

One Person Media Ministry

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ABSTRACT

Over the past three years, the COVID-19 pandemic has forced churches and ministries to shift to online platforms to connect with their congregations and audiences. This transition has highlighted the importance of online ministry in bridging the gap between gathered and scattered communities. As more people continue to live their lives online, the use of online media has become a vital tool for Christian ministry.

One person media ministers and churches are conducting various ministries online, leading to social and religious changes. Communication has become one of the most important elements for mankind, and the online media has enabled Christians to continue their religious practices despite the restrictions imposed by the pandemic.

As a result, questions have arisen about the characteristics and ministry of online ministry. This thesis will focus on the ministry of individual media ministers and churches within the pandemic situation, exploring the ministry, missionary, and religious values embedded in their efforts. It will also examine the significance and direction of ministry beyond the pandemic.

The online ministry has opened up new opportunities for evangelism and discipleship. With the increased reach of online platforms, Christian ministers can connect with people from different parts of the world and share the gospel with them. The pandemic has also highlighted the importance of community and fellowship in Christian ministry, and online platforms have provided a way for people to stay connected with their churches and each other.

However, online ministry also has its challenges. The lack of face-to-face interaction can make it difficult to establish relationships and build trust with people. It can also be challenging to maintain people's interest in the absence of physical gatherings.

In conclusion, online ministry has become an essential tool for Christian ministry in the pandemic situation. It has enabled ministers to continue their work and reach more people with the gospel. The lessons learned from this experience can guide the direction of ministry beyond the pandemic, and the church can continue to harness the power of online media to fulfill its mission of spreading the gospel and making disciples of all nations.

INTRODUCTION

Due to the pandemic, Christians and media

ministers around the world have been engaging in unique ministry through one-person media. While there are many examples of well-prepared content being produced and having a positive impact, there are also cases of fake news and misinformation being spread. Despite this, one-person media ministry can be a valuable tool for Christian outreach and ministry.

The importance of online ministry has only increased during the pandemic, as it provides a way to connect with communities even when face-to-face interactions are limited. With so many people living their lives online, personal media ministers have been able to plan and produce ministries from the comfort of their own homes. As technology continues to develop and provide new ways to gather believers as a community, it is important for Christian ministries to adapt and embrace these new tools.

Practical experience has shown that one-person media ministry can be effective and efficient, but it requires careful planning and attention to detail. Christian media ministers must ensure that the content they produce is accurate and grounded in truth, and they must also engage with their audience in a way that fosters a sense of community and belonging.

Overall, one-person media ministry has the potential to be a powerful tool for Christian outreach and ministry, especially in a world that is increasingly digital and online. By embracing new technologies and working to create meaningful and engaging content, Christian media ministers can help to spread the word of God and build stronger communities of believers.

The dissertation explores the impact of the pandemic on Christian ministry and the emergence of one-person media as a tool for outreach. Everett Rogers' theory of diffusion of reform is applied to explain the spread of communication and adoption of new ideas in response to the pandemic. The importance of online media for Christian ministry is highlighted, and issues related to the characteristics of online ministry and one-person media ministry are discussed. The ministerial, missionary, and religious values contained in such attempts are analyzed, and the meaning and direction of the ministry after the pandemic are explored. The dissertation also emphasizes the need to actively accept and utilize new technology for ministry and suggests that individual media workers should acquire new skills to effectively take root in the ministry.

ONLINE MINISTRY

According to a survey conducted by the Korea

Ministry Data Research Institute (MHDATA) immediately after the lifting of social distancing measures in April 2022, there was a significant increase in on-site worship attendance and a decrease in online worship attendance. About 68% of respondents reported attending on-site worship at the church they regularly attended, which is an increase of 11% compared to the previous survey conducted in April 2022 when the distancing was lifted. In contrast, the percentage of people attending online worship dropped by 11% from 27% to 16%.

