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ABSTRACT

**YOUTH MINISTRY STRATEGIES FOR KOREAN
SEVENTH-DAY ADVENTISTS IN
THE UNITED STATES**

by

Joon Hwan Huh

Adviser: Barry Gane

ABSTRACT OF GRADUATE STUDENT RESEARCH
DISSERTATION

Andrews University

Seventh-day Adventist Theological Seminary

Title: YOUTH MINISTRY STRATEGIES FOR KOREAN SEVENTH-DAY
ADVENTISTS IN THE UNITED STATES

Name of researcher: Joon H. Huh

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Date completed: March 2001

Problem

Since the ministries of Korean-American churches have focused mainly on the first generation, little relevant ministry to second- and third-generation Korean-Americans has been developed. The youth have been ignored by the church leadership. Consequently there has been a need to encourage the spiritual developmental stage of youth leadership, to clarify worship and relationships, and to design an effective youth ministry for the SDA Korean-American church.

Method

The task of this dissertation was to discover biblical principles and guidelines for the development of effective and relevant youth ministries for Korean-American

Seventh-day Adventist churches. In order to meet this aim, Scripture was searched for biblical and theological foundation on youth and its ministry. The problematic aspects of the Korean immigrant church and its youth ministry were examined in the context of the discrepancies between first- and second generation members. Some solutions for developing the desired youth-ministry strategies for SDA Korean churches were found in the recognition of incarnational, contextualizational, and relational principles. Lastly, these principles were applied in the areas of leadership, worship, and relationship concerns. Suggestions are provided for youth leaders to use in developing their own local ministries.

Results

The findings are summarized concerning incarnational, contextualizational, and relational ministries. In such findings, an effective youth ministry for the Korean-American church, including principles and guidelines, could be developed. Jesus' incarnational ministry model gives youth ministers an insight into the nature, purpose, and strategy of youth ministry. Effective youth ministry must be communicated, understood, and received by the youth. Youth programs need to suit the developmental stages of their spiritual maturity. The most critical issues the present and future Korean-American church must deal with are the use of contextualization and relevancy in youth ministry that carry true meaning to the second and third generations. Life-changing experiences of youth occur in the context of loving relationships. No other method, technique, or program can take the place of relational ministry.

Conclusions

An effective youth ministry for Korean-American churches was presented in the areas of leadership, worship, and relationship concerns. The relationship and commitment of the leaders to experience with youth a servant leadership are what really matters. Korean-American youth could reach the life-changing experience of the gospel only through English-speaking ministries. Youth ministry does not consist of a set of ideas about the ministry, but a relationship with persons in Christ. A long-term investment in building relationships is part of effective youth ministry. Thus, several threads of commonality such as servant leadership, contextualized worship services, and relationship-based programs could be found.

Andrews University
Seventh-day Adventist Theological Seminary

YOUTH MINISTRY STRATEGIES FOR KOREAN
SEVENTH-DAY ADVENTISTS IN
THE UNITED STATES

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by

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LIST OF ABBREVIATIONS

AB	Anchor Bible
EDBW	Expository Dictionary of Biblical Words
EDNT	Exegetical Dictionary of the New Testament
IDB	Interpreter's Dictionary of the Bible
ISBE	International Standard Bible Encyclopedia
NIDNTT	New International Dictionary of New Testament Theology
SDABC	Seventh-day Adventist Bible Commentary
TDNT	Theological Dictionary of the New Testament
TDOT	Theological Dictionary of the Old Testament
ZPE	Zondervan Pictorial Encyclopedia

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CHAPTER I

INTRODUCTION

One of the most challenging issues, in which the Korean-American church often fails, is how the adults pass on the Adventist heritage to the younger generation. The idea for writing this dissertation came from a frustrating experience. The observation that many Adventist youth are not interested in the present youth ministry or the programs in the Korean-American churches is disturbing. Furthermore the stagnation of the Seventh-day Adventist (SDA) church and the state of youth ministry in the Korean-American church is even more discouraging.

There is a great need for theologically and practically trained individuals, to deal with these issues. Furthermore a different approach towards youth problems and their ministries in the Korean-American churches in the United States is long overdue.

Statement of the Problem

The second-generation Korean immigrants comprise half of the 11,000 members of the Korean Seventh-day Adventist churches in the United States.¹ While the

¹Korean Seventh-day Adventist Church Council of North and South America, "Statistics Report of Korean Church Growth in North and South America," *Korean Church Compass*, March 2000, 22. The current membership of Korean SDA churches in North and South America was 10,850 as of July 1998 to June 1999. If one includes unreported extra groups, the number reaches 11,000. The number of individuals between

immigration of Korean families does not actually increase their numbers, the younger generation continues to increase. However, the younger generation constitutes only a small proportion of the church membership. Despite this increase in the younger generation, the number of these regularly attending church on Sabbath continues to decrease. This means that only a small percentage of youth persevere in the church, the great majority are slowly vanishing from the church community.¹

Statement of the Task

The task of this dissertation is to design an effective youth ministry, along with principles and guidelines that ministers and church leaders can use to develop an ideal and relevant pattern of youth ministry for their own SDA Korean-American churches in the United States.

Justification of the Dissertation

The Korean-American church has played a very important role for its second- and third-generation youth. However, little relevant ministry to the second and third generations of Korean-American youth has been developed. The youth need programs where they can worship, participate in leadership, and find spiritual discipline that will help them develop their relationships in the church.

infancy and 30 is 6,271, equal to half the current adult membership.

¹Ibid. The 1999 statistics report notes that the membership of those in academy decreased from 1,271 to 1,162, and those in college or university decreased from 1,278 to 1,025, compared with 1998.

Since most Korean-American churches are composed largely of first-generation immigrants, their programs and concerns focus mainly on the first-generation ministry. Hence, second-generation Korean immigrants have been generally ignored by the first generation and the church leadership. Furthermore, due to a difference in worldview the gap is enormous between the first and second generations in the matters of language, culture, thought patterns, and lifestyle. The increase of English-speaking Korean-American members in the church raises the question about the future of the Korean-American church programs. It is doubtful today that the youth ministry of the Korean-American church is relevant to the younger generations. If their churches continue to grow in the future, the new emerging generations will be the main groups in the church.

