Transition from Church School-Centered Education to Family-Centered Christian Faith Education

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Abstract

The purpose of this study is to restore religious education at home. Currently, Korean church education is facing a crisis. First, there is a decrease in the number of children in the church due to the problem of the low fertility rate. Second, the number of young people leaving the church is increasing. As a result, Maneun Church and church schools are being reduced or closed. In order to solve this problem, it is necessary to change from church school-centered education to family-centered faith education. This is because the restoration of faith education is also connected with the restoration of the Korean church in crisis. As an alternative to overcome the current crisis of church education, it is necessary to return to the original form of religious education. In other words, we must return to the way God commanded religious education through parents at home. The most important thing is to overcome and recover from the absence of religious education at home. A Christian home becomes a place of education that fulfills the primary responsibility of religious education for children. God has given his parents the primary authority and responsibility for the religious education of their children. However, amid changes in society and home, the educational function of the home was entrusted to other educational institutions or specialized teachers. Parents of Christian families tend to delegate their children’s religious education to church schools by ne-
glecting their educational authority and responsibility. Therefore, the purpose of this study is to reinforce that parents should have a Christian view of faith education and become the main agents of their children’s faith education. Parents have the authority, responsibility, and duty as teachers for religious education given by God. The educational authority and responsibility of parents originate from God. God has commanded his parents to bring up their children in faith. Therefore, for parents to become the main agents of their children’s religious education, restoration is needed in Christian home education. Therefore, the task of restoring the Christian family as a place of effective Christian education and fulfilling the educational mission of faith that God has given to parents is, first, that parents and the church must recognize the importance of Christian home education anew. Second, parents must have the correct awareness and mission in the Christian view of children. The mission of parents in a Christian home is to teach, train, and admonish their children in the Lord so that they can live with Christian values. Third, the church should actively support home education and form a deep bond between church education and home education.

I. Introduction

At home, religious education takes place between parents and children. The relationship between parents and children is primarily an educational and loving relationship. However, today, parents have lost their authority as parents, and they do not have a clear goal of educating their children. Therefore,
conversations with children are cut off without knowing how to raise and teach them. As a result, parents have lost confidence in their children’s education. In other words, parents have given up their educational responsibilities as educators. Even if parents entrusted the education of their children to the educational institution of the church, the educational institution cannot take responsibility for all the education of their children (Shin, 2015). During the COVID-19 pandemic, the church education of the Korean church is facing a great crisis. As we experienced the COVID-19 pandemic, religious education at home became more and more urgent. The COVID-19 situation requires religious education at home. The era of COVID-19 can be an opportunity to restore the essence of faith education and improve the constitution of faith education. In the meantime, the religious education of the children was entrusted to the church school, which was church-centered and teacher-centered. However, in the era of COVID-19, church schools have become difficult to lead religious education without cooperation with families. Therefore, it is time to emphasize the role of parents and families as the primary actors of faith education and to establish an educational balance between the church and the family by establishing faith education at home.

In the 2000s, there has been an active discussion of religious education at home. The reason is that as the crisis in the Korean church deepens, Christian educators have increasingly suggested the restoration of faith education at home as an alternative to overcoming the crisis in the Korean church (Shin, 2016). This is because the restoration of faith education is also connected with the restoration of the Korean church in crisis. As an alternative to overcome the current crisis of church
education, it is urgent to introduce religious education at home. The reason why religious education is urgently needed at home is, first, to make up for the absolutely insufficient time for church education. Second, the necessity of religious education at home is suggested as a realistic alternative to overcome the crisis of church education (Park, 2016). However, approaching religious education at home as an alternative to overcoming the crisis of church education may neglect the essence and purpose of the family (Lee, 2015).

Until now, Christian education scholars in Korea have been continuously conducting research that emphasizes the family as the site of religious education. Restoration of the family and the importance of home education as a field of faith education (Bang, 1985; Jeon, 1990; Yu, 2005; Jo, 2010; Shin, 2013) and the connection between the family and the church (Koh, 1998; Lee, 2002; Park, 2006; Lim, 2015; Kim, 2015; Choi, 2019) have been studied. This study should go one step further and return to the original form of religious education. In other words, we must return to the way God commanded religious education through parents at home. The most important thing is to overcome and recover from the absence of religious education at home. In other words, it is necessary to shift from church-centered Christian education to family-centered faith education.

In accordance with this purpose, a family-centered faith education will be proposed. The source of the cause, content, and task for religious education is the Bible. The direction of proper religious education should flow from the Bible and theology of the Bible. Then, we need to understand the problems of today’s religious education. Using these things, the problems facing the religious education of the Korean church today need
to be solved and a new opportunity or direction for faith education established.

Then, we need to understand the problems of today’s religious education. Using these things, the problems facing the religious education of the Korean church today need to be solved, and a new foothold or direction for faith education established. According to this purpose, first, the situation of Christian religious education will be examined. Second, we will examine the religious education in the Old and New Testaments. Third, we will study family-centered Christian faith education. This study will be able to suggest the direction of religious education that is experiencing difficulties due to COVID-19.