According to the Ministry Data Research Institute's 2023 statistics, there has been a significant decrease in the influence of 'attending church services/pastor's sermons' on the growth of faith, with only 28% of respondents citing this as the most helpful factor. On the other hand, 'family' and 'media' factors have shown an increasing trend, with 20% and 19% of respondents respectively citing these as the most helpful for their faith growth. The influence of 'worship and sermon' has been steadily decreasing since 2012, dropping from 64% to 28% in 2023. Notably, the 'media' factor more than doubled in importance compared to 2017, increasing from 7% to 19% in 2023.

The statistics mentioned in the previous section indicate that new technologies are playing an increasingly important role in the growth of faith, both in churches and through various media outlets. In order to keep up with these changes, it is essential to actively embrace and utilize new technologies and prepare for ministry in the digital age. The United Nations has identified three key characteristics of online media as a communication tool: connectivity, scalability to public goods, and inclusive access. These advantages stem from the fact that online media can overcome limitations of time and space and provide broader access to information and resources.

Since these three characteristics are the advantages of using online, one-person media workers can produce and share more quickly than churches or mission organizations.

Most of the media shared online is content, and content is introduced centering on media that has grown based on digital. With the introduction of the concept of digital media, the contents of each medium are called contents, and developing contents has become an important value in the cultural industry era.

Content can generally be regarded as meaning informational products and informational contents as a cultural product that can satisfy users' desires such as information seeking or entertainment. Specifically, it refers to the content of information in the form of text, sound, image, video, etc., and includes a wide range of fields such as publications, music, images such as movies, images such as photos, and game databases. (Seomun 2018: 154)

Then, online ministry based on online must be studied and observed from a cotton perspective. Kevin Lee, an English-speaking pastor of an American

church, organized the following.

1. Online ministry should start with the word "ministry." The ultimate purpose of the ministry is to help a soul on the journey of meeting Jesus and becoming like Jesus. Online ministry is to give that help through the channel called online. Online ministry may look different depending on the purpose of each church and individual.
2. The purpose of online ministry Because online ministry is a ministry within the church, it must ultimately fulfill the purpose of the church. Online ministry is to realize the purpose of the church or personal media ministry. It has to be a priority." (Kevin Lee 2021:74-75)

In other words, the purpose of online ministry is to help worship through online worship, help fellowship through online small groups, help believers mature in faith through online training classes, and preach the gospel in their lives through the gifts they have received from God. It can be said that the

Regarding this, Lee Sanghoon said, "It is a kind of innovative idea to recognize the online space as a mission field and use it as a tool for ministry. Missions begins with preaching the gospel to the places where people who do not know God are staying. Of course, the biggest missionary field of this era is the online space. The future opens through someone's adventures and challenges," he said. "I hope that leaders with greater dreams and dedication will appear in the Korean church now and that the church will become healthy and open the way for creative ministry." (Kosin News 27 October 2021)

According to Kevin Lee, an English-speaking pastor of an American church, online ministry should be viewed as a means to help individuals on their journey to meeting and becoming like Jesus. The purpose of online ministry should ultimately align with the purpose of the church and can take on different forms depending on the needs of each church and individual. Online ministry can include activities such as online worship, small group meetings, and training classes to help believers mature in their faith and share the gospel.

Lee Sanghoon further emphasizes the importance of recognizing online space as a mission field and using it as a tool for ministry. He suggests that the online space is currently the largest mission field and calls for leaders with greater vision and dedication to emerge in the Korean church to promote creative ministry.

ONE PERSON MEDIA

The rise of one-person media platforms has had a significant impact on the way information and content are shared and consumed in society. It has allowed individuals to create their own content and express their ideas and opinions without the need for traditional media gatekeepers. This has democratized the media landscape and given a voice to those who

were previously marginalized or excluded from mainstream media.

One-person media platforms have also opened up new opportunities for businesses and organizations to reach their target audience and engage with them on a more personal level. They can create their own content and share it directly with their followers or customers, bypassing the need for expensive advertising or PR campaigns.