Now is the critical time for the Korean-American church to prepare a new and relevant youth ministry in the context of second- and third-generation Korean-Americans. Any lack of interest on the part of church leadership in preparing programs for the second and third generations will cause them to stay away from the church and this will doom any future growth in the Korean-American church.

Description of the Process

Since an investigation of the research topic on youth ministry is a combination of theoretical and practical study, the research process has taken several steps in order to learn what are the distinctive and separate characteristics of youth ministry. In order to develop an effective youth ministry for the Korean-American church, it is

necessary to discern the difference between what appeals to the youth and traditional youth ministry.

The first step was to review the relevant literature related to youth ministry, in general. The specific areas examined were biblical and theological perspectives on youth and youth ministry which can lay the foundation for youth ministry. These included biblical principles from the Scriptures, vision of youth for successful ministry, an incarnational model for youth ministry, and components and needs for youth ministry.

The next step was to identify the basic problems of the Korean-American church in its present situation in the United States. In order to do this, this study had to investigate and analyze the problems, concerns, and issues involved in Korean church settings. An investigation into the causes of conflict between the generations in the Korean-American church demonstrates that the problems rise, primarily, from the deep differences in worldview of the generations. There is a need to search for a relevant youth ministry that considers the context of the differences and the shift in worldview.

The last step was to suggest general principles and guidelines for an effective youth ministry in the Korean-American church in the United States. This final step, more specifically, was to develop principles and guidelines that would enable leadership to initiate a revised worship pattern for emerging generations, to provide spiritual discipline which would foster life-changing experience and commitment, and to present relationship-based programs which would take into account the involvement of the youth. This comprehensive youth ministry would include planning, participating, doing, and evaluating a youth ministry for Korean-Americans.

This study is presented in six chapters. Chapter 1 gives an overview of the background, the problem, the task, justification, and procedures to be followed in the study. In order to deal with the problems presented, chapter 2 searches for fundamental ideas from a biblical perspective on youth and its ministry which empowers youth ministry and encourages youth to be involved in ministry through the illustrations of the Bible. Chapter 3 examines the theological understanding for youth ministry revealed in the incarnational ministry model of Jesus, which gives the basis for the specific needs of youth. Chapter 4 presents the problematic aspects of the Korean-American church and its ministry in terms of worldview differences between the generations. Chapter 5 describes propositions for a revised pattern of youth ministry on the basis of the previous chapter's studies which support spiritual discipline and a life-changing experience for Korean-American youth. In order to provide Korean-American youth with needed spiritual discipline and life-changing experience, the types of ministry which are suggested are: incarnational, contextual, and relational. A summary and conclusions for an effective youth ministry of the Korean-American church follow in chapter 6.

CHAPTER II

BIBLICAL PERSPECTIVES ON YOUTH AND YOUTH MINISTRY

The Bible highly values young people and places on them a much higher value and expectation than do most adults. God chose many people in their youth for a specific mission to the world. Young people are different from adults. They often have a culture of their own, even subcultures with a separate language and different worldviews. This gives rise to conflict between the generations and causes many problems in the work of the church. A few adults, however, are deeply aware that young people need discrete and specific ministerial concern and care.

God's saving acts in history to meet people's needs can be applied to youth ministry as well as anyone else's. This means adults should be persistent in trying to meet the needs of young people, to commit themselves to them, and attempt to understand them. In order to meet this aim, chapter 2 explores literature on the biblical foundation of youth ministry. The first section seeks the biblical usage of the terms for youth. The second section examines the fundamental idea of a biblical foundation for youth ministry revealed through the ministry of Jesus. The third deals with youth ministries as illustrated in the Bible.

Biblical Usage of the Terms for Youth

It is useful to identify the biblical terms that imply the understanding of youth and youth ministry through an analysis of OT and NT words used for “youth.” In order to meet this aim, an analytical study of the words used for youth in Hebrew and Greek and the theological implications of this pattern are explored. The terms used to refer to youth are not consistent in the Bible, nor are they few. However, the three most prominent words in Hebrew and in Greek, respectively, are chosen for study.

Terms in Hebrew

Three specific Hebrew words carry different meanings, not only in the actual definition of the word but also in their usage. These words are analyzed to show how these terms were used, thus exposing their slightly different meanings.

Naar (נַעַר)

The singular masculine form of *naar* (“youth”) and its plural *neurim* (“youths”) are the most common terms for youth. They occur some 235 times in the Old Testament, including the feminine form *naara* (“lass” or “girl,” often “maid”).¹ This word was even used to denote a prostitute woman as in Amos 2:7.

Naar, with its feminine counterpart *naara*, is broadly applied. It is used for Moses as a three-month-old babe (Exod 2:6), for Samuel as a small child (1 Sam 1:22, 24)

¹William Wilson, *New Wilson's Old Testament Word Studies* (Grand Rapids: Kregel, 1987), 494. See Gen 14:24; 16:12; 18:7; 22:3, 5, 19; 24:61; 34:19; Exod 10:9; 24:5; 33:11; Num 6:27; Deut 28:50; Josh 6:21, 23; Judg 8:14, 20; 9:54; 18:7, 11, 12; 19:19; 21:12; Ruth 2:9, 15, 21; 4:12; 1 Sam 1:24; 2:17; 9:11; 14:1, 6; 1 Kgs 1:2; Esth 2:2, 3; et al.

and as a boy receiving God's revelation (2:11, 18, 21), for Jacob and Esau as boys growing up (Gen 25:27), for Ishmael as a lad of more than fourteen years (21:17), for Joseph at seventeen years (37:2), and for Joshua as a young adult in service to Moses (Exod 33:11). Sometimes, *naar* is even used for an adult.¹

Hebrew words related to the same root *naar*, such as *neurim*, *noar*, and *neuroth*, can be translated youth as well. These words refer to the beginning point of one's responsibility ("from my youth up") (Gen 46:34; Ps 88:15, 16; Ezek 4:14; Prov 29:21; Jer 32:30). It also refers to the strength and vigor of youth in contrast to old age (Job 33:25; Ps 103:5).

Yeled (יָלֵד)

Yeled, which normally refers to a child, a boy, or even an infant (Exod 2:9), is derived from the verbal stem *yalad*, "bring forth." Variants of the corresponding verbal stem *yalad* occur 89 times as *yeled*, three times as *yalda* ("girl"); and three times as *yaledut* ("youth"). The same group of words could be used for a young man as a despicable expression (Gen 4:23; 1 Kgs 12:8, 10, 14). So the references in Gen 4:23 may refer to young men and warriors.