II. The Situation of Christian Faith Education

The most urgent point in the reality of youth education is that, first of all, there is no professional education for youth. Currently, youth church education is far from the life of youth. In addition, there is no practical help to the youth, and only formal religious education is being conducted. The older the church gets, the greater is the accumulation of historical theological data to be passed on to the next generation. The multiplication of knowledge made demands on school and the extension of schooling. This has been a growing task since the synagogue schools were opened about 400 B.C. Public education has been mushrooming and becoming more and more specialized. The age level approach and the isolation of developmental tasks by the psychologist teacher, the departmentalization and classification of knowledge, the separation of home, school and church, have given us a highly structured,
fully institutionalized educational system. As a result many parents have been led toward abdication of their teaching-nurture roles (Feucht, 1970, 255). "To a startling degree, parents have handed child raising to educational institutions that cannot or will not do the job," says a significant essay in Time magazine. "Parents never see the challenge; teaching a child integrity, the self respect that makes for strong, kind men and women who can cope with life's temptations and who are willing to face the fact that life is a set of problems to be solved (Time magazine, 91, 30-31). This requires warm firm parents who admire each other and on whom the child can model himself: who provide opportunities for the child to prove his competence in work and love (Feucht, 1970, 256).

In recent years, Christian education has emphasized faith education centered on the family. Many studies and lectures emphasize the restoration of the role and function of the family as a field of religious education. However, in the Bible and in the history of Christianity, the family has already been the center of religious education. However, after the Industrial Revolution, as the Sunday school was institutionalized, the family lost the direction of religious education. In other words, it would be right to say that the function of religious education in the modern family has been lost. When the church school was first introduced into the church, two concerns need to be remembered again. At the end of the 18th century, two problems arose when the Sunday School, started by Robert Raikes, was incorporated into the church. One is the avoidance of responsibility for the education of pastors. Another is that parents shifted their educational responsibility to church schools. These concerns are the reality of church education facing the Korean church today. First, many pastors think that education
is not their domain. Second, it is the idea that education is distinct from ministry. Third, although they are interested in education, the environment and conditions do not reach them. Fourth, parents delegated the responsibility of religious education given to them to church school teachers. Fifth, do today’s church school teachers engage in education with the same devotion and quality as the Bible says or as shown by their parents in the past? Teachers did not have the right understanding and vision for leadership education. And it looks like they are in a hurry to follow the way that past generations have used (Lee, 2009, 149-150). The point, however, is that churches likewise have formalized, structured, age-grouped, separated and institutionalized Christian education, but have been weak on functional Christianity and the deeper dimensions of nurture through their divorce of church and family in their educational philosophy (partly) and in their operational practices (largely) (Feucht, 1975, 256). This is the new challenge and task Christian educators must face. And parents regarded their children’s religious education as fulfilling their duty by having them attend church school rather than taking responsibility for their children’s religious education at home. As parents are pushed to the periphery of their children’s religious education, the authority and responsibility for education that parents have been given by God is gradually weakened, and the separation between the teachings of church schools and their children’s lives is deepening. Educational institutions and educational entities that were created to supplement the educational function of the home have replaced the educational function of the home and are hindering the transmission of faith. The religious education structure centered on church schools promotes the weakening of religious education at home (Choi,
2019).

Originally, the church school started as a subject education for children who could not go to school. Therefore, this school-style subject education is an education system that is not suitable for the church education, which is a living community from the beginning. Religious education is more than intellectual education. Religious education is not about knowledge, but about giving life to God. Therefore, faith education should not be a school-style education, but rather a faith community, that is, a home education. In the history of mankind, the early church did not have today’s school-style education. It was a religious education centered on the family. The reason is that faith is not formed through school-style education. It is formed through the sharing of experiences, interactions, and common memories and transmissions of faith within the family community. Jews lived as diasporas all over the world for about 1900 years. However, according to God's command, religious education centered on families that practiced the common memory and tradition of faith did not forget God. That is, they have not forgotten their faith. As a result, in 1948, Israel gained independence from what is now Palestine. This does not mean, however, that church education centered on school-style subject education is not necessary. Church schools should encourage students to pass on Bible knowledge and make moral decisions through school-style education. So, we need to help learners to think of everything in the world as God-centered. Even if these efforts do not lead to actual faith, the knowledge that learners have acquired will be immediately established as faith when they meet experience.
III. Restoration of the educational and religious functions of the family

1. The function of the home

The creator of the home is God. Families should develop their children’s potential for loving relationships. And the family plays a role in enabling the Christian to lead a righteous life. And the home gives children an experience to know the concept of God and his church. Also, it can be said that the family is the most important institution for making children aware of God. Therefore, it is to give children a taste of human relationships and spiritual food that makes them aware of God in the home (Ward, 1975, 6.)