However, one-person media platforms also come with their own set of challenges and risks, such as the spread of misinformation, cyberbullying, and privacy concerns. As such, it is important for individuals and organizations to use these platforms responsibly and with a critical eye towards the information they consume and share.

According to Hofstede, the 21st century requires a greater understanding of individuals living in diverse cultures, and as cultural values evolve, new patterns that are suitable for the environment will emerge (Hofstede 2014: 5). One-person media is a new pattern that has emerged, and it is an essential pattern that reflects trends and responds quickly to changes in them. (Hofstede 2014 :5)

One-person media ministry refers to individuals using their media skills and capabilities to deliver Christian values and messages. This can be done through popular media channels, such as YouTube, blogs, podcasts, and social media.

Park Ki-ho said, "The church must do the overall ministry or the Lord's ministry without neglecting the cultural mandate or the evangelism mandate. The church has word ministry and action ministry, vertical ministry and horizontal ministry, verbal communication and non-verbal communication, personal ministry and social ministry, ministry for the present kingdom of heaven and ministry for the future kingdom, internal training and external evangelism. It is necessary to do all of them" (1999:190-191).

The biggest advantage of one-person media ministry is that it is personal, social, and futuristic. Unlike ministries provided by general churches or Christian organizations, individuals can directly participate and demonstrate their own creativity in the process of creation. In addition, since it is easily accessible worldwide through the Internet or social media, it is also an advantage that it can preach the gospel to many people through the media, carrying out cultural mandates without being greatly restricted by geography.

ONE-PERSON MEDIA MINISTRY

As a one-person medium, there are several potential advantages to doing Christian ministry. Flexibility is one such strength, as it allows you to engage in ministry on your own terms, setting your own schedule and working at your own pace. Control is another advantage, as it enables you to have complete autonomy over the content and messages you share

with your audience. This can be particularly valuable in remaining true to your own personal beliefs and values without being swayed by outside influences.

Cost-effectiveness is another strength of one-person media ministry, as it eliminates the need to pay for staff, rent buildings, or purchase equipment. Furthermore, by leveraging free or inexpensive online platforms, you can easily reach a wide range of users without incurring significant expenses.

Personal connection is another benefit of one-person media ministry, as it allows you to establish a more intimate and personal relationship with your audience through direct communication channels such as social media or email. This fosters a sense of community and promotes a deeper connection with the people you serve.

Finally, one-person media ministry can encourage innovation and experimentation in ministry approaches. By eliminating the need for approval from a larger organization or board of directors, you can try new formats, styles, or methods to effectively communicate Christian values and messages.

It's important to note that there are potential downsides to one-person media ministry, such as the difficulty of managing everything on your own and the risk of burnout. Therefore, individuals should carefully consider their goals and resources before deciding on this approach. However, the contents produced by one-person media creators can be effectively used in church or missionary work, as long as the church is willing to accommodate and curate high-quality content based on sound theology. Additionally, it's important to view the era of one-person media with a positive mindset, learn diligently, and adopt and follow your strengths to make the most of this new trend.

According to Kim Tae-ryong, the rise of one-person Christian media serves several important functions. Firstly, it provides a means for individuals to strengthen their religious identity by allowing them to connect with others who share their beliefs and experiences. This is particularly important for those who may not be able to attend traditional church meetings due to time or space constraints. Through one-person media, they can still participate in religious activities and form a sense of community with others who share their faith.

Secondly, one-person Christian media helps to change the social perception of Christianity by acting as a mediator between Christian culture and those outside of it. Just as foreign YouTubers can act as a bridge between different cultures, Christian one-person media can help to break down barriers and create a more open and inclusive understanding of Christianity.