¹*Naara* is a term used of young women of marriageable age "as a qualifier of *betula*" which can be translated "virgin." The compound word of *naara* and *betula* appears in some cases, in which *naara* should be translated "young" as a word modifying *betula* instead of girl or virgin (Judg 21:12; 1 Kgs 1:2; Esth 2:2). *Naara* by itself can be assigned to a virgin (Gen 24:14, 16, 28; Deut 22:15), a married woman (Ruth 4:12), or a concubine (Judg 19:3).

One of the variants, the *yelid bayit*, has the literal meaning of a “homeborn child,” who was required to be circumcised eight days after the birth as a token of the covenant between Yahweh and Abraham in Gen 17. When Abraham heard that Lot was taken captive, he armed a group of trained servants born in his own house (Gen 14:14). This group of dependents, “homeborn servants,” had special duties such as military service. Such a troop may be rendered as “the children of Anak” (Num 13:12, 28; Josh 15:14) and “children of Raphah” (2 Sam 21:16, 18).¹

The theological significance is shown in the fact that Ephraim is regarded as Yahweh’s favorite child (Jer 31:20), and women and children of Israel are included in the congregation of Yahweh (Ezra 10:1; Neh 12:43). Therefore, Israel is not a slave, but a homeborn servant of Yahweh who is totally within his care and protection (Jer 2:14).²

***Bahur* (בָּחֹר)**

Similar to *naar*, *bahur* is used of young men in their highest manhood (1 Sam 9:2; Prov 20:9), but is dissimilar to *naar* in that it does not refer to a younger person. Thus, in the case where both *naar* and *bahur* occur together, *naar* is rendered as referring to the younger person (Ps 148:12; Jer 51:22). It is a term used for unmarried young men

¹J. Schreiner, “Yalad,” *TDOT* (1996), 6:81.

²Ibid. The boys (*yeladim*) whose council Rehoboam follows (1 Kgs 12:1-19) are not children but friends who have grown up with him or possibly an institution comprising the royal princes in contrast with the “elders of Israel.”

of marriageable age, for it also appears “paralleled with *betula*,” “virgin” (Deut 32:25; Ps 148:12; Ezek 9:6).¹

Another derivative of *bahur*, also rendered as youth is *behurim*. Its masculine plural form occurs only in Num 11:28; the feminine plural, *behurot*, occurs only in Eccl 11:9; 12:1.

Theological Implications

The value of young men to the society is seen in their physical strength, while the value of older men is noted in their experience and ability to give counsel and guide the affairs of the community (Prov 20:29).² Because of the vital strength and daring of youth for the military service, a man could be a soldier from the age of twenty. The use of young men for servants also reflects an emphasis on their physical strength.³

¹D. B. Pecota, “Young(er) (Man),” *International Standard Bible Encyclopedia (ISBE)* (1991), 4:1166. Another term which refers to a virgin of marriageable age “yet under the care of her parents” is *alma*, and it may refer as well to a young woman of less than marriageable age (Gen 24:43; Prov 30:19; Isa 7:14). “The masculine counterpart, *alma elem*, occurs only twice in the Old Testament and apparently refers to boys who have not reached or who have just reached adulthood (1 Sam 17:56; 20:22).”

²Ibid. Crawford H. Toy, “Proverbs,” *International Critical Commentary* (Edinburgh: T&T Clark, 1948), 397, comments, “The sage would doubtless hold that a young man should have something more than bodily vigor, and an old man more than wisdom.” In any case, what the proverb gives as one aspect of things most characteristic, attractive, and admirable in the young is physical strength, and in the old, gravity and wisdom.

³Here the word *naar* is used for a soldier at the age of twenty, where the upper age limit of youth is not fixed (Gen 14:24; 1 Sam 30:17; 2 Chr 36:17; Jer 11:22), and also for the servants (Judg 17:10; 1 Kgs 18:43).

Lev 27:1-8 suggests that the age of twenty is the time when one passes from youth to adulthood. Here, men are divided into some age groups for the sake of fixing values, and twenty is regarded as the lower threshold of the group most highly valued. Twenty is viewed at the pinnacle of youth.¹

When Israel was taking a census, the count started from twenty year olds and upward. This is clearly seen in Num 14:29 when it says: “twenty years old or more who was counted in the census and who has grumbled.” So it may be inferred that normal responsibility arrived with the age of twenty.²

The term “youth” is sometimes used to denote immaturity and lack of experience and wisdom.³ Some personalities in the Bible disparagingly confessed themselves to be “a youth” or “a child” as the word of the Lord came to appoint them as a prophet. Jeremiah said, “Ah, Sovereign Lord, I do not know how to speak; I am only a child” (Jer 1:6). Likewise King Solomon prayed; “O Lord my God, you have made your servant king, . . . but I am only a little child and do not know how to carry out my duties” (1 Kgs 3:7). These individuals showed a humble attitude as one who is immature before the Lord. Thus “youth was thought to be characterized by inexperience (Judg 8:20; 1

¹Levites, however, who were “twenty-five years old or more” were admitted to “come to take part in the work at the Tent of meeting,” “and at the age of fifty,” they must have retired “from their regular service and work no longer” (Num 8:24, 25).

²The primary purpose of the population census was for the poll tax (Exod 30:12-16); the males at this age were “able to serve in the army” (Num 1:3).

³The conception of immaturity and the lack of experience and wisdom can be found in the OT as well as the NT.

Sam 17:33; 1 Chr 22:5; 2 Chr 13:7; Jer 1:6) and lack of wisdom (Prov 1:4; 7:7; 22:15) in contrast to old age (Prov 20:29)."¹

Consequently, repeated admonitions are addressed to every man's sons (Prov 7:24), such as "in that day the lovely young women and strong young men will faint because of thirst" (Amos 8:13), "the ultimate tragedy in hand." "They are warned to shun the woman" in the street "who lie in wait for youthful victims" (Prov 7:4-12).²

In contrast to the infirmities of old age, however, the book of Ecclesiastes begs youth to have its fling "before the days of trouble come"; "be happy, young man, while you are young, and let your heart give you joy in the days of your youth." Thus youth was expected to be the time of intense enjoyment of life's pleasures (Eccl 12:1; 11:9). Furthermore, frequently in the books of prophets, the early history of Israel is "poetically termed its 'Youth' and either regretted as the time of national perversity (Ezek 23:19) or fondly remembered as a time of good faith between God and people (Hos 2:15; 2:17), according to the writer's mood or purpose."³

To sum up: A single word equivalent for a youth (*naar*) can sometimes mean manservant or maidservant, while a woman before marriage is often classified as virgin or maiden. The word *bahur* that is reserved for young men before marriage is often

¹Pecota, 4:1166. Such a view of youth is based upon the "hyperbolic use of *naar* in Solomon's prayer (1 Kgs 3:7) and stands behind the account of the beginning of Rehoboam's reign—not only did the young king reject the natural wisdom of age, he also adopted the reckless forcefulness of youth (1 Kgs 12:6-14; cf. Isa 3:4f.)."

