pastors and volunteers who were qualified for and devoted to their ministries. “The seminarians in our denomination know that we have so much to do in the education department, so they are reluctant to apply for a position here” (PT 2). KL 1 said,

Being a teacher in our institution is quite hard. It is not well-paying and physically demanding. And you really need to care about these children as if they were your own. My generation of teachers have been faithful to the God-given calling. But nowadays it is quite hard to find younger teachers with the same attitude and sense of calling. When a new task is given, their common response is, “Is it included in the job description? Do I have to do that, too?” I am quite worried about the future of these institutions.

PT 3 shared that the church had to discontinue the discipleship program for a while after five years because the church could not find lay leaders to run the program.

For the first three years, volunteers worked really hard from the ground up to set up the program along with pastors, every Saturday morning from 9:00 a.m. to 1:00 p.m., two 12-week long semesters a year. In the meantime, a clear sign of burnout was spotted among them. The next two years, the program was run by pastors only, which became a burden for them. The senior pastor made a decision to put a stop to it for a year. It is such a great, rewarding program but we could not go on like this.

Summary of Major Findings

The data collected from the elders and pastors of Bongshin Church and three innovative churches concerning congregational life cycle and intergenerational ministry indicated the following findings.

First finding: Bongshin Church has been rejuvenated through the implementation of intergenerational ministry.

Three sets of data have been produced to determine the life cycle stage of the two time periods of this church, that is, the pastoral transition in early 2013 and the present (late 2016). They consistently show that this church has been rejuvenated. First, the result of the Life Cycle Questionnaire by the elders indicated that Bongshin Church has moved back from the middle stage of consolidating church, which is equivalent to Adizes' prime and maturity stages, to the middle stage of growing church, which is equivalent to the go-go and adolescence stages. Second, the interview data display that three out of four organizing principles except administration became stronger during the last four years of ministry (PaEI), which is the characteristic of the adolescence stage in Bullard's model. Third, to the question on where Bongshin church is now in its life cycle, the elders replied that the church was going up on the life cycle curve toward the prime stage. Setting these sets of data against Adizes' ten-stage life cycle model reveals that the church is located in-between the go-go (PaEi) and adolescence (pAEi) stage.

Second finding: In the current stage of the life cycle, Bongshin Church shows a symptom of founder's syndrome.

The primary challenge in the go-go stage is to overcome founder's syndrome (or trap). Since the founder or the top manager "is the biggest asset and liability the company has" (Adizes, *Corporate 7*), a delegation of authority and responsibility from the founder of his/her organization is indispensable for its further growth into the next stages. Without the institutionalization of entrepreneurship and integration are institutionalized, the organization will be pathologically trapped in the go-go stage. My analysis of Bongshin Church's organizational life cycle indicates that this church shows a symptom of founder's syndrome both due to the personality of top leaders and due to the congregational culture of passivity. Thus, it is imperative for this church to invest its primary resources and energy in developing an

administrative system and lay leadership. Then, and only then, it will be able to move up toward the prime stage on the life cycle curve.

Third finding: It is the perspective, vision, heart, and persistence of the senior pastor that shapes the organizational reality of intergenerational ministry.

Studying the three exemplary churches with vibrant intergenerational ministry has demonstrated that the senior pastors play a crucial role in the practice of intergenerational ministry. The senior pastors' perspectives on the present age, KPC, and next generation have forged the distinct visions for each church: "Raising up the Next Generation of Christian National/Global Leaders" (Ch 1), "Building up One Community of Faith with One Message" (Ch 2), "Integration of Church and Family with the Purpose of Passing on the Faith from One generation to Another" (Ch 3). The senior pastors' heart and passion for the next generation has a contagious power to shape a congregational culture in which they are valued and invested in by the church as a whole. The persistent, unswerving commitment of the senior pastors to intergenerational ministry has turned their vision into reality in spite of challenges, difficulties, and obstacles along the way.

Fourth finding: building an ecosystem of Christian education is pivotal to the succession of faith to the next generation.

All three churches started intergenerational ministry with the shared conviction that the Christian education on Sunday alone is not sufficient for the faith formation of the next generation. In other words, what children learn in the church on Sunday from pastors and teachers needs to be confirmed and reinforced by parents, friends, and schoolteachers. Church 2 and 3 have integrated church and family so that parents may take up the responsibility of discipling their children at home during weekdays. Church 1 has established a collaborative

system among church, family, and school to raise up the next generation of Christian leaders.

Thus, as the interviewees repeatedly emphasized, the key to effective intergenerational ministry lies in discipling parents to be the role model of faith to their children and, if possible, by building up the Christian school system from preschool and up.

Fifth finding: What the three exemplary churches have done so far is not so much intergenerational ministry as family ministry.

As scholars such as Anthony and Harkness point out, intergenerational ministry not only includes and supports family ministry but also complements it and transcends its limitations. Family ministry aims to involve individual families in the church for the faith formation of school-aged children, whereas intergenerational ministry envisions not only that the entire community of faith takes the responsibility for the next generation but also that all generations interact and grow together in Christ. In that sense, what these three exemplary churches have done so far is closer to family ministry than intergenerational ministry. Bongshin Church has adopted the new vision of intergenerational ministry, which in actuality took the form of family ministry due to the limited resources. However, it will continue to strive to be an intergenerational church.

Review of the Chapter

This chapter presented a summary of the data collected through the Life Cycle questionnaire, document analysis, and seventeen semi-structured interviews. Adizes' four organizing principles served as the grid for analyzing the data.

CHAPTER 5

LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

The KPC in general and Bongshin Church in particular show signs of stagnation or decline. Various attempts have been made to make sense of and cope with this situation on a denominational or even inter-denominational level (Y. Kim 358-378). However, not many concrete and practical solutions have been proposed or practiced on a local church level. It was urgent and necessary for Bongshin Church to face and assess its current organizational reality and implement a careful but dramatic change not just for its survival but for its revival.

The purpose of this research was, (1) to study the organizational life cycle of Bongshin Church in Seoul, South Korea, (2) to identify the implementation and development process of intergenerational ministry in this church, and (3) to prepare for the next phase of this ministry by benchmarking, through cross case comparisons, three exemplary churches in Korea that have developed vibrant intergenerational ministry for more than five years. In order to accomplish this goal, I utilized such research instruments as semistructured interviews, a questionnaire, and document analysis. This chapter discusses five major findings gleaned from the research so far.

Major Findings

First Finding: The Rejuvenation of Bongshin Church through the Implementation of Intergenerational Ministry

Three sets of data have been produced to determine the life cycle stage of the two time periods of this church, that is, the pastoral transition in early 2013 and the present (late 2016). They consistently show that this church has been rejuvenated since the pastoral transition. First,

the result of the Life Cycle Questionnaire by the elders shown in Table 4.2 indicates that Bongshin Church has moved back from the middle stage of “consolidating church,” which is equivalent to Adizes’ maturity stage, to the middle stage of “growing church,” which is equivalent to the stage between go-go and adolescence.

Second, the interview data consistently display that three out of four organizing principles—entrepreneurship, program, and integration, except administration—became stronger during the last four years of ministry (PaEI), which is the characteristic of the adolescence stage in Bullard’s model. Third, to the direct question on the current location of Bongshin Church in its life cycle, the elders replied that the church was going up on the life cycle curve toward the prime stage. In 2012, the church was “passing from peak to decline” (Elder 1 and 4), “aging with the founding pastor” (Elder 2), “stagnant” (Elder 3, 6), and “heading downhill” (Elder 5). In 2016, the church is “going up on the curve toward the second peak” (Elder 1, 5, 6), “rejuvenated with the new senior pastor” (Elder 2), “vibrant and growing in quality” (Elder 3), “going up slowly on a slope” (Elder 4). Setting these sets of data against the ten-stage life cycle models reveals that the church is now located in-between the go-go (PaEi) and adolescence (pAEi) stage.

This finding confirms the fundamental premises of the concept of the organizational life cycle that organizations constantly evolve over the time and, unlike biological organisms, death is not inevitable in such an organization as a church. Dreaming and planning can and will make a difference in turning around a plateaued or declining organization.

Church revitalization is basically a re-creation from an existing condition; and as Adizes insightfully points out, starts with the *E* (entrepreneurship), which God ignites in key leaders of the church. For Bongshin Church, it was the dream of edifying the church as the body of Christ where multiple generations worship, fellowship, serve, learn, and do missions together, and

edifying healthy families where the transmission of faith takes place and parents take primary responsibility to disciple their children. In the courtship stage (paEi), we were passionate and excited about the idea of what our church would look like. Deeply committed, we “[generated] willingness to undertake risk in order to satisfy the needs” (Adizes, *Managing Corporate* 237) of the church and its members. Then the *P* (purposeful performance) became strong in the infancy (Paei) and go-go (PaEi) stages: intergenerational worship service, intergenerational VBS, Happy Family Devotion Gathering, and so on. These programs, which are the building blocks of Bongshin’s intergenerational ministry, were launched and developed in order to fulfill the purpose and mission of the church. One of the organizational characteristics at these stages was that decision-making was, and still is “highly centralized and is best described as a one-person show” (Adizes, “Organizational Passages” 4). The strategic and intentional sharing of the vision with the congregation through sermon series and hands-on experiences in various worship services, programs, and their preparations was right on target in integrating (the *I* role) the members—especially parents with young children—into the new mission, values, and philosophies.