Lastly, one-person Christian media provides a platform for believers to share information and knowledge with each other. By creating content that is easily accessible and shareable, Christian YouTubers can help to fill gaps in religious education and provide

a space for individuals to learn and grow in their faith. These channels can also help to foster a sense of community and belonging among believers who may feel isolated or disconnected from traditional church settings.

EXAMPLES OF MINISTRY USING ONE-PERSON MEDIA

(1) Ministry using Youtube

YouTube is an online video platform with a very large influence worldwide.

YouTube Started in the United States in 2005, 'YouTube' is a media platform for sharing free videos. The biggest feature of YouTube is that it created an advertising system between the platform, advertisers, and creators, allowing media creators to create content and directly generate revenue (Seomun 2018: 151).

Through this monetization function, YouTube has become a platform representing one-person media. With the advent of YouTube, the form of a one-person media platform began to change from text/image-centered to video/voice-centered.

Through this, church and Christian online ministries are active in various ways.

(2) Ministry using Podcasts

Podcasts are audio programs that are distributed online and can be downloaded or streamed. They have become increasingly popular in recent years and offer a unique opportunity for one-person media ministry.

Podcasts can cover a wide range of topics, including sermons, Bible studies, and Christian discussions. One advantage of podcasts is that they can be easily consumed on-the-go, making them a convenient way for people to engage with ministry content during their daily commute or while doing other activities.

Additionally, podcasts can be produced relatively easily and inexpensively, making them a cost-effective way for one-person media producers to reach a wider audience.

Many churches and Christian organizations have started their own podcasts, but there are also many individuals who use this medium to share their perspectives and insights on faith and spirituality.

According to the survey conducted by the Korean Pastoral Data Research Institute (MHDATA), 'praise' was the most popular content among the top 4 churches in terms of cumulative views on church-centered YouTube channels. The research center analyzed the content of about 400 churches with over 1,000 members from major denominations through Social Blade.com. The survey was conducted due to the spread of non-face-to-face culture caused by COVID-19.

A one-person media creator refers to a producer and creator who creates and uploads content based on a one-person media platform, and is responsible for the overall production of content, such as planning,

recruitment, composition, filming, and editing. It has advantages such as expansion of materials and reduction of production cost. On the other hand, since individuals are responsible for overall content, there is a disadvantage in that content with a lower quality is produced compared to content created by a large number of people or experts.

Charles Kraft wrote that even proposals that are genuinely helpful to message recipients are likely to be rejected if they are not perceived as appropriate. Explain that even if surface structures (music or story) are themselves complex and interesting, our main focus should be on how they function to connect one person's deep mind to another person's deep mind. (Kraft 2001:175-176).

The key to success on YouTube is simplicity and style. However, for Christian YouTube, the focus is on strengthening religious identity, changing social awareness, and sharing Christian information among believers. According to Ann Handley, successful content creators are those who always seek new things, want others to be interested and involved in their content, have a differentiated voice and perspective, encourage interaction between producers and audiences, and aim to solve problems or gain new insights through original content. (Handley and Chapman 2012:17-21).

The author of the text runs three YouTube channels focused on Christian and cultural content, which are provided to users free of charge and shared with organizations and missionaries. One of the channels is dedicated to producing a program called "Praise with the lyre and harp," which features praise, classical music, and short messages intended as music healing content. This program has been broadcasted on both radio and YouTube for over 10 years, with the intention of sharing grace with regular listeners and subscribers. The author notes that when the audience interacts with sympathy and empathy, a safe community can be formed with the creator, building trust and leading to expectations for new content from the producers. Through this process, YouTube has become an important tool for online ministry and has allowed one-person media ministers to touch even the smallest details of people's lives.

(3) Christian education through ZOOM

During the COVID-19 pandemic, the untact culture spread rapidly due to social distancing. As telecommuting and online classes became mandatory under each country's government policy of social distancing, real-time video conferencing platforms were used as an essential work tool, not an option, by companies and government agencies. Among the various applications that provide real-time video conferencing services, Zoom is being used as a term representing real-time video conferencing as it spreads around the world.