²S. H. Blank, "Youth," *IDB* (1990), 4:925.

³*Ibid.*

equivalent to the term for virgin. A married girl may be called a *naara* (Judg 19:3) or an *alma*, which is representatively translated as virgin. These words clearly do not mean numerical age. A man is classified as a youth from infancy to manhood—even after twenty years old. It is also used for the fully grown (Gen 34:19; 2 Sam 18:5).¹

Terms in Greek

Here, the main word to be studied is *neos*, as contrasted to *kainos* which carries the same meaning of “new,” and designates being new in a temporal sense. Thus is characterized the new thing which Jesus brought to men both as gift and as task, the new salvation and life which commences at His coming. In this section, the main three proverbial statements are examined through analyzing this word group of *neos*.

Neos (Neos)

The word group consists of *neos*, literally meaning “new” or “young”; its verbal form *ananeōw* (ἀνανεώω)² “renew”; and *neotes* (νεότης) “youth,” which adjective

¹W. White, Jr., “Youth,” *Zondervan Pictorial Encyclopedia* (ZPE) (1975), 5:1023. “In neither the Old Testament nor the New Testament can numerical ages be assigned. Generally children were weaned at about two and a half to three years.” For instance, the word *naar* is used to designate any age group, even for infants (Exod 2:6; Judg 13:8; 1 Sam 1:22; 4:21). Accordingly, other words are also used for infant; one of which is *paidion* for child (Heb 2:13).

²The verb *ananeōw* (ἀνανεώω) occurs only once in Eph 4:23, where it is best translated by a passive such as “to be made new in the attitude of your minds” (Eph 4:23).

form occurs 24 times and is the most frequent in the New Testament. Accordingly *neotes* is youth (Mark 10:20; Luke 18:21; Acts 26:4; 1 Tim 4:12).¹

Neos, which is derived from the adverb “now,” “has the temporal sense of belonging to the present moment, and so new, not previously existent, just now appearing.” The dominant temporal aspect, “marking out the present moment as compared with a former” is shown in the occurrences that refer to a new batch without yeast (1 Cor 5:7), “freshly prepared and not yet blended with,” a new and fresh wine, still fermenting (Matt 9:17; Mark 2:22; Luke 5:38), a new man, God’s new creation (Col 3:9), the new covenant, “God’s new design as contrasted with the old covenant broken by men (Heb 12:24).”²

When used to refer to persons, its adjective means young. In corresponding patterns, *neotes* means youth. *Neoteros* in its comparative pattern is most common. In the sense of comparative, the younger son in Luke 15:13 is referred to by *neoteros* as opposed to the older son (vs. 25). The comparative meaning is also found elsewhere: “the younger” (1 Tim 5:11), “when you are younger” (John 21:18), “younger men as brothers and younger women as sisters” (1 Tim 5:1, 2), “train the younger woman to love” (Titus 2:4) which are used of adult or nearly adult persons contrasted with those who are older.

¹H. Haarbeck, “*νεος*,” *NIDNTT* (1986), 675. “*Neos* occurs 7 times in Luke, twice each in Matt and Mark, once in John, 8 times in Paul (6 of them in the Pastorals), and once each in Heb, Jas and Acts.” *Ibid*.

²*Ibid*. When *neos* means young (Titus 2:4), it “is mainly used in the comparative in the New Testament” (Luke 15:12; Acts 5:6; John 21:18; 1 Tim 5:1; Titus 2:6; 1 Pet 5:5).

Furthermore, *neoteros* has a superlative meaning such as when Jesus said “the greatest among you should be like the youngest,” *neoteros* (Luke 22:26).¹

Neanias (Νεανίας)

This word occurs only in Acts. When Stephen was stoned (Acts 7:58), Paul was a *neanias*, which means he took a secondary role in the stoning. As he was ready to take on great responsibilities after that, it is apparent that he was a young man rather than a child. “Eutychus, on the other hand, is described not only as a *neanias* (20:9) but also as a *pais* (child),” which is not an adult. In Paul’s imprisonment (23:17, 22), the fact that “the commander took the young man by the hand” before asking him any questions (vs. 19) reveals that he was a child.²

Neaniskos (Νεανίσκος)

Similar to *neanias*, this word designates a young man regardless of any age group, even up to forty years. The singular form of this word is used for the rich young man in Matt 19:20, 22, the young man in Mark 14:51, the angel in Mark 16:5, the young man of Nain in Luke 7:14, as well as the nephew of Paul in Acts 23:18, 22. The plural form of this word occurs in Acts 2:17 (citing Joel 3:1) and Acts 5:10. It is translated “the servants” in some versions, but the best literal translation should be “the young men”

¹G. Schneider, “νεος, ἀνανεω, νεότης,” *Exegetical Dictionary of New Testament* (1991), 462. When Jesus recalled these to the disciples, he must have had in mind that the young person is to take more humble tasks. “Here we must understand that normally the youngest is required to carry out the most menial duties.” Ibid.

²Pecota, 4:1166.

without adding any subsidiary meaning, as in 1 John 2:13, 14. Other uses of *neaniskos* are not clearly defined by the term, except for the distinction between the older and the younger.¹

Thus *neos* in the New Testament denotes “the new things which Jesus brought to men both as gift and as task, the new salvation and life which commences at his coming and is completed at his return”; accordingly it stands for opposition to that which was earlier or old (Heb 1:1).²

Biblical Foundation for Youth Ministry

Our children and young people are a gift from God. They are given to earthly parents as a gift by the heavenly Father, not to abuse or neglect, but to teach, love, and admonish in the way of the Lord. God shows a great fatherly love to those to whom He

¹Ibid.