First, the religious education in the home was designed by God, Hebrews never got away from the centrality of the home in the educational experience (Gangel & Benson, 1983, 21). Parents were commanded to teach their children the history of the people and commandments and the ordinances of the Law. Since God established the family, the family has been the most important educational institution. The position and role of the family as a place of religious education, which began at the command of God after the foundation of the world, was emphasized and implemented continuously in the Hebrew and Jewish eras. And the position and role of the family as a place of religious education was re-emphasized by the Reformers. Martin Luther viewed religious education at home as God’s command, and gave priority to parents’ authority and responsibility for religious education above anything else (Luther, 1983, 294-295). Reformer Jean Calvin argued for the justification and necessity of infant baptism. As a basis, he asserted
the covenant community nature of the Christian family. Calvin emphasized that Jesus was tolerant of children and spoke as an example of a citizen of heaven, and that infants cannot be excluded from baptism by taking the Bible's family baptism as an example. As such, the Christian family becomes the site of religious education where the generations of parents and children continue the covenant of God (Choi, 2019).

Second, faith is created through the experience of the religious life of the family community. Of course, this can also be done through personal experience. Children experience faith when they love each other, pray for each other, and live for their neighbors rather than themselves in the family community. The God we heard only with our ears in church school is now a God we can see with our eyes. On the other hand, if the church school teaches students to love God but cannot see this in their lives, the teaching to love God is just empty knowledge. The reason why young people in each modern church leave the church is because they cannot see God in the image of the faith community in the church. Therefore, church education is not school-style education. It should be changed to community education in which the whole church participates. So, faith is not just a teaching, but a community effort and dedication. And what church school students need is not good facilities, education experts, and a great curriculum. Church education should know that it should be a community of faith dedicated to living for God.

Third, the family shown in the Bible has been a hotbed of religious education for children from the beginning. Parents trained their children religiously with a special mission to convey God's will to their children. Family life in the Bible is a place where you cannot separate life and religion as having a
religious meaning. The home is the first place of education. To say that parents are the first teachers means that the family and parents are primarily responsible for the socialization of their children (Shin, 2015).

Fourth, the family is the source that gives us life and is the seal through which we become more human. The relationship between parents and children in the home should be an educational one. The concept of parents should be understood biblically as the person who has the responsibility of teaching as well as the physiological relationship of the childbearer. To become parents who fulfill their teaching responsibilities, parents must first maintain a right relationship with God. When parents become living models by faith (Philippians 3:17), their children’s religious education can begin (Kim, 2015).

2. Why should Faith Education be Returned to the Family?

William Kottmey, in a letter to parents, wrote: We live in times of tension and angry violence. Many of our youngsters are rebellious because they do not have the security and control of a stable home. The influence of the churches on young people seems to be growing weaker. Society appears to expect the schools alone to hear the responsibility of preparing children to live securely in tomorrow’s uncertain world. Parents have always overestimated the effect church and school have on the training and education. But when objective and purposes of the home are different from church and school, there will be little learning done in the church and school (Kattmeyer, 1968). A Christian home is a place where parents educate their children about faith in God. The family is the most im-
important primary educational community to pass on to the next generation through intentional teaching of life, beliefs, culture, and family traditions and heritage. However, its functions and roles were not only weakened but also lost.

Christian education begins in the home as the basic unit of society. The Christian education believes that education is not restricted to the public school system. The Bible points to the home as the basic educational institution (Deuteronomy 11:8, 19; Ephesians 6:4). Parents have been obligated by God to see that their children are properly cared for and educated. There are four agencies which bear the responsibility of educating the child; the home, the church, the school, and the state. Actually, there is only one agency, the home, while the others are assistants in this responsibility. Teachers stand in the position of loco parentis and thereby have been delegated responsibility to assist parents in the great task of educating children.

In spite of delegated responsibility, the school still stands secondary to the home in providing advantages for the education of children. The early years of a child’s life are the most impressionable ones. The influence of the parents provides an unmatched teaching situation. The attitudes of the family members make deep impressions. The natural teaching situations of the home make learning both natural and easy. The security and love of the parents make learning assured.

To carry out its primary responsibility, parents must make sure that the home is really Christian. This calls for Christian experience and conduct on the part of the parents. The Bible and prayer must be central in home teachings on religion. Evangelism must be a definite part of the teaching process. There must be Christian service and training for all members of the family.
Some of the specific responsibilities borne by the Christian home in the moral and spiritual education of its children include the manifestation of Christian attitudes, the sharing of duties in Christian living, Christian conversation, family worship as expressed in grace at the table, bedside prayers, and general prayer periods, and Sunday school services are also additional avenues of training and service (Byrne, 1961, 202-203).

And the family is a different structure than a school. It is an organism rather than an organization. It is a way of life rather than a succession of courses. The curriculum is what father and mother believe and live; it is an informal learning group. It serves as the hub of the wheel and the integrator of life. The Duvalls have well summarized the significance of the home in succinct words: For the transmission of our Christian heritage, the development of character, and improvement of society the family is primary and basic (Duvall, 1961, 7).