A discrepancy was found between Adizes’ description of the adolescence stage (pAEi) and the organizational reality of Bongshin Church at the current stage. While Adizes characterizes this stage as “systematization of the decision-making process and professionalization of management” (Adizes, *Managing Corporate* 68, 247), Bongshin Church displayed that the *A* role is still undeveloped and the *I* role is getting stronger. This is the point where the congregational life cycle model is differentiated from the corporate one. As I mentioned in the Literature Review section, a healthy church aims at developing relationships (*I*) through programs, so that those who join could be assimilated into the vision and ministry

philosophy of the church. Also, the current stage of Bongshin Church is at variance with Saarinen's and Bullard's models as well. They understand that strong relationships develop prior to solid and proper programs in infancy (paEI) and childhood (PaEi) as shown in Table 2.1. However, the order was reversed in Bongshin Church: from program to integration.

Church revitalization is accomplished through human efforts and commitment. At the same time, however, the Triune God has been behind our endeavor. Bongshin Church belongs to Jesus Christ. He has the ownership and authority over this church as its head as is illustrated in the second and third chapters of Revelation. The new dream and mission of becoming an intergenerational church is none other than his dream and mission. Intergenerational ministry is the waves that God has been creating and we as surfers have just learned to ride them (Warren 13). Also, the priority and purpose of Bongshin Church lie not so much in meeting the needs of its members as in knowing God the Father intimately. Church renewal starts from reigniting the passionate devotion to the Father. Intergenerational ministry, which is a concrete expression of our love for the Father who "will turn the hearts of fathers to their children and the hearts of children to their fathers (Mal. 4:6), primarily serves God first, then families within the church. The creative programs were born out of prayer that led the key leaders to be in sync with the heart of God. Lastly, the daunting task of church revitalization is made possible only through the empowerment of the Holy Spirit. The spiritual downward spiral, which was exemplified in the book of Judges, and where the Korean Protestant Church finds herself in, can be overturned when and only when both the church leaders and members surrender and abandon themselves to the Spirit. Just as the Holy Spirit raised Jesus from the dead (Rom. 8:11), so will he give new life and heart to declining churches. Thus, Jesus' radical reliance on the Spirit for fulfilling his mission has been and will be paradigmatic for Bongshin Church and its intergenerational

ministry.

Second Finding: A Patterned Symptom of Founder's Syndrome in the Life Cycle of Bongshin Church

The primary challenge and task in-between the go-go and adolescence stages is to overcome founder's syndrome (or trap). Since the founder or the top manager "is the biggest asset and liability the company has" (Adizes, *Corporate 7*), a delegation of authority and responsibility from the founder to his/her organization is indispensable for its further growth into the next stages. Without the institutionalization of entrepreneurship and integration, the organization will be pathologically trapped in the go-go stage (Adizes, *Managing Corporate 71*). If the founder is not completely able to change his/her mindset to that of a manager, and change the organizational structure accordingly, a new leader with the capability to "create systems, design compensation packages, redefine roles and responsibilities, and institutionalize a set of rules and policies" (Adizes, *Managing Corporate 81*) may be needed in adolescent companies.

My analysis of Bongshin Church's organizational life cycle indicates that this church shows a symptom of founder's syndrome due both to the personality of top leaders and to the deep-seated congregational culture of passivity. Both the founding pastor and the current pastors have exhibited the top-down style of leadership whenever critical decisions were made. As the elders honestly shared, the founding pastor took Moses' approach in the wilderness: "[H]e used to go to a prayer mountain to hear God's voice for the direction of the church. Once he announced to the church, 'I sensed God was telling me....' [H]is executive decision was final and the whole church followed it" (Elder 2). The church's overall acceptance of and even resignation to the top-down decision-making pattern has rendered most members not so much

active participants as passive adherents, and thus explains the inefficiency of the organizational structure of Bongshin Church. To the question, “Under the leadership of the founding pastor, how efficient and supportive were the committees in fulfilling the vision of the Church, especially by the time of the founding pastor’s retirement?” (Elders’ interview question 16), all the elders answered, in one voice, that the committees and their subdivisions were nominal.

Even after the pastoral transition, there was no drastic change in both the decision-making pattern and the church culture of passivity. Due to the innovative nature of intergenerational ministry and for the sake of ministerial efficiency, the pastors determined that it was too early to delegate and decentralize authority and responsibilities to lay leaders, and did most of the work from planning to cleaning on our own. At the same time, the “tamed” passivity of the congregants’ attitude toward ministry involvement is on the other side of the problem.

According to Pastor 1,

Undoubtedly, more parents take the initiative to offer help now than when we first started intergenerational ministry. But members in general are still reluctant in giving a helping hand, and passively waiting for us pastors to give them specific tasks.

Thus, the research finding on the organizational culture and life cycle of Bongshin Church raises a question concerning Adizes’ use of the term, founder’s syndrome. The term connotes that a founder (or key leaders) is solely responsible for the organizational pathology. However, both the founder and the organizational culture are contributors to the problem in the go-go stage in the case of Bongshin Church. Organizational consultant Carter McNamara concurs by saying, “[N]o founder sets out to damage his or her organization. Besides the syndrome rarely takes hold without members of the Board and staff exhibiting symptoms of the syndrome too” (*Founder’s Syndrome*). Susan Stevens makes the same point in her dissertation, “In Their Own Words: The Entrepreneurial Behavior of Nonprofit Founders” by saying,

The entrepreneurial patterns emerging from my research cast serious doubt on the founder's sole responsibility for what was earlier described in this report as *founder syndrome*. Indeed, although the founder as a person may be solely responsible for organizational creation, prior to creation that founder was formatively influenced by the family in which he or she was raised, and subsequent to creation, by the board of directors, staff, successors, and other social influences which provide organizational context.

Thus, as a concept, *founder syndrome* puts too much burden on the founder alone for the various organizational failures the concept connotes. Rather than focusing solely on the founder's personal role in *founder syndrome*, equal attention must be paid to the three-way connection between the founders' early formative influences, his or her resultant adult organizational behavior, and the evolving organizational and vocational context within which founders and their organizations operate." (165-166)

In other words, the pathology in this stage of the organizational life cycle is both personal and structural in nature, and thus becomes a trap for both the founder and the followers.

Thus, the solution should be simultaneously two-directional. One direction would be for the current pastors including me to develop a mindset and leadership style appropriate for the Adolescence stage. The other is for this church to invest its primary resources and energy in developing an administrative system and lay leadership.

An organization is only as healthy as the pool of rising leaders, so [the healthy leadership teams] actively seek to *discover* those who show leadership potential, *develop* resources to equip and inspire leaders, and carefully *deploy* them in roles that enflame their hearts, challenge them to excel, and propel the organization to new heights. (Chand 49)

The accomplishment of this critical task will enable this church to move up toward the prime stage on the life cycle curve.

Delegation of authority and responsibilities is not only organizationally healthy as a church transitions from the go-go stage into the adolescence one, but also faithful to the healthy models of ministry attested in the Bible. Jesus, Paul, David, and Nehemiah, just to name a few, were an excellent group of the "leader of leaders" who cultivated a system and culture where the entire community was united under one clear vision – whether it be announcing the kingdom of

God, rebuilding the wall, or entering the Promised Land – and everybody was encouraged to recognize and offer one’s unique gift in accomplishing that vision as a part of the body of Christ (1 Cor. 12:4-8) and as royal priesthood (1 Pet. 2:9). As George Barna aptly puts it, “The Bible does not give a direct admonition to provide team-based leadership, but it does teach the value of community, unity, diversity, mutual trust, and the interrelationship of spiritual gifts—all aspects that lead to a team-based approach” (*The Power of Team Leadership* 49). By investing major energy and time in developing leaders, these great leaders expanded the kingdom of God not by addition but by multiplication, displayed the humble leadership of interdependence, effectively actualized the maximum potential of those around them, and thus left their organizations even more thriving when their service was over than when they started.

Third Finding: Senior Pastor’s Pivotal Role in Shaping the Practice of Intergenerational Ministry

Studying the three exemplary churches has demonstrated that the senior pastors play a crucial role in the practice of intergenerational ministry. First, the senior pastors’ perspectives on the present age, KPC and next generation have forged the distinct visions for each church: “raising up the next generation of Christian national/global leaders” (Ch 1); “building up one community of faith with one message” (Ch 2); and “integration of church and family with the purpose of passing down the faith from one generation to another” (Ch 3). According to Barna, vision is “a clear mental portrait of a preferable future, communicated by God to His chosen servant-leaders, based upon an accurate understanding of God, self, and circumstances” (“The Vision Thing” 47). The vision of becoming an intergenerational church came from God to these great leaders as they wrestled to know the purpose of the existence of their churches.

God has engrained the unique visions, “the mental portrait of a preferable future” in the heart of these leaders, who in turn gave their all to fulfill them. The unswerving commitment of the senior pastors to the next generation has a contagious power to shape a congregational culture in which they are valued and invested in by the church as a whole. Implementing change and shaping reality according to the vision inevitably accompany challenges, difficulties, and obstacles along the way; however, the persistent passion of these leaders overcame them.