²Haarbeck, 675. So the old man or “old self” is the self-governing man under sin which is “put off” and must be purified from the old life that is corrupted “by its deceitful desires” (Eph 4:22). It is declared that the earlier worship that had become so old is useless. Jesus has made it “obsolete” (Heb 8:13), and His plan is that worshipers serve Him, “not in the old way of the written code” but “in the new way of the Spirit” (Rom 7:6). The parable of the new wine and old wine-skins (Matt 9:17; Mark 2:22; Luke 5:38) differentiates between the “new” preaching of the Jesus and the “old” way of Judaism. The conception that the new is better than the old is also shown in the parable of the new wine at the wedding feast at Cana (John 2:1-11). J. Behm, “*νεος, ἀνα νεω*,” *Theological Dictionary of New Testament (TDNT)*, 1967), 4:898. In the New Testament, another word equivalent to *neos* is *kainos*. These words are synonymously used with no strict distinction between them. Nevertheless, “*kainos* is more frequently used for ‘new.’ Both words *νεος* and *καί νος* mean new in time.” In contrast to *kainos*, *neos* renders rather to being fresh or not yet old than to the quality of being new. Haarbeck, 676. Even though the large group of words such as *neos* and *kainos* are “used synonymously,” it is observed that *neos* is used to emphasize “the reality of salvation in the present, and *kainos* does more on “the character of eschatological fulfillment.”

has given children. He lets the youth experience His love through the ministry that the parents are engaged in. God becomes our heavenly Father; He adopts us as His children. We are restored to the family of God. As we seek to imitate God's love for us and to us, "it will cause us to reach out and in love seek to 'adopt' those who need to experience that love. Through that reflecting of God's character, it should be our desire to see these young people become a part of God's family."¹

As followers of Christ, we are the instruments God has chosen to minister to younger people in the faith. If youth ministry is dependent on the firm foundation of the Scripture, the biblical message which Scripture underscores as the availability of God's grace, forgiveness, love, and service will permeate the ministry for young people.²

The Great Commission

Youth work may not seem to be the greatest calling of ministry, but it must be one of the greatest callings in the Lord's work. The great commission to "make disciples of all nations" (Matt 28:18-20) challenges all confessing Christians today to include not only adults but also the young people. The Bible was written for all of God's children, including young and old. Every one in Israel was asked to impress the commandments upon their children and to pass them on to the next generation (Deut 6:7). Unfortunately,

¹Dann Spader, "Developing for Sonlife Ministries, an Advanced Training Manual Designed to Lay a Foundation for Equipping Youth Pastors in a Strategy of Developing a Discipling Youth Ministry" (D.Min. dissertation, Trinity Evangelical Divinity School, 1984), 12.

²Douglas A. Kamstra, "Spiritual Foundation through Youth Gospel" (D.Min. dissertation, Fuller Theological Seminary, 1990), 115.

many churches are not as much aware as they should be that young people can reach their peer group in the uttermost parts of their subculture. If the churches would consider this approach, they would not have to wait “until they become adults, and then they can become effective in ministry.”¹

The parting words of Jesus to His disciples recorded in Matthew 28:18-20 and Acts 1:8 provide the Great Commission to followers of Christ today. We are to make disciples. We are to teach them to observe all that Jesus commanded. We are to be witnesses for Christ, through the power of God’s Holy Spirit, throughout the world. . . . We are to point youth toward God and help them become involved in the Great Commission. Youth ministry can help teenagers reach, teach, obey, and witness for Christ in their world and beyond. The purpose of youth ministry is to point youth toward God and help them become involved in the Great Commission.²

Thus, the Great Commission was addressed to all believers, young and old. Some would hold that God’s commission was addressed just to the Twelve, or to a specific age and religious group. However, it was designed as God’s command to reach our generations even to this present day for Jesus Christ.

We find another direct admonition in the Gospel of John 21:15-18 where Jesus exhorts Peter to tend and care for the young lambs. In this passage, we have three certain commands, though some vague demarcation is used in the terms—“feed my lambs” in vs. 15, “tend my sheep” in vs. 16, and “feed my sheep” in vs. 17.³ “Jesus here places

¹Ibid., 10.

²Wesley Black, *An Introduction to Youth Ministry* (Nashville, TN: Broadman, 1991), 18-19.

³Richard C. H. Lenski, *The Interpretation of St. John’s Gospel* (Minneapolis, MN: Augsburg, 1943), 1421. Such commands in the Bible recall the tender imagery in John 10:1-18, also in Acts 20:27 and Isa 40:11.

His most loved possessions into Peter's care. The spiritual feeding and nourishment of children is here made the first part of the great apostolic office."¹

In this passage, two categories of sheep are clearly mentioned; and in three definite commands they are assigned respectively as *arnia* in vs. 15 and *probatia* and *probata* in vss. 16 and 17. Some argue that, here, three categories of sheep are referred to. Hendriksen states:

Rather, while all three terms refer to the same flock of the Good Shepherd, Jesus Christ, this flock is viewed from three different aspects. Believers and their children are looked upon, first of all, as lambs, for they are weak and immature; hence, in need of the strengthening food of the Word; secondly, as sheep, prone to wander and dependent in everything; hence, in need of being shepherded. . . ; and finally, as dear sheep, immature and in need of the tender and loving nourishment of the Word.²

The fact that three words for sheep appeared in John 21:15-17 may have no more significance than the three different words for fish in vss. 5-13. Here the two words *probation* and *probato* are used interchangeably. It may be possible that "the instances of *probaton* are scribal attempts to introduce a more common word."³ Though this may not

¹Ibid. For the reason Jesus mentions the lambs first, Lenski asserts that it is "certainly not because they are less valuable or require less care; rather the reverse is true." Ibid. He proposes to think of the Bible text in Matt 18:1-14 and 19:14; Mark 10:13, etc., expressing the special love and care of Jesus for children.

²William Hendriksen, *New Testament Commentary: Exposition of the Gospel according to John* (Grand Rapids, MI: Baker, 1996), 489; Raymond E. Brown, *The Gospel according to John*, Anchor Bible (Garden City, NY: Doubleday & Co., 1987), 1105. Some have tried to interpret the passage to mean that there might be a case for stating the three nouns as references to three different groups in the church. For instance, the three groups could be the laity, priests, and bishops mentioned in 1 John 2:12-14.