The content of Deuteronomy tells us to be diligent in teaching. “Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.” (Deuteronomy 6:7). To today’s parents, God’s Word and work should be a natural, normal, and essential part of a conversation at home. What is important is informal education through the mental attitudes that appear in everyday conversations and relationships at home. Therefore, family Christian education is teaching parents to instruct their children. God, instructing parents to teach their children in the Promised Land, lays down three basic principles in Deuteronomy 6:4-9: First parents are to love the Lord your God with all your heart and with all your soul and with all your strength (v. 5). Second, these commandments that I give you today are to be upon your hearts (v. 6). Impress them on
your children. Third, talk about them when you sit at home and when you walk along the road, when you lie down and when you get up (v. 7). This constant educational policy is God’s fundamental plan. “Teach your children” means that the teaching is passed down from generation to generation.

IV. Faith Education in the Old and New Testaments

Parents at home were their children’s first teachers. The contents of the education were religious ceremonies and vocational education based on the relationship between God and the people of Israel. However, they taught not to separate life and religion, but to know God’s will in the course of life. And it gave religious significance to the changes along the life cycle. A characteristic of the curriculum was participation (Kim, 1991, 19-20). The children participated in the field of life and learned the means of life through imitation and practice. Also, by participating in the process of preparing and celebrating family and national holidays, I learned the history of the nation centered on the meaning and origin of the ceremony. In order to create an atmosphere of home religious education, symbols were made and attached to the body and hung on doorposts so that they could always be in contact with the Word of God. This process led the children of Israel to live as God’s people. Lewis J. Sherrill said that home education was carried out in three ways. First, children learn by participating in family life. Participatory education is vocational education, and it is about living a life that is right without stealing from others. I thought this was a life that feared God. Second, pa-
rents strictly controlled the behavior of their children. Children are not born to obey; they learn obedience through discipline. My father taught me in detail and strictly the rules of daily life recorded in Exodus, Leviticus, and Deuteronomy. Third, the common confession of faith was repeatedly taught to children through oral tradition. The Israeli family repeatedly recounted God’s work of salvation in history, so that their children did not forget God’s hand in the past and did not leave God (Sherrill, 1944, 18-22).

1. Biblical Theological Foundation of Home Education

According to the Bible, at home, parents were to be diligent in teaching their children about God and His Word as teachers. We also have an obligation to discipline and educate our children so that they can live uprightly in the faith (Deut. 6:4-9; Prov. 1:8; 14:26; Psalm 78). Even in the New Testament era, the family became the center of faith. The family forms a close relationship with the synagogue or church, and various methods of education (the Bible, symbols, festivals, religious ceremonies, etc.) were conducted (Choi, 2020).

The centrality of the Bible is a major plank in the platform of evangelical education. The Scriptures are profitable “for teaching the faith and correcting error, for resetting the direction of a man’s life and training him in good living” (2 Ti 3:16, Phillips). All of this is in order that the man of God may be perfectly fit and thoroughly equipped for every good work. Christian family education conceived in this tradition is not speculative, tentative or exploratory. It is rooted in the truth that God’s Word is authoritative. Therefore, the Bible is the primary source of truth and the only inerrant criterion of
truth. The primary source of our theological and educational commitments is Scripture. And Christian family learning is based on authoritative Scriptures (Hayes, 1970, 23).

The Bible emphasizes the importance of the family as the primary source of religious education. Parents are the subject of religious education. And the family is the channel to embody the children’s faith in life (Deut. 6:4-9; Isa. 54:3; Joel 1:3). A survey of the Bible indicates that the family is considered the training school; it is the most influential factor in helping children and youth become the people of God. The church fathers and reformers underscored this. This will not change. Modern educators agree that for the transmission of our Christian heritage, the development of character and the improvement of society, the family is primary and basic (Feucht, 1970, 248).

2. Faith Education in the Old Testament

According to the Old Testament pattern, it was through the parents that the child was to learn God’s love and care and so get a sense of security; to learn God’s Word and truth and get a sense of authority; to learn right from wrong and so get a proper sense of morality; to learn how to commune with God and so get the highest privilege of which man is capable, worship.

Moses said in Deuteronomy 6:1, “These are the commands, decrees and laws the Lord your God directed me to teach.” Then said, “you to observe …”. In other words, the purpose of teaching is to help children know God’s commands and obey God’s Word. This is true not only of the teachings of Moses, but also of the teachings of parents. Verse 3 says, “Hear, O
Israel, and be careful to obey.” It cannot be said that parents taught their children unless their children not only theoretically know God’s commands or truths, but also respond to or obey those truths. And verse 4 begins with the words, “Hear, O Israel.” This is the first part the Jews use in worship, called the shema. Shema is a Hebrew word meaning “to hear.” These words, along with Deuteronomy 11:13-21 and Numbers 15:37-41, are the first passages in the Bible where young children learn to speak and read over many years (Maston, 1994, 292-293). The challenge for parents in Deuteronomy 6 is that they must pass on their religious heritage to their children. In other words, the basic command of God, which commands parents to educate their children in the faith, applies even today.