The senior pastor in Church 1 has made it his top ministerial priority to invest his time and energy in the lives of the lay leaders that

[i]n the midst of his busy schedule, the senior pastor never compromises the time for the weekly meeting with the lay leaders throughout the year. While [the leaders] listen to him and pray with him, [their] hearts get in sync with his heart for the God-given calling, entrusted souls, and church. (KL 1)

In Church 2, it is the senior pastor’s continuous, deliberate effort to maximize his personal interactions with children, which communicates to the whole congregation how much he values the next generation, and thus inspires it to have the same attitude toward them. For example, PT 2 said,

Several times a year, he has his sermon videotaped in the second Sunday service so that during the third service, he may come to the youth group to share the word of God. In that same hour, the adult congregation watches his sermon on screen in his absence.

P 2 mentioned, “At the end of the week-long Special Early Morning Prayer Service, the senior pastor personally gives awards to the children who have perfect attendance and have pictures taken with each child. Both children and parents cherish that experience.” In my opinion, the senior pastor’s heart and passion for the next generation was reflected in the church-wide survey taken in 2014, where the majority of the congregants agreed that raising up the next generation of believers should be top priority among various ministries.

In Church 3, a group of members and visitors complained about the noisy distractions

during worship due to young children's "hustle and bustle." Some of them even left the church and never came back. Lay leaders suggested the senior pastor reconsider continuing intergenerational worship service. However, the senior pastor, who had a deep conviction of intergenerational ministry, "was never shaken" (P 3) by the congregants' complaints, suggestions, and leaving the church. His goal did not lie in numerical growth of the church but rather in integrating different generations for the sake of passing on the faith to the next generation.

The leadership principle that yields fruitful intergenerational ministry in the long run is summed up in the following statements:

As a leader, you may wish to ask for people's input; but remember that the ultimate definition of the vision is from God, not your peers. ... Vision ... is not determined by a two-thirds vote; it is not the result of consensus among a group of interested parties... If God has called you to lead, perhaps the most vital and significant function you will fill is that of being the projector and the protector of the vision. The goal is not to become the people's most popular leader, but to become God's most trustworthy leader. (Barna, "The Vision Thing" 53)

If senior pastors or key congregational leaders are fully convinced of the fundamental tenets of beliefs on intergenerational ministry – that the Church is the body of Christ where different generations meaningfully interact and share their lives together, and that parents are the spiritual leaders in the home and the church is to equip the parents for that task and privilege – then they should model the core value of intergenerationality and persistently pursue this God-given vision through the empowerment of the Holy Spirit whose fruit includes patience and self-discipline (Gal. 5:22) till the preferable future becomes the present reality in the intergenerational church they faithfully serve. "Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up" (Gal. 6:9).

Fourth Finding: Necessity of Restoring the Broken Ecology of Christian Education between Church, Home, and Possibly School

All three churches started intergenerational ministry with the shared conviction that the Christian education on Sunday alone is not sufficient for the faith formation of the next generation. In other words, what children learn in the church on Sunday from pastors and teachers needs to be confirmed and reinforced by parents, friends, and school teachers. Church 2 and 3 have integrated the faith formation of children in church and family so that parents may take up the responsibility of discipling their children with the material provided by the church at home during weekdays. Church 1 has established a collaborative system among church, family, and school to raise up the next generation of Christian leaders. Thus, as the interviewees repeatedly emphasized, the key to passing down the faith to the next generation lies in discipling parents to be the role models of faith to their children and, if possible, by building up the Christian school system from preschool and up.

This finding is confirmed by the majority of scholars and church educators both in Korea and America. Two representative scholars – Sangjin Park and John Westerhoff III – point out the importance of the ecology of Christian education. Park rightly contends that

“[t]he passing down of the faith to the next generation is not the sole responsibility of the church school. ... What matters the most in faith education is consistency. What the next generation learns during the worship and Bible study on Sunday should be connected to the faith education at home, and also integrated into the curriculum at school. In that sense, restoring the broken ecology of Christian education is the pivotal task to overcome the current crisis the church school faces in the KPC. (53)

His theoretical framework was borrowed from John Westerhoff III in his book, *Will Our Children Have Faith?* His analysis and critique of the “schooling-instructional paradigm” that the American church school was based on in the 70s is still prophetically relevant to the church school in the KPC: the six institutions – the social community, the family, public schools, the

church, religious periodicals, and the Sunday school – “worked together to produce an effective educational ecology” (Westerhoff 15), but now “we are left with a church school ... struggling to do alone what it took an ecology of six institutions to do in the past” (Westerhoff 16). What we need is an alternative to the bankrupt system of “schooling-instructional paradigm,” which is “a community of faith-enculturation paradigm.” Education, which encompasses and transcends schooling, takes place through ritual, experience, and activities in a community, and “true community necessitates the presence and interaction of three generations” (Westerhoff 53). Therefore, the optimal environment for the effective faith transmission is the integration of intergenerational communities: church, family, and school.

Concerning the integration between the church and the family, Barna states that “the local church should be an intimate and valuable partner in the effort to raise the coming generation of Christ’s followers and church leaders, but it is the parents whom God will hold primarily accountable for the spiritual maturation of their children” (*Transforming Children* 92). However, the problem is that “the majority of families today probably have no idea how to make their home a place for nurturing the faith of their children” (Holmen Loc 1462), as was attested in the field research. Thus, it would be one of the primary tasks of intergenerational churches to equip parents to “bring the love of Jesus Christ into the center of their homes and family life (Holmen Loc 1464).

As much as it matters that parents teach and live out the gospel at home for the faith formation of their children, in reality, they do not get to spend much time together in the Korean context with working moms increasing and children coming home late at night from after-school cram schools. This particular context makes it significant to integrate the church and the school. School-aged children spend much of their waking moments at school and cram schools. Their

consistent faith formation throughout the week outside the church is impossible without considering the educational institutions they go to five to seven days a week.

Jaebong Yoo in his article, “The Exploration of the Church-School Integration Model for the Christian Education of the Next Generation” presents three models of relationship between the church and the school: “school outside the church,” “school inside the church,” and “school alongside the church” (122-133). For example, Church 1 exhibits the characteristics of the second model because it owns and runs the preschool through alternative middle through high schools with its ministry philosophy and worldview. Most churches operate within the first model, simply hoping that their church school on Sunday may have significant impact on children while they are immersed in the secular education where religious education is strictly restricted by the law. The third model is based on the collaborative relationship of the two institutions. The underlying theological conviction is that God is the sovereign Lord over all areas of life, including all the school subjects. One of the main goals of the faith formation is “not so much in excluding the secular intellectual heritage altogether as in critically evaluate it with the Christian worldview” (Yoo 130). Depending on the human and financial resources and the church’s stance on the relationship between Christ and culture (refer to H. Richard Niebuhr’s book with the same title), one may explore possible options among the three models.

The concept of the ecology of Christian education can be found in the teachings in Deuteronomy 6:1-9. First, the passage teaches that nurturing children is the primary responsibility of parents and grandparents at home. Also, considering the fact that Moses was giving this instruction to the whole congregation of the Israelites, “fathers and grandfathers” are meant to include the caring adults in the community that share the responsibility of raising children. As Westerhoff points out, the “hidden curriculum” in the family and community life is

“often more influential than the formal curriculum of our church schools” (Westerhoff 18), which puts unbalanced weight only on the cognitive aspect of faith formation.

Second, all the occasions for teaching listed in this passage (Deut. 6:7-9) implies the ecology of Christian education. The way of the Lord should be taught and “impressed” upon our children wherever they are – either at home, church or school. In other words, this passage suggests “using every aspect of our [church’s, home’s, and school’s] life for education” (Westerhoff 78); consistency is the key to the faith formation of our children. The Christian identity and mission of our children will be formed when they see through the tradition and testimony of the faith community that God is at work not just in the confines of the church building but also in their homes and the world.

Fifth Finding: Family Ministry Versus Intergenerational Ministry

This research project helped me clarify the relationship between family ministry and intergenerational ministry, and thus suggests the direction Bongshin Church needs to take in the future. First, intergenerational ministry not only includes and supports family ministry but also complements it and aims to transcend its limitations. According to Jones, family ministry is defined as “the process of intentionally and persistently coordinating a congregations’ proclamation and practices so that parents are acknowledged, trained, and held accountable as primary disciple-makers in their children’s lives” (Nelson and Jones 15). Thus, the focal point of family ministry lies in a church’s involving, encouraging, and training parents for the spiritual formation of their children both at home and in the congregation. In that aspect, intergenerational ministry and family ministry are not separate or competing concepts. Rather, “intergenerational ministry supports family ministry and includes the whole ‘family ministry’” (Ross, Being an

Intergenerational Congregation 28).

Second, at the same time, intergenerational ministry complements family ministry and transcends its limitation. Family ministry can be limited when it tends to “[strengthen] the family unit,” “[nurture] the individuals within that unit,” and thus “plan from the vantage point or angle of vision of the child in the group” (Foster 287). As a result, this tendency may neglect or isolate those outside the target group such as divorcees, widow(er)s, singles, and so on. As a critique and alternative, intergenerational ministry considers a congregation as a whole to be a family of God. So, an intergenerational church is “a family of families,” which implies both that the responsibility of discipling younger generations rests on the entire faith community, and that an intergenerational church envisions the interaction among and the spiritual growth of all generations belonging to that church (Harkness, “Intergenerationality” 122).