³Raymond E. Brown, 1105. "Yet, while it is understandable that a scribe would replace *probation* by *probato* in both verses, we find it more difficult to see why he would have done this in only one verse. . . . The versions show much variety, and we

be the most likely interpretation, it might have some validity. However, most commentators agree to the idea that these two or three categories of sheep, especially noted by the diminutive, even though they may not have reference to age or physical size, may have been chosen to express Christ's tender affection for His own.

Whether either way of understanding is right or not, we surely can find the solemn command to care for those in the body of Christ, both young and old. All the flock together must be deeply concerned with each other. This could imply that there is no priority to any of specific age group because God is concerned for all in His flock.

Admonitions from Scripture

The Scriptures are full of evidence reminding us of our responsibility to teach the young. In Exod 12:1-24, the Passover event is described. God told the Israelites that when your children asked them about observing the Passover ceremony, they should take that opportunity to teach them the truth (Exod 12:25-27). In Exod 13:11-13, the dedication of all firstborn to the Lord is addressed. Again the Israelites are admonished to take every opportunity to teach the children (14-16). In Deut 6:1-9, Moses declared the word of God to the people of Israel so as to admonish them to obey the Lord with all their hearts, and with all their soul, and with all their strength. It was their responsibility and privilege to teach them throughout their life's experiences. In Deut 11:18-21, the

cannot be certain how literally they followed. Some Latin witnesses have one word in all three verses, corresponding to Codex Bezae which has *probaton* throughout. Other Latin witnesses and the Vulgate employ two nouns but not necessarily in the same pattern. The Syriac, Arabic, and Armenian witnesses tend to have three different nouns, with the last two using a word for 'ram'." Ibid.

responsibility to communicate the word of God to their children is emphasized. Prov 22:6 admonishes parents “to train a child in the way he should go, and when he is old he will not turn from it.”

In Eph 6:4, fathers are admonished “not to exasperate their children; instead, bring them up in the training and instruction of the Lord.” Here the word translated ‘children’ in this passage does not refer just to small children, but no doubt to “teens or older children who were mature enough to be responsible for their actions.”¹ God is positively anxious that the children should grow in the knowledge of the Son of God. Therefore, parents and other adults have the responsibility and privilege to help children see God’s will.

Principles of Youth Ministry from Scripture

So far, the great commissions and admonitions in youth ministry have been explored. When we think of actually developing an effective youth ministry, we need to find the principles from Scripture and apply them to the local church setting. With these basic principles of a youth ministry in mind, we must consider the details in the life of Jesus, which further explain through the illustrations the faith of the believers in God.

Our first approach to youth ministry is grounded in the incarnation of Jesus Christ. The incarnational model is well described in Phil 2:6-8. Even if Jesus Christ was God in the very nature, He did not consider His state as being equal with God, as something to be grasped. Instead, He made Himself as nothing; the prerogatives of divine

¹Spader, 15.

characteristics and attributes as Deity and all the glory of being God were set aside in order to become like those whom He would serve. By taking the very nature of a servant and being made in human likeness, He totally identified with humanity from childhood and adolescent development to adulthood, culminating in death on the cross.

Furthermore Dettoni points out:

Incarnational youth ministry functions as Christ Himself did: forgetting the prerogatives of adulthood and becoming identified with youth, without actually becoming just like youth. This means taking the role of servant to youth, becoming an adult for youth without taking on all of their characteristics.¹

In addition the author introduces the agapic love as the primary implication of an incarnational approach. Such a love is expressed in “unconditional acceptance of others regardless of their particular value to us.” God so loved us that “while we were still sinners, Christ died for us” (Rom 5:8). This means that youth workers can love adolescents in absolute love regardless of their age. Because God shows such an unconditional love to us, so we love them unconditionally. “We can do no less when we minister in his name.”² It is when workers themselves identify with youth that they can understand their hearts, know their minds, and do their work as they think, feel, and do. It means cherishing Christ’s mind (Phil 2:5) in showing our words, attitudes, and actions which remind us of Christ. For we are clothed with Christ (Gal 3:27) and take on His characteristics and intentions (Eph 4:24).

¹John M. Dettoni, *Introduction to Youth Ministry* (Grand Rapids, MI: Zondervan, 1993), 22.

²Ibid.

One of the essential principles for youth ministry is developmental ministry. That means it is implemented on the stages and levels of development appropriate to their growth and maturation in all areas of life. Just as Jesus grew up in wisdom and stature, and in favor with God and men, and developed as a whole person, so youth are to grow physically, mentally, and spiritually (Luke 2:52).

Effective youth ministry needs to be delivered related to the various levels of youth development so that it can be communicated, understood, and received by youth. The continuous development of youth into whole, mature persons should be the focus of effective youth ministry. Hence, youth workers help youth to move from less to more maturity in all areas of their lives just as Jesus did. In order to make them grow into Christ in all ways (Eph 4:13), youth workers must actively explore what the youth are thinking and experiencing. Thus they will learn how to “actively engage in thinking, exploring, searching, and determining their own answers for their life situations.”¹

Another is the principle that youth ministry belongs to the whole church. “A church without a youth ministry is a church without a future.” Unfortunately, youth ministry is regarded in some churches as an extra ministry that could be excluded from the mainline adult ministry, if circumstances demanded it. Rather, it is “an integral part of the total church’s ministry.” Even the senior pastor should recognize this and be involved in

¹Ibid., 23.

some way in youth ministry. This means all the church leaders should be aware of and help to support the youth ministry in their church.¹

Such a church ministry helps the youth to recognize that they are accepted as a part of the larger body of believers composed of people both younger or older than themselves. The Bible points out that “there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus” (Gal 3:28). Furthermore Jesus calls us all into His body and into the fellowship of believers.

Youth ministry is not something the church does to adolescents until they grown up; it is ministry now that is to, for, with, and by youth. Youth ministry is an integral, integrated part of the church’s total ministry because the entire church needs youth, and youth need the entire church.²

Lastly, the balanced program principle the Scripture mentions is that: “They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer. . . . Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people” (Acts 2:42, 46, 47). Perhaps some other core essentials make up the youth program, however, “the four basic elements of a youth

¹Ibid., 27. Ellen G. White, *Christian Education* (Battle Creek, MI: International Tract Society, 1983), 58. From an early stage of its development the SDA church emphasized youth ministry as an integrated part of church work. The contribution of James White as a pioneer and educator of youth is eminent among them. Ellen White, as well, repeatedly urged on organization of young people.