There is no explicit mention of school in Jewish life until after the exile. The place of learning was the home in the earliest period. Instruction was in the hands of the parents, and teaching in the home continued to play an important part in family life. The Talmud speaks of the father's responsibility to inculcate the law, and to get his son married (Feucht, 1970, 254). The spiritual lineage, like the familial lineage, was to remain unbroken as parents shared their faith and rehearsed God’s great acts of salvation (Ps 78:1-8, Jos 4:1-7, Deu 6:1-9: 11:18-21).

3. Faith Education in the Hebrew Era

Since God established the family, the family has been the most important educational institution. It was God’s plan. And the Hebrews never departed from the centrality of the home in their educational experience (Gangel & Benson, 1983, 21). The Hebrews, through their participation in the feasts, through their
lives, through the oral tradition, and worship was a way for parents to educate and train their children. Parents are commanded to teach their children the commandments and ordinances of the nation's history and law (Exodus 12:26-27; Deuteronomy 4:9-10; 6:6-7; 11:19). Moses told the Israelites to remember what God has done in their history, to teach them His commands, and above all else to exhort them to love, fear, and serve God (Shin, 2015). In other words, the most important role for parents was to cultivate their children’s spirituality while reaching for God. To the Hebrews, the teaching of children was regarded as doing the will of God. Loving God and teaching children were considered the same (Deuteronomy 4:6-7). Deuteronomy is full of exhortations to Israel to diligently awaken their children to the wonderful ways in which God has led the nation of Israel in the past, so that they may serve God willingly (Berkhof, 1990).


In the New Testament there is a blending of instruction and discipline in the Greek concept paideia, the basic term for nurture. "arndt" and "gingrich" defined this term as “nurture, training, and education achieved primarily through discipline and correction.” The apostolic injunctions concerning nurture are in particularly every instance directed to the father, although not to exclusion of the mother (Eph 6:1-4). Therefore, In the New Testament, home education is training children in the word of the Lord. Parents' educational responsibility is not an attitude of unilaterally giving instructions to their children or claiming parental authority. Parents were educated to maintain a relationship of love and respect with their children (Ephesians
6:1–4). The home shown in the Bible has been a place of religious education for children from the beginning. Parents trained their children religiously with a special mission to convey God’s will to their children. Family life in the Bible itself had religious and educational significance, and life and religion could not be separated (Kim, 2010).

When parents recognize that the everyday relationship of the home are part of the educational curriculum, then they begin to understand Christian nurture. William Barclay writes, “The New Testament lays down no kind of curriculum of training for the child, knows nothing about religious education and nothing about school; for the New Testament is certain that the only training which really matters is given within the home, and that there are no teachers so effective for good or evil as parents are... As the church saw it, the school is at best as adjunct to the home. It is the parent who is responsible for bringing the child to God. The child is a gift of God to the parent, and the child must be a gift of the parent to God” (Barclay, 1959, 236–262). It is plain then that nurture is more than a “schooling.” To put it tritely: education does not happen in a school; it happens in a person! Failure to grasp the fact that Scripture makes nurture the goal of Christian education and emphasizes personal discipleship is one of the basic causes why the modern church in practice so often bypasses the family (Feucht, 1970, 255).

V. Family-centered Christian faith education

The home, along with the church, is an educational institution that teaches faith. In Deuteronomy 6:20, “In the future,
when your son asks you, "What is the meaning of the stipulations, decrees and laws the LORD our God has commanded you?" In 32:7, "Remember the days of old; consider the generations long past. Ask your father and he will tell you, your elders, and they will explain to you." As such, parents have a mission to teach and respond to God's rules and laws to their children through the miracles and testimonies that God has performed in their lives. Real education does not happen in school, but at home. Therefore, parents should thoroughly educate their children on biblical values and worldview. Parents should bibli­cally correct the wrong education their children learn in the world (Lee, 2009). In addition, parents should provide their children with education for character formation as well as training for spiritual growth to become a place of religious education. Therefore, at home, parents must provide their children with specific religious education such as meditation on the Word, prayer training, and home worship. Let's explore the task and direction of faith education in which parents are the main actors that God has commanded.

1. Parents as Subjects of Faith

Parents have no choice when it comes to being the teacher of their children. And parents bring their children into the home during the first and most important period of character formation in their lives. Parents are the most influential teachers. Every direction in a child's life is often decided almost before he goes to school. Parents are teachers with many educational opportunities in that they can relate education to direct real-life situations occurring at home. Therefore, parents should have a Christian faith education view and become the
subject of their children’s faith education. Parents have the authority, responsibility, and duty as teachers for religious education given by God. The educational authority and responsibility of parents originate from God. God commands parents to raise their children in faith (Deut. 4:9-10; 6:7; 32:46; Prov. 1:8; 6:20). Therefore, for parents to become the agents of religious education for their children, it is to restore Christian home education. Therefore, the church should help parents to adopt a Christian perspective and action for their children’s education in general. First, it must be taught that the educational authority and responsibility of parents who have received the mission of educating their children from God cannot be transferred or replaced by any educational entity. Second, in order to restore the parents’ priority authority and responsibility for their children’s religious education, it is necessary to teach the parents that the children’s religious education authority and responsibility are God’s commands. Third, parents should be encouraged and supported to fulfill their role as faith teachers for their children. Fourth, in order to restore the educational authority and responsibility of parents, the parent education process by developmental stage should be systematized from prospective parents. Fifth, it is necessary to form a support group that shares, applies, and evaluates specific action plans so that parents can play an active role in the field of home and church education.