In that sense, what these three exemplary churches have done so far is closer to family ministry than intergenerational ministry. Their visions and actual practices of ministry are primarily focused on the next generation and the roles the church and parents play in discipling them. When I explained the Western scholars’ definitions of intergenerational ministry as intergenerational and not just familial, as was discussed in Chapter 2, the interviewees reacted as follows: “Our goal is raise up the next generation of global leaders. That concept is foreign to me” (KL 1); “[w]e understand the concept but due to the limited space, ‘one point’ approach was the best we could do in a given situation” (KL 2); and “[o]lder generations in their 60s and 70s doing a Bible study with teenagers? I don’t think it’s going to work in the Korean church context where Confucianism is one of the major underlying cultures” (KL 3).

Of course their ministries have been bearing good fruits as was discussed in Chapter 4, and are still relevant considering the demographics of these churches; the majority of the

congregants in all three of them – approximately 70 percent – are in their 30s and 40s with school-aged children. Also, there are other strong ministries meeting various needs of their members. However, family ministry is Bongshin Church's penultimate goal. Even though the new vision of intergenerational ministry in actuality has taken the form of family ministry due to the limited resources so far, Bongshin Church will continue to strive to be an intergenerational church for the biblical and practical reasons.

Jesus Christ is the head of the Church (Eph. 5:23) and we as Church are his body (1 Cor. 12:12). As Redeemer, Christ bought the Church with his own blood (Acts 20:28): He loved the church and gave himself up for her (Eph. 5:25). What these fundamental truths about the relationship between Christ and the Church imply is that we all are related by the blood of Jesus Christ as an extended family and are committed to the common goal of spiritual growth to the whole measure of the fullness of Christ (Eph. 4:13). Also, every member matters in the house of God regardless of their social status, ethnicity, gender (Gal. 3:28), and/or age, and has unique gifts/functions to contribute to the church (Rom. 12:4-5). Thus, the church should be an "alternate city" (Matt. 5:14-16) which is characterized by its radical inclusivity based on the commonality of the gospel. D.A. Carson's quote is quite relevant and insightful here:

The church itself is not made up of natural "friends." It is made up of natural enemies. What binds us together is not common education, common race, common income levels, common politics, common nationality, common accents, common jobs, or anything else of that sort. Christians come together not because they form a natural collocation, but because they have all been saved by Jesus Christ and owe him a common allegiance. ... They are a band of natural enemies who love one another for Jesus' sake. (61)

That means, no group of people should be excluded in the church, and excluding any group would be to the loss of the church. Intergenerational ministry is not so much a form of ministry targeting certain groups as a philosophy of ministry that should be applied to the every fabric and aspect of church ministries regardless of who are the objects of its ministries.

Practically speaking, Bongshin Church seeks to be an intergenerational church rather than a church with excellent family ministry because demographically speaking, young parents with school-aged children are not the majority in this church. A few groups have voiced that they feel left out since the launching of intergenerational ministry, and rightly so because the pastors have invested time and energy in growing intergenerational ministry. The first group is older generations whose adult children are either ex-Christians or go to other churches and who have been faithfully and silently taking the major responsibilities in the areas of finance and ministries. The second group is young adults and youth members who feel sense of loss because they no longer have their own worship service and a pastor designated for their spiritual care and growth. Developing age and generation-appropriate ministries for these groups is unthinkable due to limited resources of this church, and also against the spirit and philosophy of intergenerational ministry. Instead, the healthy solution would be incorporating these groups into the existing family ministry of this church.

Ministry Implications of the Findings

1. Assessing the life cycle of a church is a fundamental task that any pastor or key leader deeply committed to congregational transformation needs to carry out. As was exemplified in this research project, McIntosh's Life Cycle Questionnaire and the interview questions drawing out the data on vision, programs, relationship, and administration are helpful tools for an in-depth study of the congregational life cycle. This study will open one's eyes to see the evolving interaction among the four organizing principles in the life of a church and thus suggest what to do for the continual growth avoiding organizational pathologies in each stage.

2. Implementing intergenerational ministry at a church with the existing age-specific

model is hard because it involves the holistic transformation of the church's values, attitudes, and behaviors on being a community of faith, the responsibility of parents and church in raising up the next generation of believers, and so on. It is an adaptive challenge in a sense that the implementation of change "[requires] that the church move toward a future that it cannot see, become something different, learn things it does not know and innovate beyond the current imagination" (Branson and Martinez Loc 2370). Such actions as hiring new staff and changing a style of worship alone will not be sufficient to bring about the desired change. Even when the church has some clear ideas about what needs to be done in order to become an intergenerational church in terms of its worship, fellowship, service, spiritual formation and so on, "implementing change often requires adjustments in people's lives" (Heifetz 87). In other words, implementation is a process that requires careful, strategic planning, teaching, persuading, and modeling on the leaders' side, and open mind and collaboration on the congregants. (Parsley Loc 2384-2405; Barna, "The Vision Thing" 54-60)

So, any church that desires to implement intergenerational ministry needs to determine first whether it is worth bringing struggles, conflict, and opposition to it as part of process. A leadership team should assess the level of their conviction and commitment toward the new vision of becoming an intergenerational church. Two sobering questions should be asked in the initial stage of the implementation: "Are you willing to lose people if they don't like it?" and "Are you willing to stick with it no matter how long it takes to become successful?" (Wyrostek Loc 560) These questions imply that not all members will be enthusiastic about the change, and the desired result may not be visible right away. If it is still a worthy cause, then the church is ready to become truly and seriously intergenerational.

Second, under the conviction that intergenerational ministry is a worthy cause, "wise

leaders understand the dynamics of change and help members cope with the losses by giving time and space for grieving while they simultaneously inspire hope by pointing to the abundant blessings that the change promises to bring” (Merhaut and Roberto Loc 3567). Patiently waiting for members to be on board not only cognitively but also emotionally and spiritually, leaders need to communicate to them in various ways that that intergenerationality intersects meaningfully with the things they value most (Merhaut and Roberto Loc 3547). Intergenerational ministry will thrive only on the fertile soil of mutual trust, transparency, and support.

Third, the key to a thriving intergenerational ministry is to expect resistance and opposition, and get ready to deal with it strategically (Wallace 239). Diane Shallue, a Christian education professor, succinctly summarizes the “hazards and problems” that a typical intergenerational church will encounter in growing the ministry as follows:

1. It takes a lot of planning with few ready-made resources.
2. Children may dominate the interaction while adults hold back or talk down to children. If this happens, the adults tend to disappear.
3. Adults may dominate the interaction especially if the program stresses talk over activity. Then the children disappear.
4. It is difficult to meet the wide range of knowledge and interests.
5. The program may lack continuity and skip from one topic to another.
6. The leadership may change frequently especially with a rotation model or a learning station approach.
7. The attendance may be irregular because the informality of the intergenerational approach invites a take-or-leave-it attitude.
8. Some students are loyal to their own classes and resent their class being merged with another for an intergenerational program.
9. Some parents want to get away from their children and other adults also may not want to be around children.
10. Some children and youth want to get away from adults and be with their own age group. (6)

All four churches have witnessed at least some of the problems, if not all, and dealing with them is an ongoing struggle. However, a corporate endeavor to address them can provide an opportunity to take the ministry to the next level. For example, problems 1-6 calls for a person

(preferably a director of Christian education) or a group of key leaders who can carefully shape the overall form and content of intergenerational ministry with a generational and cultural sensitivity and who also have a communication skill and competency to bring together representatives from existing generations in the church and reflect their inputs in the ministry practices.

Fourth, in relation to the problems 8-10 specified above, the level of intergenerational involvement needs to be carefully discerned, discussed, and determined. Christine Ross states, “Some congregations grasp hold of the concept and begin to move into more [intergenerational] programming and possibly a more [intergenerational ministry] mindset throughout the church’s ministries, yet in other congregations [intergenerational] goes no further than this one program” (*Qualitative Study* 39). The major determining factors would be the congregants’ receptivity and the key leaders’ will and vision for an intergenerational church.

Lastly, a leadership team in a receptive congregation needs to explore concrete ways to further develop intergenerational ministry in terms of vision, program, relationship, and administration. Concerning vision, the following strategic questions are to be asked and answered: “Is the vision clear to the overall congregation?” “How do we keep motivating ourselves and the congregation?” Concerning program, analyze the current programs and activities to identify the areas for intergenerational growth and development. For each program and project, create a plan that “includes a project statement: description of project, goals, and target audience(s) and develop a design: content, strategies, timeline, materials needs, budget, and so forth.” (Merhaut and Roberto 2133). When it comes to relationships, think of ways to foster a congregational culture where each generation is respected and welcomed. In the area of administration, identify and train potential volunteers and lay leaders from each generation for

delegation of authority and responsibility.

Limitations of the Study

There are some limitations to this study. First, even though the RQ 3 aimed to discover developmental patterns across exemplary intergenerational churches, the goal could not be accomplished due to the small sample size of three churches. It was quite hard to find churches that fell within the parameters of this study, which prevented this research to draw substantially generalized developmental patterns among the research churches. Intergenerational ministry is a concept that is still foreign or too ideal to many pastors. Moreover, a few intergenerational churches that the media had “praised” for their innovative ministry a few years ago turned out that they went back to age-specific ministry model. So, it is still to be decided whether it is true to assume that intergenerational ministry contains within itself the dynamic of a life cycle, and thus develops in a predictable pattern.