²Dettoni, 28.

program—instruction, worship, fellowship, and service—are mentioned in this section of Scripture” that “form the backbones and structure of a program.”¹

Biblical Illustrations of Youth Ministry

God has used a number of young people throughout history for the purpose of His cause. Their stories tell us that youth in God’s hand can experience many fruitful results in the ministry. If they submit themselves to be molded by God, they can be powerfully used in His ministry. God employed teachable young men in their various capacities to accomplish outstanding ministry. Many young people were called to the ministry as kings, prophets, and priests. Several examples are chosen for consideration in the discussion of this section.

Ministry as Kings

History identifies some youth whom God was able to use in the capacity of kings. Among them are Saul, David, Josiah, and others whose lives were set apart from other youth in a close connection with God, with a willingness to be led by God. One of the greatest figures as a king in the Bible is Saul, who became the first king of Israel when he was a young adult (1 Sam 9:2; 3:1). As Saul was anointed as king before he began his ministry, “God changed his heart” (1 Sam 10:9). Laurence E. Porter considers this event as “the first conversion recorded in Sacred Scripture.”² This example denotes an

¹Ibid., 29.

²Laurence E. Porter, “1 and 2 Samuel,” *The International Bible Commentary* (Grand Rapids, MI: Zondervan, 1986), 361.

important point that “dedication to God and willingness to be changed and molded by him are vital characteristics of the youth God was able to use effectively in leadership.”¹

Ellen G. White comments:

God takes men as they are, with a human elements in their character, and trains them for His service, if they will be disciplined and learn of Him. They are not chosen because they are perfect, but notwithstanding their imperfections, that through the knowledge and practice of the truth, through the grace of Christ, they may become transformed into His image.²

We agree with the idea that God does not call only the perfect; rather He prepares those who are aware that they are imperfect and are willing to be changed. Saul was “changed into a different person” to the place where he even prophesied at that time (1 Sam 10:6, 9-12).

Saul’s experience points out that God is able to transform the most impossible person into a useful instrument for him. Unfortunately, Saul gradually abandoned God. This misfortune shows that dependence on God is important for those who are called in ministry. Thus, youth are called not only to be leaders but also to depend on God, to be continuously molded by God until the end.³

David is another example of one whom God prepared to use in ministry as a king. He was chosen to be a king even though he was the “youngest of the family” (1

¹Luis Fernando Ortiz, “Toward a Theology of Youth Ministry and Its Praxis in the Local Church” (D.Min. dissertation, Andrews University, 1997), 15.

²Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press Public Association, 1958), 294.

³“1 Samuel,” *SDABC*, ed. F. D. Nichol (Washington, DC: Review and Herald, 1980), 2:496.

Sam 16:11). One of the most prominent persons in courageous faith is David. He showed that he possessed not only youthful vigor, but had a fearlessness born of confidence in divine power. Yet he also had a loving, gentle spirit. He learned to remain uncorrupted by the world, to meditate in the quiet seclusion of the hills of Bethlehem while herding sheep as Moses did in Midian. There he acquired a sense of responsibility and developed the qualities of leadership to be used as a king later on.¹

We observe that Josiah became a king of Israel as an eight-year-old youth (2 Chr 34:1). He is perhaps the second youngest king who sought God and His word from his youth. He developed an environment suitable for religious revival and reformation in his nation for God. He ordered the demolition of idols in Judah and Jerusalem. The Bible's record states that, as king, he "did what was right in the eyes of the Lord and walked in the ways of his predecessor David, not turning aside to the right or to the left. . . . While he was still young, he began to seek the God of his father David" (2 Chr 34:2, 3).

In order to do what was right in the eyes of the Lord, he did not simply follow the ways of his predecessors.

Born of a wicked king, beset with temptations to follow in his father's steps, and with few counselors to encourage him in the right way, Josiah nevertheless was true to the God of Israel. Warned by the errors of past generations, he chose to do right, instead of descending to the low level of sin and degradation to which his father and his grandfather had fallen.²

¹Ibid., 530.

²Ellen G. White, *Prophets and Kings* (Mountain View, CA: Pacific Press, 1958), 384.

When Josiah was sixteen years old, he became more serious about seeking God (2 Chr 34:3) and taught his people to “follow the Lord, keep his commandments, and obey” (vs. 31). Throughout, the Bible text emphasizes that Josiah studied the book of the law in order to find out how to “follow the Lord, keep his commandments, and obey” and teach others. Josiah committed himself in order to realize what he had learned not only in the practice of his own life but also in its application to Israel. “When the book of the law was found . . . the king made a covenant to keep the statutes of the Lord with his whole heart. Josiah did not rest until the people did all they could to return from their backsliding, and serve the living God.”¹

He taught his people to follow the Lord and keep His commandments. Then he made religious revival and reform in harmony with God’s law that lasted throughout his reign. “Josiah did not simply find out what was right, he did so with a purpose—to live the truth he found. That same principle, the thirst to know and follow God, made Josiah’s experience successful in the position where God placed him to minister.”²

Ministry as Prophets

Prophecy is one of the most important ministries God assigns to someone for the purpose of delivering God’s will to His people. Prophets were chosen among the Israelites as God’s instruments to call people to repentance and, sometimes, to announce the future. This ministry was normally carried out by mature and spiritual persons through

¹Ellen G. White, *Reflecting Christ* (Hagerstown, MD: Review and Herald, 1990), 57.

²Ortiz, 26.

the appropriate training or experience. Nevertheless, when God chose youth on whom to place this duty, gender, age, maturity, experience, etc., were not such crucial factors as to prevent them from being chosen as a prophet.

Samuel, one of the most outstanding prophets, started his ministry at a very young age. "His whole life" was "given over to the Lord" by his mother (1 Sam 1:28). Some years later, when he was still a "boy," he received a vision from God (3:8-14). After that "all Israel . . . recognized that Samuel was attested as a prophet of the Lord" (3:20). Samuel was one of the youngest prophets chosen by God.