Additionally, Zoom has various functions that make online classes similar to offline classes, and as a result,

it has become the primary platform for remote classes in many schools and educational institutions.

Zoom has become a popular tool for church ministry during the COVID-19 pandemic. Many churches have shifted their offline worship and Bible study meetings to online platforms like Zoom, allowing them to continue their ministry while keeping their community safe. I have been using Zoom for Bible study since April 2020 and has established it as a formal program of their church. They also expanded their ministry by providing personal lecture ministry to other local churches and Christian organizations through Zoom. The continuous online face-to-face Bible study has helped increase the interest and knowledge of the Bible among the participants during the pandemic. The author's one-man media ministry invites female missionaries working alone in South America and Southeast Asia, as well as laypeople living in areas with few Koreans, to continue learning through their educational ministry, which offers lectures for three semesters each year.

The Zoom training program described by the author caters to a wide range of attendees, including those in their 50s to early 80s. The author believes that many older people are not digitally underprivileged, as they have become accustomed to using smart devices during the pandemic and can benefit from their millennial children's knowledge of mobile devices. The author sees it as their responsibility as a media minister to actively lead older people to the field of Bible study and help them develop.

In order to effectively educate attendees, the author recommends developing and applying unique educational methods, such as using Zoom small group materials that address the attendees' needs. I emphasize the importance of creating a curriculum that meets the felt needs of the congregation, which refers to the needs and pains felt through the skin. By creating textbooks that address the attendees' needs, dividing them into groups based on their circumstances, discussing topics, and revealing problems, the author hopes to provide effective online small group materials that promote learning and growth.

Instructor suggests three methods for conducting Zoom small group classes: 1) creating small group materials that address attendees' needs, 2) using a conversational small group method with pre-determined sharing topics, and 3) conducting the class for a total of 2 hours with 400 minutes of lectures and small group activities, including short videos and interactive questions. By using PowerPoint and video content during class, the burden on the instructor can be reduced, and if the contents to be learned are made into textbooks in advance, a high-level curriculum can be created. After the group meeting, when returning to the main classroom, the lecture can continue with deeper sharing by deriving the contents covered in the small group. It is important to have experienced leaders who are trained by the lecturer in advance and

can continue the conversation on the topic of the day.

It is difficult to apply this method equally to all churches or mission fields. Each ministry site is different, and the ability of the lecture hall and the given environment are different. However, the method of capturing the unchanging essence of the gospel may change according to the times and cultures, but we should not be afraid of new changes. We need to learn the culture properly and help to develop the power to further strengthen the essence of church education.

Regarding the advantages of online education, Park Young sook said, "If you are giving a lecture online, you can record the session to better understand the level of participation, or even use artificial intelligence to analyze it in real time. Other benefits of digital learning include instant downloads of course materials instead of printing and shipping textbooks, and easier reporting of grades and other results, a requirement of many schools and social services institutions. As seen in other digitized industries, digital learning can grow and scale at a much lower cost, she said. (Park Young sook 2020:149)

Rogers regarding the limited use of media, "The interactive nature of new communication technologies creates a mutually dependent relationship between adopters. He argued that in order for interactive media to have a useful function for system members, it must be adopted by a sufficient number of people who constitute a critical majority. (Rogers 2007:366)

Zoom can be a valuable tool for one-person media ministry, but the educator's capacity and preparation are important factors for its success. Utilizing the opinions of scholars, theologians, and cultural anthropological data can enhance the learning experience. Online Bible study should not be viewed as a substitute for in-person classes, but rather as a tool for ministry and discipleship.