There were two more fundamental reasons that this research could not discover developmental patterns in the participating intergenerational churches: (1) limitations in the research method. It was a fruitful endeavor to analyze the evolving process of Bongshin Church and its intergenerational ministry because I had intimate, experiential knowledge of this organization. The research concerning RQ 1 and RQ 2 helped me to determine the accuracy of my understanding by checking it with proper documents and interviews. However, regarding RQ 3, I approached these churches as an outsider, heavily relying on the interviewees’ understanding of their churches and their competency to communicate it, and found it not enough to get a firm understanding of how these churches developed intergenerational ministries as they are now. A longitudinal field study from an insider’s viewpoint would have complemented me to have a

fuller picture of the developmental process of these churches' intergenerational ministry. (2)

Another reason was in the participants' insufficient knowledge on the concept of the organizational life cycle. The transition from the go-go stage to the adolescence would have been well articulated by the interviewees if they had proper understanding of the concept. Was each interview preceded by a short presentation on the concept? Would it then be pushing preconceived categories into them?

Lastly, the unavailability of the senior pastors of the participating churches due to their busyness was another limitation of this research. My original plan was to interview the senior pastors to glean wisdom and executive perspectives from them. However, they were inaccessible except the senior pastor in Church 3 who was gracious and humble enough to spare his time for me after my interview with KL 1. Still, I believe three interviews in each church—"top," "middle," and "consumer" in terms of the system's thinking vocabulary—and the consistency in their interview content made up for the unavailability of the senior pastors.

Unexpected Observations

The research challenged and changed my underlying assumptions on founder's syndrome. As I mentioned in the second major finding, I assumed that the founder was solely responsible for founder's syndrome. However, it was a surprise to find out that both the personality of top leaders and the deep-seated congregational culture of passivity should be considered for the proper understanding of founder's syndrome that Bongshin Church finds itself in. In other words, this syndrome results from the interaction between the founder and the congregation. This observation is significant because it implies that changing leadership style or even leader him/herself would be only half of the solution. The solution is made whole when the

unhealthy congregational culture is identified, challenged, and transformed. It was such an eye-opening experience to read the following statements from Chand's *Cracking Your Church's*

Culture Code:

So, have you been investing your time and energies into crafting and articulating your organization's vision, only to find that people aren't as receptive as you hoped? When there's a disconnect between a leader's vision and the receptivity of the staff, the problem isn't with the vision; it's the culture. Most leaders don't invest much in their church's culture simply because they assume it's "just fine." I believe, though, that great leaders devote as many resources to building and shaping their organization's culture as they invest in vision and strategy. In fact, vision and strategy simply can't succeed without a positive, healthy culture. (16)

One of the primary reasons—if not the reason—why Bongshin Church was stuck in the go-go stage for so long, and why it was so hard to mobilize the congregation with the new vision even after the pastoral transition, was the culture. This surprise helped clarify my ministerial direction and goal in the future.

Another surprising factor was found in the high level of integration among the three interviewees in each church. In other words, despite the fact that the senior pastors were not available for interview, the key leaders, pastors, teachers, and parents in each church became spokespersons for their senior pastor. By using the same vocabularies to describe the rationale and practices of intergenerational ministry, they communicated the senior pastor's perspective and philosophy of ministry in a surprisingly unified way.

Future Directions for the Study

I came up with four suggestions for further study in the areas of the congregational life cycle and intergenerational ministry. First, as I mentioned in the Limitations of the Study above, it is quite hard to get accurate data on congregations that are going through the go-go and adolescence stages. At the same time, pastors need to have firm, concrete knowledge on how to

institutionalize the *E* and *I* role to grow their churches to the next stages. So, I would like to suggest a longitudinal field research. Discovering enough congregations whose location on the life cycle curve is in between go-go and adolescence stages and observing, for an extended period of time, the evolving dynamic between the four organizing principles may produce insights, guidelines, and characteristics on how to avoid or get out of the founder's syndrome. Second, just as secular literature such as Andrew Ward's *The Leadership Life Cycle* has examined the relationship between leadership styles and the organizational life cycle, so there needs to be an equivalent research on the relationship between senior pastors' leadership style and the congregational life cycle. I have witnessed conflicts, tension, and misunderstanding in the church especially after a pastoral transition due to a mismatch between pastor and her congregation: a sustainer pastor at a church in need of a turnaround; a creator pastor at a church in the stage of maturity; and so on. It is essential for congregational vitality for both pastors looking for a church and churches looking for a pastor to be aware of such an organizational reality between the two parties.

Third, while attempting to discover research churches, I came across a few churches that implemented intergenerational ministry for a while, but moved back into the age-specific model of ministry. Since my aim was to study the congregations with thriving, exemplary intergenerational ministry, these churches have been set aside but in the back of my mind all along. It would be practically helpful to intergenerational churches and academically worthy to study the reasons why they chose to launch intergenerational ministry in the beginning and then switched back to the older model. The following questions would guide the research: How did they introduce and communicate the vision to their congregants? At what stage in the life cycle of their church and intergenerational ministry did they determine to discontinue the ministry?

Was a power struggle involved? Were these churches ready to deal with oppositions and resistance?

Lastly, a research is urgently needed in the area of discipling parents to be spiritual leaders at home. Every church leader acknowledges its necessity. However, even the research churches that are known for their innovative family/intergenerational ministry were struggling to know how to approach it, and were just beginning to develop proper material for it. In the last thirty years so many churches in the KPC envisioned training their adult members to be the disciples of Jesus. Now it is time that they disciple the parents in their congregations so that the parents could disciple their own children. If that vision is to be realized, what needs to be done? What are the characteristics of the churches that are effectively train their parents?

Review of the Chapter

This chapter reviewed the findings of this research project. Bongshin Church has been rejuvenated through the implementation of intergenerational ministry. In the current stage of the life cycle, Bongshin Church shows a symptom of founder's syndrome. It is the perspective, vision, heart, and persistence of the senior pastor that shapes the organizational reality of intergenerational ministry. Building an ecosystem of Christian education is pivotal to the succession of faith to the next generation. Intergenerational ministry is a more encompassing concept than family ministry, and sets the direction of this church. Ministry implications were suggested. Limitations of the study, unexpected observations, and future directions for study were presented.

Postscript

This research project was born out of a sincere struggle to build up Bongshin Church –a church that Jesus Christ bought with his precious blood. It was such a shock and pain to face its organizational and spiritual reality of stagnation and/or decline when I became the senior pastor in early 2013. The negative perception of Christianity by the general public in Korean society and the deep-seated congregational culture of passivity and exhaustion seemed an insurmountable obstacle to overcome.

At the same time, however, God has opened my eyes to see the hopeful future in store for this church. “Hope has its foundation in dissatisfaction with the present. Hope is founded upon the death of the old and the birth of the new.” (Westerhoff 24) The vision of becoming an intergenerational church has challenged and changed my perceptions and beliefs about “small” churches. I do not perceive a small church to be incompetent and limited any more. Rather, its innate flexibility, adaptability, and possibility provide a fertile soil to grow the new paradigm of intergenerational ministry. A small vibrant intergenerational church also has a positive contribution to make to the Korean society where the unity and peace of families and communities is highly valued but diminishing at an alarming rate.

Healthy intergenerational communication and community is so rare in our culture that a church that succeeds at both will become like a city on a hill. It will exude light, impart power, radiate warmth, and invite strangers. Its influence will shine far beyond its walls (Menconi 217).

The field research gave me a conviction that I am not alone in this difficult but glorious task of building up the household of God, but rather surrounded by the cloud of faithful kingdom workers who devote themselves to restoring the broken ecology of Christian education by linking church, home, and school. It is my hope and prayer that this research would help and encourage church leaders who are called alongside to intergenerational ministry by providing specific examples and

generalizable principles.

APPENDIX A

Questionnaire for the Elders of Bongshin Church(McIntosh, *Taking Your Church to the Next Level* 84–85)**Life Cycle Questionnaire**

To assess the health and vitality of our church, please answer as honestly as possible the following questions. There are no right or wrong answers, so answer to the best of your knowledge.

Please circle only one answer for each question.

Transfer the final total to the chart below.