Parenting includes building the child’s awareness of God. This proposition introduces us to the greatest difference between secular and Christian systems of child education. Though some of the secular based programs operate in churches, they do not interfere with the parents passing on values, including religious ones, to their children. The moral and ethical system
of the Christian faith is based on man’s relationship to God. Christian nurture should call attention to that fact. “Bring them up in the training and instruction of the Lord,” says Paul (Eph 6:4). Teaching, counseling, and reproving should be God related (Sell, 1995, 270). In addition, the church needs to establish a professional Christian home education support center that educates and supports parents so that they can consistently influence Christian values and virtues in each field of their children’s education, and perform the right parenting role (Shin, 2019).

2. Home as a Place of Education

The Christian family is the foundation of religious education. God made it possible for them to transmit their faith and nurture God’s people through their families. In the Christian family, the history of God’s redemption was transmitted through the liturgy, Christian values and virtues were taught, a Christian culture distinct from the world was formed and spread, and a relationship of mutual respect and love was established (Choi, 2019). Horace Bushnell saw that children grow up to be Christians through such upbringing in a Christian home (Bushnell, 1947, 58–62). However, in today’s families, the function of religious education for children has been lost, and they are in a very difficult time. Moreover, as the church education function is weakening due to the COVID-19 pandemic, religious education is urgently required at home. The root cause of the loss of educational function in the home is that the power of religious education at home was lost due to the transfer of religious education from the home to the church (Lee, 2021). Therefore, it is urgently necessary to restore the educational
function of Christian families. When parents give their children Christian religious education, their children can grow up correctly (Lee, 2017). And Christian religious education has the task of constantly changing and maturing the whole of human life (Lee, 2015). This task means the task of discovering oneself in God and growing up (Song, 2006).

3. Tasks and Content of Education for Family-Centered Faith Education

A Christian home is a home based on the Christian faith. In a Christian family, a solidarity of faith is given among family members. Therefore, it is necessary for children to grow in faith through a family in which a religious atmosphere is formed. In this sense, the Christian home is the center of religious life and religious education, and it can be said that the success or failure of Christian education depends not on the church school, but on the family and parents (Oh 'et al', 1996) Therefore, the task of restoring the Christian home as an effective place for Christian education and fulfilling the educational mission of faith that God has given to parents is, first, that parents and the church must recognize the importance of Christian home education anew. Second, parents must have the right awareness and mission in the Christian view of children. The mission of parents in a Christian home is to teach, train, and admonish their children in the Lord so that they can live with Christian values. Third, the church should actively support home education and form a deep bond between church education and home education.
1) Bible Study

By faithfully participating in the life of the church, parents must basically fulfill the duties entrusted to them as religious teachers at home. Therefore, in the home, adults must possess basic theological knowledge and be an example of faith and life. The content of religious education is to teach that the Word of God is the truth, and to provide an integrated education based on the Bible that God is the Creator and is the truth. For this purpose, Bible study should be carried out so that children have knowledge of the Bible. Bible study enables children to mature intellectually, emotionally and voluntarily based on the Bible.

2) Catechesis

Doctrine should be taught based on the Word. Today's era is exposed to an extremely chaotic situation from the point of view of theology and faith. In modern times, unsound theological and religious trends such as mysticism, charismaticism, liberalism, secularism, syncretism, etc. are seriously disturbing the church on earth in a postmodern phenomenon. Such a precarious phenomenon is sure to become more severe in the future.

We must provide proper education so that children who are living in a time of crisis can keep their faith firmly. In addition to understanding the Bible, proper catechesis must be provided. Only then will we be able to respond clearly to the dangerous heresies while living in a chaotic era. This means that systematic education should be conducted centering on the confessions and catechisms that have been endorsed by historically faithful churches.

Churches that have inherited sound theology and godly be-
liefs place great value on the traditional profession of faith. And the sound catechisms written by our ancestors in the faith are at the center of our lives. That is, not only the Apostles’ Creed, but also the Nicene Creed, the Athanasius Creed, and the Westminster Confession of Faith, which are confessed and standardized by the Presbyterian and Reformed churches, large and small catechisms, Belgic Confession of Faith, Heidelberg Catechism, Dort Creed, etc. It is very important to provide appropriate education according to the level of growth (Lee, 2012).