EMBEDDING MISSIONARY VISION INTO ONE-PERSON MEDIA MINISTRY

One-person media ministry- It is a calling

The Korea Employment Information Service (KEIS) selected one-person media creator as a new job group in 2016. A one-person media content creator is a job that creates and uploads personal video content on social media platforms such as YouTube and generates revenue through it. At this point, which is the initial stage of market formation, it is necessary to make efforts to establish a systematic basis for creating various contents by one creator. (Korea Employment Information Service Future Occupation Research Team) Likewise, single media ministers must work with a mission to develop and distribute content based on systematic planning and theology in order for the ministry to bear fruit.

Bevans writes, "The primary task of those who will culturally acclimatize the Gospel is to engage

in dialogue with the context in which the Gospel is preached or in which the Christian life is described, and the unchanging aspects of the Christian faith and the particular experiences, cultures, and societies within a particular place or particular people. It is to listen and distinguish the best way to challenge and connect the changing facets of location or social change. (Bevans 2011:711)”

One-person media ministry is not just a job, but a calling that requires a missionary vision. The mission of a one-person media minister should be to develop and distribute content based on systematic planning and theology, in order to bear fruit in their ministry. In order to culturally acclimatize the Gospel, one-person media ministers must engage in dialogue with the context in which the Gospel is preached and connect the unchanging aspects of the Christian faith with the changing facets of location or social change. This requires listening and discerning the best way to challenge and connect with different cultures and societies. Therefore, one-person media ministry should not be seen as just a trend or a way to generate revenue, but as a tool for spreading the Gospel and fulfilling the Great Commission.

As modern society becomes more intense, people are increasingly looking for a space where they can find rest and comfort for their bodies and minds. It is the responsibility of one-person media ministers to address these needs by creating a space that embraces and gives rest to those who feel lonely and despairing. This mission should be seen as a participation in God's mission, where our primary focus is on creating a space for hope in the midst of a changing world.

To accomplish this mission, media ministers must continuously learn about new digital technologies and share their knowledge with the community. They should also help to integrate these technologies into the community, so that no one is left behind or feels alienated. By fulfilling their mission in a missionary way, they can confirm God's footsteps in the midst of their media ministry.

It is important to remember that God's transformation is different from human innovation, and that our mission belongs to this age, not the next. As such, media ministers must always be aware of the changing world around them and adapt their strategies accordingly. They must be newly born ministers who are not lagging behind in a rapidly changing world, but rather actively engaging in it to bring hope and comfort to those in need.

One-person media ministry - Propose collaboration with the church.

We propose a way for small churches and churches in small provincial cities with weak digital content base to interact with one-person media ministers and share content. This is because it is advantageous to respond quickly in line with rapidly changing situations. The content produced by the church itself is a priority, but if the environment is not met, it is a good way to exchange and cooperate with external

organizations or one-man media ministers to operate various programs.

Scharmer, an economist at Harvard University, has developed a social skill called presencing, enabling those who dream of reforming the world to utilize it in the space of the future. He started out with the intention of realizing eco-life, insisting on symbiosis in which people live beautifully together in a capitalist world that only pursues profits (Scharmer and Kaufer 2014: 169-188).

He must develop his theory into a relationship with one-person media, church, and missions, and live a life of faith by working together in a future space that is different from previous generations.

Collaboration between one-person media ministers and churches can be a mutually beneficial way to create and share content. Small churches and those in provincial areas with limited digital resources can benefit from working with one-person media creators to develop and distribute content that speaks to their community's needs. At the same time, one-person media ministers can benefit from working with churches to access their established networks and audiences.

One-person media ministry- dreams of apostolic ministry

The limitations of traditional church and mission practices have become apparent, even before the COVID-19 pandemic. To adapt to a changing world, a paradigm shift is needed in the way churches operate. This includes challenging traditional doctrines, forms, and pastoral styles in favor of a more transformative approach to the gospel. The use of media has also become essential for ministry in the current context. In a world that is becoming increasingly globalized and subdivided by interests, a new type of relationship is required to connect with people and effectively transmit the gospel. One-person media ministry has the potential to be an apostolic ministry that can respond quickly to changing situations and bring a touch of healing to the world.