SA = “Strongly Agree”

A = “Agree”

U = “Uncertain”

D = “Disagree”

SD = “Strongly disagree”

- | | | | | | |
|---|----|---|---|---|----|
| 1. Our church’s mission (purpose), vision, and values are clear to everyone who attends. | SA | A | U | D | SD |
| 2. Morale is high at our church. | SA | A | U | D | SD |
| 3. People are excited about what God is doing in our church. | SA | A | U | D | SD |
| 4. It is easy to begin a new ministry at our church. | SA | A | U | D | SD |
| 5. People are bringing their friends and family members to church. | SA | A | U | D | SD |
| 6. Our pastor is a visionary leader, always coming up with new ideas and dreams for the future. | SA | A | U | D | SD |
| 7. We have more people attending worship this year than five years ago. | SA | A | U | D | SD |
| 8. It is easy to find volunteers to serve in our programs. | SA | A | U | D | SD |
| 9. Newcomers become involved quickly in serving our church. | SA | A | U | D | SD |
| 10. People have a positive attitude about the church. | SA | A | U | D | SD |
| 11. Everyone supports our church’s goals. | SA | A | U | D | SD |

12. There is a sense of mutual dependency among the members, and we work well together.	SA	A	U	D	SD				
13. Our church property and facilities are well maintained and up to date.	SA	A	U	D	SD				
14. Changes are easily adopted in our church.	SA	A	U	D	SD				
15. We have multiple worship services each weekend or are giving serious consideration to doing so.	SA	A	U	D	SD				
16. There is a willingness in our church to begin new programs and cancel old ones.	SA	A	U	D	SD				
17. Change is the only constant in our church.	SA	A	U	D	SD				
18. Our pastor is considered to be a great organizer.	SA	A	U	D	SD				
19. We have few traditions in our church.	SA	A	U	D	SD				
20. Worship services are designed with the unbeliever in mind.	SA	A	U	D	SD				
21. Our people frequently get together outside of worship services, i.e., small groups.	SA	A	U	D	SD				
22. At our church we know who we are and where we are going.	SA	A	U	D	SD				
23. New ideas for ministry are viewed positively in our church.	SA	A	U	D	SD				
24. In the future we hope to multiply our ministry by enlarging facilities or using other sites.	SA	A	U	D	SD				
25. The number of pastors and support staff is increasing each year.	SA	A	U	D	SD				
Total the number of answers in each column:	—	—	—	—	—				
Multiply each column by:	↓	<u>x2</u>	<u>x3</u>	<u>x4</u>	<u>x5</u>				
Answers after multiplying the column:	—	+	—	+	—	+	—	+	—
Add all of the numbers together for a final total of:									

APPENDIX B

Interview Questions for the Elders at Bongshin Church

Concerning Congregational Life Cycle

Beginning Questions

1. When and how did you join Bongshin Church?
2. What do you remember about Bongshin Church back then (in terms of its morale, worship services, prayer meetings, fellowship, evangelism, and so on)?

Questions Concerning Entrepreneurship/Vision/Purpose/Core Values

3. Over the years under the leadership of the founding pastor, what did you perceive the vision/purpose/core values of Bongshin Church were?
4. Was there any change or development in the vision/purpose/core values of this church?
5. When (or in what period) were the members most passionate about the vision/purpose/core values and why? When (or in what period) were the members least passionate about them and why?
6. Can you identify the differences between the new vision/purpose/core values of Bongshin Church under the leadership of the current pastor and those in the past under the founding pastor's leadership?

7. How well do you think the new vision/purpose/core values are owned and received by the members and why?

Questions Concerning Programs and Ministries

8. Under the leadership of the founding pastor, when (or in what period) do you think Bongshin Church was most effective in meeting its members' emotional, spiritual, and social needs through its programs, events, and ministries (sermons, structure and style of worship service, revival meetings, and so on) and why? When was this church least effective and why?

9. In your opinion, how adaptive were Bongshin's programs, events, and ministries to the changing social, cultural environments outside the church around the pastoral transition in early 2013?

10. How effective do you think Bongshin Church is now in meeting its members' emotional, spiritual, and social needs through its programs, events, and ministries (sermons, structure and style of worship service, revival meetings, and so on) and why?

11. In your opinion, how adaptive are Bongshin's programs, events, and ministries to the changing social, cultural environments outside the church in the present?

Questions Concerning Integration and Relationships

12. Under the leadership of the founding pastor, when (or in what period) was Bongshin Church at its best in intentionally developing its members into faithful followers of Christ? How about

the quality of discipleship development process around the pastoral transition in early 2013?

13. Under the leadership of the current pastor, how well do you think Bongshin Church is doing in intentionally developing its members into faithful followers of Christ?

14. How do you see the quality of relationship among the members now in contrast to the pastoral transition period in 2012–2013?

Questions Concerning Administration and Management

15. Under the leadership of the founding pastor, how were decisions usually made? How about now?

16. Under the leadership of the founding pastor, how efficient and supportive were the committees in fulfilling the vision of the church, especially by the time of the founding pastor's retirement? How about now?

17. Under the leadership of the founding pastor, how flexible and ready for change was Bongshin Church in terms of its organizational structure, especially by the time of the founding pastor's retirement? How about now?

Concluding Questions

18. Overall, what is your opinion on where Bongshin Church was in its organizational life cycle at the point of the founding pastor's retirement in early 2013?

19. Overall, what is your opinion on where Bongshin Church is now in its organizational life cycle?

20. Is there anything that you would like to add?

APPENDIX C

Interview Questions for Key Leaders of Intergenerational Ministry

Beginning Questions

1. Please describe your congregation in terms of its size, demography, strengths, mission statement and so on.

Questions Concerning Entrepreneurship/Vision/Purpose/Core Values

2. How would you describe intergenerational ministry to someone who is not familiar with the concept?

3. Why do you think intergenerational ministry is important?

4. When did you start intergenerational ministry in your church? What motivated you to start intergenerational ministry in terms of your personal life, and the situational factors both inside and outside the church?

5. What intentional steps did you take in order to promote the vision of becoming an intergenerational church when you first started (or implemented) the ministry (probe for dates or sequence of events)?

6. Once the vision/purpose/values of intergenerational ministry are owned by a majority of the members, how do you keep the congregation motivated and passionate about that ministry?

Especially when you notice the sign of “if it ain’t broke, don’t fix it” among those involved in your intergenerational ministry?

7. What challenges/obstacles/limitations have you encountered (1) when you first started it; (2) as the ministry developed; and (3) in the present?

8. What are your future dreams for intergeneration ministry in your church? Could you share your strategic plans to fulfill those dreams?

Questions Concerning Programs and Ministries

9. What are the most unique aspects of the intergenerational programs and what positive change did they bring to your church?

10. How do you integrate the merits of age-specific model of ministry (that is, meeting the specific developmental needs of each age group) to your intergenerational ministry?

Questions Concerning Integration and Relationships

11. What do you think are the main benefits of intergenerational ministry in terms of building cross-generational relationships?

12. How well do you think your intergenerational ministry integrates younger generations (from kindergarteners through school-aged children to young adults) into the life of the church and develops them into faithful followers of Christ?

13. Have there been any groups of people in general who seem to be more open to the intergenerational model than others? Have there been any groups of people who seem to be more opposed than others? How have you handled the latter?

Questions Concerning Administration and Management

14. What was your role as key leader, in running and/or developing intergenerational ministry when it was first launched? What is your role now? If there has been any delegation of authority and tasks from you to other key leaders, could you describe the occasion, reason, and process?

15. If there is a committee or department designated for intergenerational ministry, what type of system do you have for accountability and supervision?

Concluding Questions

16. What is your overall assessment of your church's international ministry so far? Can you think of any areas that need to be improved?

17. What recommendations would you offer a church such as Bongshin that has implemented intergenerational ministry a few years ago and desires to further develop it?

18. What do you think the significance of intergenerational ministry is in the Korean Church context?

19. Is there anything that you would like to add?

APPENDIX D

Interview Questions for PT Pastors or Teachers of Intergenerational Ministry

Beginning Questions

1. Please describe your position and role at this church.

Questions Concerning Entrepreneurship/Vision/Purpose/Core Values

2. How would you describe intergenerational ministry to someone who is not familiar with the concept?
3. Why do you think intergenerational ministry is important?
4. What was your initial reaction when your senior pastor suggested starting the intergenerational ministry? Did you feel positive or reluctant about it, and why?
5. What encouraged you to go along with the vision? What encourages you to keep committed to that vision?
6. What challenges/obstacles/limitations have you encountered (1) when you first started it, (2) as the ministry developed, and, (3) in the present?

Questions Concerning Programs and Ministries

7. To the best of your knowledge, could you describe the development process of intergenerational programs over the years?

8. What practical wisdom did you gain through trial and error in the process?
9. Describe the various intergenerational activities your church is involved in in the present. On what purpose was each activity chosen?
10. If at all, how do you integrate the merits of age-specific model of ministry (that is, meeting the specific developmental needs of each age group) to your intergenerational ministry?
11. What resources do you use to equip parents to nurture their children at home?
12. Where do you find ideas for planning intergenerational activities?

Questions Concerning Integration and Relationships

13. What are the benefits of using the intergenerational model of ministry in terms of building cross-generational relationships?
14. How well do you think your intergenerational ministry integrates younger generations (from kindergarteners through school-aged children to young adults) into the life of the church and develops them into faithful followers of Christ?
15. Have there been any groups of people in general who seem to be more open to the intergenerational model than others? Have there been any groups of people who seem to be more

opposed than others? How have you handled the latter?

16. How do you recruit and train volunteers?

***Questions Concerning Administration and Management**

17. Who is playing the major role in preparing for and leading intergenerational ministry? How are the decisions made and how is responsibility shared among the leadership team?

18. Does your church have a communication system where the feedback or opinion of parents is heard? If it does, please explain the ways that their voice is delivered to the top leaders.

19. Do you have teachers? If you do, what role do they play in your ministry, since intergenerational model puts parents, not Sunday school teachers, in the primary position of nurturing their children spiritually?

***Concluding Questions**

20. What is your overall assessment of your church's intergenerational ministry so far? Can you think of any areas that need to be improved?

21. Is there anything that you would like to add?

APPENDIX E

Interview Questions for Parents

Beginning Questions

1. How many children do you have and how old are they?
2. When did you join this church?

Questions Concerning Entrepreneurship/Vision/Purpose/Core Values

3. How would you describe intergenerational ministry to someone who is not familiar with the concept?
4. Why do you think intergenerational ministry is important?
5. What was your initial reaction when you first experienced intergenerational ministry (through sermon, worship, Bible study, etc.) at this church? Did you feel positive or reluctant about it, and why?
6. What encouraged you to go along with the vision? What encourages you to keep committed to that vision?