3) Life-Centered Life Education

Parents should set an example of faith in their daily life. Parents should educate their children so that they can establish the right life and values based on the Word of God and Christian faith in the realm of life. As Christians, we need to educate them on how to live as mature citizens of godly faith. Specifically, as a citizen, we should teach them to participate in the social, political and economic situation with a Christian attitude.

4) Worship

The home is the place of worship. Abraham built an altar around his family and called on the name of the Lord (Gen. 12:7–8). Confession of faith was made centered on the family (Joshua 24:15), and the faith was passed on to children and descendants. Even today, there is no change in the fact that the family is the place of confession of faith and worship. The family is an institution that inherits worship and faith. Before children grow up, faith must be planted and passed on. Worship should be practiced in the home. The children’s family worship with their parents will remain in their souls as a
legacy of faith. Family worship should be creative, fun, not boring, and all family members should participate (Lee, 2009). So children should be trained to participate in family worship. Family worship should be a regular work of every Christian family. And the word of promise that will encourage courage in educating and training children should be the Bible. According to Proverbs 26:6, teach a child in the way he ought to walk. Then he says that when he is old he will not depart from it.

5) Education through Religious Books

Let’s set aside time once a week to share the faith books that each family member is reading! Let’s practice sharing the faith in bed. Don’t be a sad child who goes to bed exhausted from studying all day, going to school and cram school. Let’s practice family faith education with one line of the Bible, one word of confession, and warm blessings. Through the habit of Word-Prayer-Blessing, give thanks for today in God and end the day with anticipation for tomorrow before going to bed.

6) Feasts and Sacraments

Seasonal education for children’s faith education in Christian families is a very good opportunity to provide audiovisual education about the living God. This is because we can learn the power and wonders of God that were performed during that season, and through it, we can have a sense of community as God’s people and God’s will. Jewish seasonal education played a role in instilling a unique vertical culture in their children, and had the effect of learning Jewish historical consciousness, life philosophy, religious rites, traditions, and community consciousness. Through seasonal education, the Jews made it pos-
sible to pass on God’s word and tradition to their descendants without generational differences. Currently, Christian festivals in Korea include the worship of Easter, Harvest Festival, Thanksgiving, and Christmas. However, it is necessary to educate the feasts of the Bible as well. In addition, participation and education in infant baptism, baptism, and communion services are necessary (Kim, Kim & Kim, 2016). It would be very beneficial to participate in important feasts or ceremonies. Horace Bushnell points out some of the advantages of participating in important festivals or ceremonies. First, if we teach infant baptism, adult baptismal rites or the Lord’s Supper, and observe the feasts, children can ask questions with curiosity about the meaning of the various ordinances. At that time, if the parents explain the contents biblically well, they can teach the Bible words along with the Christian gospel naturally. Second, if participation in ceremonies or festivals is repeated, they will be expected to stand in front of the community and make a profession of faith when they become adults. Third, personal faith helps the community to have a heritage of faith by keeping the feasts together with church members. This allows children to have an identity as a member of the community of faith, and through festivals and ceremonies that transcend generations, the identity of faith can be reestablished (Bushnell, 2006).

7) The task of the Church

The church has neglected the home because it has been too concerned with its own survival and too absorbed in its own housekeeping chores. Paul Vieth replied, “Christian nurture grows out of the whole style of life of the home, and will not be achieved by simply devising curriculum plans which assume
it." The Church must stop looking to the home as a tool for doing the work of the church (a fundamental mistake). The family must not be allowed to assume “the church can take over our responsibility for the education and nurture of our children.” Home and church must realize their mutual interdependence (Dowdy, 1965, 16). This in turn call for a reorientation of pastors, teachers, directors of Christian education, Sunday school superintendents, and church boards. And the beginning is a recovery of the concept of Christian vocation as involving the whole style of life in the home, and a firmer stance by the church not take over for parents.

The church should help the children of Christian families to form a Christian life and attitude. Therefore, the church should support the family to become a community of worship, a community of love sharing bread, a community of witness that lives the word of God, a community that respects and respects each other, and a community that teaches and practices the Word. In addition, it is necessary to develop and disseminate seasonal educational materials that parents can use with their children at home and family ceremonies tailored to the life cycle of their children. Education and counseling programs to help communication should be implemented.

The most immediate and far-reaching from of Christian nurture which the church can provide takes place in the christian household where persons live together intimately, expressing their faith to one another and absorbing the Christian faith from one another in both verbal and absorbing the Christian faith from one another in both verbal and nonverbal ways. Moreover the basic nurture of all church members, of whatever age, must necessarily be carried out in the household setting where the most elemental facts of life and death are met
and the most intimate relationship established. Whatever is believed in the household is communicated to all members of the household. Unless this basic sort of nurture in the Christian faith is done here, it is doubtful that it can be done at all effectively anywhere.