Inculturation is rooted in a Christology that realizes the “seed of the Word” in every historical and cultural context. Inculturation is the work of the community, not the individual. So, in addition to the church's influence on this spread, there exists an anthropology that recognizes the deep social nature of man and also recognizes the excellence of human experience and the process of making human culture. Culture, whether cherished as “holy ground” in the anthropological model, as in the counter-cultural model or directed with any suspicion, is still regarded as paramount for theology and Christian life. Humans are not abstract creatures; Bevans explains that they are fundamentally cultural beings (Bevans 2011:714) of flexibility and innovation, one-person media ministers who contribute to the spread of the gospel will draw out the aspects of Christian faith from Christians trapped in tradition with organized thinking and

new technology and grow into Christians as cultural beings that do not fall behind this generation. You should be able to help. It seems like we are going on a path that others do not go, but we must remember the following Bosch's suggestions and firmly follow the path of our mission.

"Uniqueness does not mean isolation. We must remember that any theology is a discourse about a universal message. This dialogue creates tension, but it becomes a creative tension if we seek unity in reconciled diversity. If we follow this path, our understanding of mission and the Church will indeed be qualitatively different from all earlier models, while we will at the same time experience a vital exchange with earlier periods" (Bosch 2017: 708)

Content users want new content to be produced when they become accustomed to content in a similar way. Because the audience empathized and empathized, they expected something new from the creator. When producing new content by applying leadership to these demands, it should play the role of a bridge that can lead to changes in the audience.

This can be confirmed in the Bridge Theory, a practical model of Clinton's leadership. He said that a leader is a person who has the potential and responsibility given by God to influence a particular group to move toward God's purpose for that group (Clinton 1992: Chapter 1:1).

One-person media ministry requires a significant amount of individual effort, time, and passion, and having a clear vision for the ministry is crucial. Therefore, it is necessary to plan and prepare adequately before starting such activities and work apostolically with a sense of calling and dependence on the Holy Spirit.

Lee Sanghoon emphasized the importance of specialization in online ministry and creating an environment and culture suitable for the target audience. He also stressed the need to consider the possibilities and scalability of online ministry, even though it may seem small in comparison to popular YouTubers or influencers.

It is essential to recognize that the impact of one-person media content and the vision of God's kingdom transcends one's own thoughts and limitations. As such, individuals engaged in this ministry must always remember that it is a future-oriented ministry that requires a sense of calling and responsibility to move forward.

CONCLUSION

The post-pandemic world has brought about many changes, including the rise of online media missions and the need for practical media ministers who can adapt to a changing world. While the one-person media ministry may be a lonely endeavor, it is a calling worth pursuing with passion and responsibility. As the world enters the era of the Fourth Industrial Revolution, churches and mission

fields must adapt to the changing times and find ways to reach believers and locals who may be turning to online resources for answers.

However, the digital world has also brought about negative side effects, such as depression, panic disorder, drugs, and suicide. In this environment, there is a need for content that emulates the love and compassion of the Lord, particularly for those who have been weeded out of society due to fear of loss or loneliness. It is important for media ministers to create content that represents these stories and brings hope to those who are struggling. Ultimately, the goal should be to shine the light of Christ in a changing world and provide practical solutions to the challenges of the post-pandemic era.

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Dr. Min Hye Kang was born in Seoul, South Korea, and displayed musical talent from an early age. She pursued studies in piano and organ at the University of Southern California in the United States. Upon returning to Korea, she taught at Ewha Womans University and Korea National University of Arts. Later, she answered a spiritual calling and earned a Master of Arts and Doctor of Missiology degrees from Fuller Seminary. With a strong missionary vision, she produces and hosts a radio broadcast for the Gospel Broadcasting Station and maintains a presence as a YouTuber. Presently, she serves as a missionary with EWC and has been dedicated to her role as an organist at Los Angeles Korean Church for more than three decades.