Questions Concerning Programs and Ministries

7. To the best of your knowledge, could you describe the intergenerational programs and activities your family participated in over the years?

8. What positive changes do you think these programs have effected in you and your children?

9. Which programs have helped/equipped/trained you as parent to nurture your child(ren) at home and in what ways?

***Questions Concerning Integration and Relationships**

10. In what ways has your church's intergenerational ministry helped you build relationships with other families and generations in the church?

11. How well do you think your church's intergenerational ministry integrates younger generations (from kindergarteners through school-aged children to young adults) into the life of the church and develops them into faithful followers of Christ?

Questions Concerning Administration and Management

12. What are the ways that your voice can be heard to those in charge of intergenerational ministry?

Concluding Question

13. What is your overall assessment of your church's intergenerational ministry so far? Can you think of any areas that need to be improved?

APPENDIX F

Quality Criteria Questions (Via Phone Conversation)

My name is Jung Jun Kim. I am a doctoral student at Asbury Theological Seminary. I am looking for three to four churches with effective intergenerational ministry in order to discover common developmental patterns of intergenerational ministry. I need to ask you a few questions to ascertain if your congregation meets the criteria needed for the study:

1. Does your church specifically express intergenerational ministry as a vision or philosophy of ministry (for example, on the weekly worship bulletins, Internet homepage, and/or banner in the church facilities)?

2. When did your church start intergenerational ministry (at least five years ago)?

3. What kind of intergenerational activities do you have in your church (worship, Bible study, community outreach, and so on) and how often do they regularly occur in your congregation in a given year (at least once a month)?

4. Would your senior pastor and the key leaders allow me to talk with them about their experience with intergenerational ministry?

5. Would your pastors and/or lay leaders allow me to observe intergenerational activities within your church?

Thank you for taking the time to consider being part of my research on intergenerational ministry.

APPENDIX G

Consent Form for the Key Leaders of Intergenerational Ministry at Bongshin Church

Dear _____

I am a Doctor of Ministry student at Asbury Theological Seminary. The topic of my research is “Revive Us Again: Intergenerational Ministry as a Strategy for the Revitalization of Bongshin Church in Seoul, Korea.” The purpose of this research is, (1) to study the organizational life cycle of Bongshin Church in Seoul, South Korea, focusing on the impact that the pastoral transition in 2013 has made on Bongshin’s life cycle to the present; (2) to identify the implementation and development process of intergenerational ministry in this church; and (3) to prepare for the next phase of this ministry by benchmarking three to four frontier churches in Korea that have developed vibrant intergenerational ministry for more than five years.

I would like to invite you to assist me in the second part of the research: identifying the implementation process of intergenerational ministry to Bongshin Church. The reason is that you have been serving and leading intergenerational ministry in this church since its inception in 2013. Your ministerial experience would be invaluable to my research.

Since intergenerational ministry can be a sensitive issue for many churches (some prefer age-specific ministry and others prefer the intentional interaction among different generations in the church, for example), I want to assure you that your conversations will be kept confidential. I do not want to jeopardize your relationships within the church or outside the church. I will not disclose specific pastors or lay leaders who participate in this study. The data will be collected using a code and all of the interviews will be collated to give a blended view rather than identify any one person.

I believe that intergenerational ministry can be a catalyst for church revitalization, and I believe the findings from this study will allow me to assist congregations that either consider implementing intergenerational ministry or prepare for the next phase of intergenerational ministry. My hope is that churches from around the country will be helped because you and others like you have taken the time to participate.

If you agree to be in the study, you will be asked to participate in an in-person, two-hour interview in the pastors’ office on Sunday at your convenient time. At the time of the interview, no one else will be present for your confidentiality.

The conversation will be recorded in a digital audio format and the copy of it will be kept in a password-protected computer. Once the research is completed in approximately three months, I will destroy the individual interviews and questionnaires and keep the anonymous data electronically until my dissertation is written and approved. Insights gathered from the interview will be used in writing a qualitative research report. Though direct quotes from you may be used in the paper, your name and other identifying information will be kept anonymous.

Please know that you can refuse to respond to any or all of the questions on the interview.

I realize that your participation is entirely voluntary and I appreciate your willingness to consider being part of the study. If you need to withdraw from this study for whatever reasons at any time, please know that there will be no adverse effect to you. Feel free to contact me at any time if you have any questions or need any more information. My number is _____ and my e-mail is j____@yahoo.com.

Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be mad if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do. Thank you for your help.

Sincerely,
Jung Jun Kim

Please print your name: _____

Your signature: _____ Date: _____

APPENDIX H

Consent Form for the Senior Pastors and Key Leaders of Intergenerational Ministry at Research Churches

Dear _____

I am a Doctor of Ministry student at Asbury Theological Seminary. The topic of my research is “Revive Us Again: Intergenerational Ministry as a Strategy for the Revitalization of Bongshin Church in Seoul, Korea.” The purpose of this research is (1) to study the organizational life cycle of Bongshin Church in Seoul, South Korea, focusing on the impact that the pastoral transition in 2013 has made on Bongshin’s life cycle to the present; (2) to identify the implementation and development process of intergenerational ministry in this church; and (3) to prepare for the next phase of this ministry by benchmarking three to four frontier churches in Korea that have developed vibrant intergenerational ministry for more than five years.

I would like to study your church, as the third part of the research, along with other churches with effective intergenerational ministry in order to discover common developmental patterns of intergenerational ministry. You are invited to share your experience and insights on intergenerational ministry at your current church. You are invited because you have been serving and leading intergenerational ministry as one of the key leaders over the course of its development.

Since intergenerational ministry can be a sensitive issue for many churches (some prefer age-specific ministry and others prefer the intentional interaction among different generations in the church, for example), I want to assure you that your conversations will be kept confidential. I do not want to jeopardize your relationships within the church or outside the church. I will not disclose specific pastors or lay leaders who participate in this study. The data will be collected using a code and all of the interviews and questionnaires will be collated to give a blended view rather than identify any one person.

I believe that intergenerational ministry can be a catalyst for church revitalization, and I believe the findings from this study will allow me to assist congregations that either consider implementing intergenerational ministry or prepare for the next phase of intergenerational ministry. My hope is that churches from around the country will be helped because you and others like you have taken the time to participate.

If you agree to be in the study, you will be asked to participate in an in-person, two-hour interview at your convenient time and location in the church.

The conversation will be recorded in a digital audio format and the copy of it will be kept in a password-protected computer. Once the research is completed in approximately three months, I will destroy the individual interviews and questionnaires and keep the anonymous data electronically until my dissertation is written and approved. Insights gathered from the interview will be used in writing a qualitative research report. Though direct quotes from you may be used in the paper, your name and other identifying information will be kept anonymous.

Please know that you can refuse to respond to any or all of the questions on the interview. I realize that your participation is entirely voluntary and I appreciate your willingness to consider being part of the study. If you need to withdraw from this study for whatever reasons at any time, please know that there will be no adverse effect to you. Feel free to contact me at any time if you have any questions or need any more information. My number is _____ and my e-mail is j_____.@yahoo.com.

Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be mad if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do. Thank you for your help.

Sincerely,
Jung Jun Kim

Please print your name: _____

Your signature: _____ Date: _____

APPENDIX I

Consent Form for the Elders at Bongshin Church

Dear _____

I am a Doctor of Ministry student at Asbury Theological Seminary. The topic of my research is “Revive Us Again: Intergenerational Ministry as a Strategy for the Revitalization of Bongshin Church in Seoul, Korea.” The purpose of this research is (1) to study the organizational life cycle of Bongshin Church in Seoul, South Korea, focusing on the impact that the pastoral transition in 2013 has made on Bongshin’s life cycle to the present; (2) to identify the implementation and development process of intergenerational ministry in this church; and (3) to prepare for the next phase of this ministry by benchmarking three to four frontier churches in Korea that have developed vibrant intergenerational ministry for more than five years.

I would like to invite you to assist me in the first part of the research: studying the life cycle of Bongshin Church. You are invited because you have been faithful member of Bongshin church for over three decades and are thus the living eyewitness to the history of Bongshin Church, which was founded in 1981. Also, you are intellectually and spiritually competent enough to reflect on the history and current reality of this church.

Since your ideas and candid discussion on the life cycle of Bongshin Church can be sensitive issues for all involved, I want to assure you that your conversations will be kept confidential. I do not want to jeopardize your relationships within the church or outside the church. I will not disclose specific pastors or lay leaders who participate in this study. The data will be collected using a code and all of the interviews and questionnaires will be collated to give a blended view rather than identify any one person.

I believe that studying a congregational life cycle will allow church leaders to assess the organizational reality of their church and take a proactive action for its continuous health and growth. My hope is that churches from around the country will be helped because you and others like you have taken the time to participate.

If you agree to be in the study, you will be asked to participate in a questionnaire and an in-person, two-hour interview in the pastors’ office (where you have bimonthly elders’ meetings, and where in time of the interview no one else will be present for your confidentiality) after one of the weekly worship services on Sundays, Wednesdays, or Fridays at your convenient time.