Leon Smith and Edward D. Staples suggest six responsibilities of the church for religious education centered on the family. First, the church must recognize the importance of Christian family life. Second, the church must recognize that the cultures in which families live are diverse. Third, the church should help all areas of Christian family life through the family life cycle. Fourth, the family has a responsibility to help fulfill the function of Christian nurture. Fifth, it should teach them that they have a responsibility to have a meaningful participation in the life of the whole church. Sixth, the church should teach that the family itself is the church in the world. As a place of Christian education, the Christian community is the home and the church. These two agencies should share the responsibilities of ministry (Smith & Staples, 1967, 40-41).

8) Curriculum for Family Faith Education

Christian faith education is not just a list of curriculum. Christian faith education must start with clear grounds and convictions. These grounds and convictions suggest the purpose and direction of religious education. The basis and conviction are, first, that Christian religious education requires a biblical and theological foundation. Biblical theology defines the definition and role of religious education. Therefore, today’s religious education should be reviewed in light of the biblical truth.

Second, Christian religious education must be modern. The
biggest task of Christian education is to connect the educational imperatives of the Old and New Testaments to today's home education. We need to confirm the biblical principles and practices of religious education to help us cope with the problems and tasks facing today's religious education.

Third, religious education must be realistic. To be modern means to be realistic. For religious education at home, it is necessary to understand the family as it is, and to provide religious education in the midst of it. Realistic religious education enables children to live as Christians in their environment.

Fourth, the best background for Christian religious education is the family. In other words, Christian faith education must be permeated throughout family life. Therefore, nurture through religious education at home forms a house church.

Fifth, Paul said that parents should bring up their children only in the training and instruction of the Lord (Ephesians 6:4). That is, he calls for an education approved by the Lord. Therefore, it is said that the standard of religious education at home is in the Lord.

VI. Conclusion

A Christian home is a place where God has given the educational responsibility of educating children in faith. A Christian home becomes a channel through which God's grace is transmitted from parents, and children grow spiritually through an organic relationship with their parents. The family should be the center of the child's religious education and should be linked with church education.

Therefore, the transition from the church school-centered
education structure to the family-centered education structure is requested so that the family plays the primary role in the children's faith education. Parents should restore their educational authority and responsibility so that they can fulfill the primary responsibility of religious education of their children as God has commanded. In addition, the family should be a place for Christian socialization that internalizes Christian values and forms Christian life attitudes. To this end, it is necessary to provide liturgical and educational materials, and to help parents and children build relationships of mutual respect and love.

2 Timothy 1:5 says, "I have been reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in your also." Timothy's unfeigned faith was inherited from his maternal grandmother and mother. The home is where she inherits her beliefs from her parents. Just as the people of Israel chose the God of Abraham, the God of Isaac, and the God of Jacob as their Gods in the Old Testament, children will choose and obey the God their parents taught them.
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국문 요약

교회학교 중심의 교육에서 가정중심의 기독교 신앙교육으로의 전환

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이 연구는 가정에서의 신앙교육을 회복하기 위한 목적이다. 현재 한국교회 교육은 위기를 맞고 있다. 첫째, 저출산의 문제로 인한 어린이 교인 감소이다. 둘째는 교회를 떠나가는 청소년들로 인한 감소이다. 이로 인하여 만은 교회가 교육학교가 축소되거나 폐쇄되고 있다. 이를 해결하기 위하여 교회학교 중심의 교육에서 가정중심의 신앙교육으로 전환이 필요하다. 신앙교육의 회복은 가정을 중심으로 하고 있는 한국교회의 회복과도 연결되어 있기 때문이다. 현재 직면한 교육의 위기를 극복하기 위한 대안으로 신앙교육의 본래의 원형으로 환원을 해야 한다는 것이다. 즉, 하나님께서 가정에서 부모를 통한 신앙교육을 명령하신 모습으로 돌아가야 한다. 무엇보다, 중요한 것은, 가정에서 신앙교육의 부재를 극복하고, 회복하는 것이다. 기독교 가정은 자녀 신앙교육의 일차적 책임을 수행하는 교육의 장이 된다. 하나님은 부모들에게 자녀의 신앙교육의 우선적인 권한과 책임을 부여하셨다. 그러나 사회와 가정의 변화 속에서 가정의 교육적 기능이 다른 교육기관이나 전문교사에게 위탁되었다. 기독교 가정의 부모들은 교육적 권한과 책임을 동반시킴으로써 자녀의 신앙교육을 교회학교에 위임하는 경향이 있다. 따라서 이 연구의 목적은 부모는 기독교적인 신앙교육관을 가지고 자녀의 신앙교육에 주체가 되어야 한다. 부모는 하나님으로부터 부여받은 신앙교육을 위한 교사로서 권한과 책임 그리고 의무를 갖는다. 부모의 교육적 권한과 책임은 하나님으로부터 기인한다. 하나님은 부모들에게 자녀를 신앙으로 양육하라며 명령하였다. 따라서 부모를 자녀 신앙교육의 주체로 하는 것은 기독교 가정교육을 회복시키는 것이다.

주제어

가정중심, 신앙교육, 자녀, 기독교교육, 부모