The conversation will be recorded in a digital audio format and the copy of it will be kept in a password-protected computer. Once the research is completed in approximately three months, I will destroy the individual interviews and questionnaires and keep the anonymous data electronically until my dissertation is written and approved. Insights gathered from the interview will be used in writing a qualitative research report. Though direct quotes from you may be used in the paper, your name and other identifying information will be kept anonymous.

Please know that you can refuse to respond to any or all of the questions on the

questionnaire and/or the interview. I realize that your participation is entirely voluntary and I appreciate your willingness to consider being part of the study. If you need to withdraw from this study for whatever reasons at any time, please know that there will be no adverse effect to you. Feel free to contact me at any time if you have any questions or need any more information. My number is _____ and my e-mail is j_____@yahoo.com.

Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be mad if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do. Thank you for your help.

Sincerely,
Jung Jun Kim

Please print your name: _____

Your signature: _____ Date: _____

Appendix J

Consent Form for Parents

Dear _____

I am a Doctor of Ministry student at Asbury Theological Seminary. The topic of my research is “Revive Us Again: Intergenerational Ministry as a Strategy for the Revitalization of Bongshin Church in Seoul, Korea.” The purpose of this research is; (1) to study the organizational life cycle of Bongshin Church in Seoul, South Korea, focusing on the impact that the pastoral transition in 2013 has made on Bongshin’s life cycle to the present; (2) to identify the implementation and development process of intergenerational ministry in this church; and (3) to prepare for the next phase of this ministry by benchmarking three to four frontier churches in Korea that have developed vibrant intergenerational ministry for more than five years.

I would like to study your church, as the third part of the research, along with other churches with effective intergenerational ministry in order to discover common developmental patterns of intergenerational ministry. You are invited to share your experience and insights on intergenerational ministry at your current church. You are invited because you have been involved in intergenerational ministry as one of the parents over the course of its development.

Since intergenerational ministry can be a sensitive issue for many churches (some prefer age-specific ministry and others prefer the intentional interaction among different generations in the church, for example), I want to assure you that your conversations will be kept confidential. I do not want to jeopardize your relationships within the church or outside the church. I will not disclose the identity of any participants in this study. The data will be collected using a code and all of the interviews and questionnaires will be collated to give a blended view rather than identify any one person.

I believe that intergenerational ministry can be a catalyst for church revitalization, and I believe the findings from this study will allow me to assist congregations that either consider implementing intergenerational ministry or prepare for the next phase of intergenerational ministry. My hope is that churches from around the country will be helped because you and others like you have taken the time to participate.

If you agree to be in the study, you will be asked to participate in an in-person, two-hour interview at your convenient time and location in the church.

The conversation will be recorded in a digital audio format and the copy of it will be kept in a password-protected computer. Once the research is completed in approximately three months, I will destroy the individual interviews and questionnaires and keep the anonymous data electronically until my dissertation is written and approved. Insights gathered from the interview will be used in writing a qualitative research report. Though direct quotes from you may be used in the paper, your name and other identifying information will be kept anonymous.

Please know that you can refuse to respond to any or all of the questions on the interview.

I realize that your participation is entirely voluntary and I appreciate your willingness to consider being part of the study. If you need to withdraw from this study for whatever reasons at any time, please know that there will be no adverse effect to you. Feel free to contact me at any time if you have any questions or need any more information. My number is _____ and my e-mail is j____@yahoo.com.

Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be mad if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do. Thank you for your help.

Sincerely,
Jung Jun Kim

Please print your name: _____

Your signature: _____ Date: _____

APPENDIX K

Church Permission Form

Dear _____

My name is Jung Jun Kim. I am a Doctor of Ministry student at Asbury Theological Seminary. The topic of my research is “Revive Us Again: Intergenerational Ministry as a Strategy for the Revitalization of Bongshin Church in Seoul, Korea.” The purpose of this research is (1) to study the organizational life cycle of Bongshin Church in Seoul, South Korea, focusing on the impact that the pastoral transition in 2013 has made on Bongshin’s life cycle to the present; (2) to identify the implementation and development process of intergenerational ministry in this church; and (3) to prepare for the next phase of this ministry by benchmarking three to four frontier churches in Korea that have developed vibrant intergenerational ministry for more than five years.

I would like invite your church to the third part of the research along with other churches with effective intergenerational ministry, in order to discover common developmental patterns of intergenerational ministry. If your church agrees to be in the study, research will include observing intergenerational activities (worship, fellowship, Bible study, and so on) as well as conducting one two-hour interview in person respectively with the senior pastor and with one of the key leaders of intergenerational ministry among pastors and lay leaders. The time and location suitable for interviews will be chosen at the convenience of the interviewees.

Since intergenerational ministry can be a sensitive issue for many churches (some prefer age-specific ministry and others prefer the intentional interaction among different generations in the church, for example), I want to assure you that your conversations will be kept confidential. I do not want to jeopardize your relationships within the church or outside the church. I will not disclose specific churches, pastors, or lay persons who participate in this study. The data will be collected using a code and all of the interviews will be collated to give a blended view rather than identify any one person.

I believe that intergenerational ministry can be a catalyst for church revitalization, and I believe the findings from this study will allow me to assist congregations that either consider implementing intergenerational ministry or prepare for the next phase of intergenerational ministry. My hope is that churches from around the country will be helped because you and others like you have taken the time to participate.

The conversation will be recorded in a digital audio format and the copy of it will be kept in a password-protected computer. Once the research is completed in approximately three months, I will destroy the individual interviews and keep the anonymous data electronically until my dissertation is written and approved. Insights gather from the interview will be used in writing a qualitative research report. Though direct quotes from you may be used in the paper, your name and other identifying information will be kept anonymous.

If you need to withdraw your church from this study for whatever reasons at any time,

please know that there will be no adverse effect to you or your church. Also, please know that participants can refuse to respond to any or all of the questions on the interview. I realize that their participation is entirely voluntary and I appreciate their willingness to consider being part of the study. Feel free to contact me at any time if you have any questions or need any more information. My number is _____ and my e-mail is j_____@yahoo.com.

As a leader of your church, I need your permission to include your church in my study. If your church is willing to assist me in this study, please sign and date this letter below to indicate your voluntary participation. Thank you for your help.

Sincerely,
Jung Jun Kim

As a church leader, I give permission for my church to participate in the study described above and so indicate by my signature below:

Name of Church:

Printed Name

Signature

Date

APPENDIX L

Confidential Non-disclosure Agreement for Church Leaders

Dear _____ of (name of church) _____ Date _____

My name is Jung Jun Kim. I am a Doctor of Ministry student at Asbury Theological Seminary. The topic of my research is “Revive Us Again: Intergenerational Ministry as a Strategy for the Revitalization of Bongshin Church in Seoul, Korea.” The purpose of this research is (1) to study the organizational life cycle of Bongshin Church in Seoul, South Korea, focusing on the impact that the pastoral transition in 2013 has made on Bongshin’s life cycle to the present; (2) to identify the implementation and development process of intergenerational ministry in this church; and (3) to prepare for the next phase of this ministry by benchmarking three to four frontier churches in Korea that have developed vibrant intergenerational ministry for more than five years.

I would like invite your church to the third part of the research along with other churches with effective intergenerational ministry, in order to discover common developmental patterns of intergenerational ministry. If your church agrees to be in the study, research will include observing intergenerational activities (worship, fellowship, Bible study, and so on) as well as conducting one 2-hour interview in person respectively with the senior pastor, with one of the key leaders of intergenerational ministry among pastors and lay leaders, and one parent. The time and location suitable for interviews will be chosen at the convenience of the interviewees.

Since intergenerational ministry can be a sensitive issue for many churches (some prefer age-specific ministry and others prefer the intentional interaction among different generations in the church, for example), I want to assure you that your conversations will be kept confidential. I do not want to jeopardize your relationships within the church or outside the church. I will not disclose specific churches, pastors, or lay persons who participate in this study. The data will be collected using a code and all of the interviews will be collated to give a blended view rather than identify any one person. **I also require your confidential non-disclosure agreement of a participant you recommend to take part in this research.**

I believe that intergenerational ministry can be a catalyst for church revitalization, and I believe the findings from this study will allow me to assist congregations that either consider implementing intergenerational ministry or prepare for the next phase of intergenerational ministry. My hope is that churches from around the country will be helped because you and others like you have taken the time to participate.

The conversation will be recorded in a digital audio format and the copy of it will be kept in a password-protected computer. Once the research is completed in approximately three months, I will destroy the individual interviews and keep the anonymous data electronically until my dissertation is written and approved. Insights gather from the interview will be used in writing a qualitative research report. Though direct quotes from you may be used in the paper, your name and other identifying information will be kept anonymous.

If you need to withdraw your church from this study for whatever reasons at any time, please know that there will be no adverse effect to you or your church. Also, please know that participants can refuse to respond to any or all of the questions on the interview. I realize that their participation is entirely voluntary and I appreciate their willingness to consider being part of the study. Feel free to contact me at any time if you have any questions or need any more information. My number is _____ and my e-mail is j_____@yahoo.com.

If you are willing to recommend a parent in this study with a confidential non-disclosure agreement of participants taking part in this research, please sign and date this letter below to indicate your participation. Thank you for your help.

Sincerely
Jung Kim

I volunteer to participate in the study described above with a confidential non-disclosure agreement of the participants I will be recommending, and so indicate by my signature below:

Please print your name: _____

Your signature: _____ Date: _____

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