It was not customary for the Levites to enter upon their peculiar services until they were twenty-five years of age, but Samuel had been an exception to this rule. Every year saw more important trusts committed to him; and while he was yet a child, a linen ephod was placed upon him as a token of his consecration to the work of the sanctuary.¹

Samuel's calling was a special one, because "in those days the word of the Lord was rare; there were not many visions" (1 Sam 3:1). That means there were not many prophets when he was chosen as a prophet. The ministry of Samuel as a youth was most outstanding throughout the whole story of the Bible. His lifestyle teaches a lesson for youth to walk in the fear of God and be a blessing for their community. His ministry was reflected in the excellent quality of his service for Israel and his life as a prophet. As Saul had been chosen as king of Israel, Samuel was engaged in establishing the schools of the prophets to train youth amidst an alarming increase in idolatry.²

¹Ellen G. White, *Christian Education*, 216.

²Marc C. Thevenin, *Strengthening a Junior High Youth Ministry in the Context of Morija SDA French Church* (Ann Arbor, MI: University Microfilms International, 1992), 62.

The aim of their education was to keep the wonderful works of God continually before the students, to magnify the law of God and make it honorable, “to serve as a barrier against the widespread corruption resulting from the iniquitous course of Eli's sons, and to promote the moral and spiritual welfare of the people.” Thus Samuel educated companies of young men to be pious, intelligent, and studious as the sons of the prophets.¹

Jeremiah, one of those who had hoped for a permanent spiritual revival and reformation under king Josiah, was called to the prophetic office while he was still young (Jer 1:1-4). As a member of the Levitical priesthood, Jeremiah had been trained from childhood for holy service. In those years of preparation he did not realize that before he was born he had been set apart and appointed “as a prophet to the nations” (Jer 1:5). He was overwhelmed with a sense of unworthiness when he was called, saying: “Ah, Sovereign Lord, . . . I do not know how to speak; I am only a child” (Jer 1:6). The young Jeremiah was submissive to the divine call and fulfilled the prophetic duties as honorable and respectable.²

The ministry of youth in prophecy is described in the Bible, not only through the life and experience of the prophets, but also through the spoken word of the prophets. The prophet Joel predicted that the “pouring out of the Spirit on all people” (Joel 2:28) would cause “sons and daughters” to “prophecy,” and “young men” to see “visions” (vs.

¹Ellen G. White, *Fundamentals of Christian Education* (Nashville, TN: Southern Publishing Association, 1923), 96.

²Ellen G. White, *Prophets and Kings*, 407.

28). Here the pouring out of Yahweh's spirit covers the entire nation as a community of inspired prophets. This prophecy demonstrates that the human distinctions are rendered void by the coming of the Spirit, and that God does not limit the pouring out of the Spirit only to certain people with special tasks.¹

As such, the young people in the early church must have been chosen to have poured out on them the Spirit of prophecy, so they could help "prepare God's people for works of service" and "the body of Christ may be built up" (Eph 4:11). The book of Acts mentions four daughters of Philip who had the gift of prophecy; they were young, unmarried, and prophets (Acts 21:9). As we have observed, God called young people to prophesy on numerous occasions.

Ministry as Priests

At first, "young Israelite men" linked with covenant-making or covenant relationships were sent to offer burnt offerings and fellowship offerings to the Lord (Exod 24:5). These young men must have been selected not only because of their skills in handling struggling animals but also because of their spiritual capacities. Thus young men served as priests until the Aaronic priesthood was instituted (Exod 28:1).²

Afterwards, the Lord told Moses to "set the Levites apart" to do "the work of the Lord" (Num 8:11, 14), to help Aaron and his sons with the priestly activities. The Levites, aged twenty-five at least, were assigned to the priestly work (Num 8:23-25).

¹Ortiz, 20.

²"1 Samuel," *SDABC*, 2:631.

Many youth took part in the important ministry of priesthood. Thus God granted such an authoritative ministry to consecrated young men.

The question is raised as to why different minimum ages for priesthood were suggested. Kenneth Jones gives some good reasons for this discrepancy:

It is stated here [Num 8:24] that the Levites are to serve in the tabernacle from the age of twenty-five to fifty. But in 4:3 it is stated that they were not to begin service until thirty. Rabbinic tradition explains this by saying that they served a five-year apprenticeship before thirty. Later on, the age was lowered to twenty (2 Chr 31:17; Ezra 3:8).¹

It is significant that they took five years of apprenticeship training and mentoring for the preparation of priesthood. After that, full priestly responsibilities and duties must have been given to these young people.

Summary

The concepts of young people or youth were not very precise in ancient times. In fact, no one term for youth designates a respective age group, so the concepts of youth are very vague. The words studied above which carry the meaning of young or youth do not mean primarily numerical age in either the Old Testament or New Testament.

The most commonly used word in the New Testament, *neos*, which carries the meaning of young or new, occurs chiefly in the comparative, to designate the age-range of youths from twenty to thirty years old. In contrast to *presbyteroi* or *gerontes*, *neos* is a noun used to denote an inexperienced person.

¹Kenneth E. Jones, *The Book of Numbers* (Grand Rapids, MI: Baker Book House, 1972), 31.

According to the Bible, even youth were found to be involved in ministry as kings, prophets, and priests who carried out crucial responsibilities. Their success did not much depend upon their youthfulness. What determined their success was their connection with God and their dependence on Him. When they were willing to be molded, God was able to equip them to become effective ministers.

God must not have considered any age or gender differences as things to hinder His ministry through kings, prophets, and priests. He did not limit this calling to experienced adults, but chose to use an array of people, including young men and women. God had no reservations about giving highly spiritual responsibilities to youth who are willing to allow themselves to be used by Him.

Based on these biblical illustrations, it is evident that the characteristics of the youth who were dependent on God are more important in predicting success than any other factor. God was able to provide appropriate capacities and train them for good experiences and use them for successful ministry.

CHAPTER III

THEOLOGICAL FOUNDATION FOR YOUTH MINISTRY

Our theology should influence our ministry in doing youth work; it will influence the message we deliver and our response to it, our method and attitude toward those to whom we minister, and how we measure the results of our labors. In other words, what we believe influences everything that we do in our church work.¹ Wesley Black asserts, "Youth ministry should also be built upon a more substantial foundation than the whims of contemporary culture. The motives that shape our philosophy of youth ministry must be built on the solid bedrock of biblical theology."²

Youth ministry is initiated by God's saving acts in history as well as by the ministry of the entire church. It intends to meet the needs of young people at their stage and situation and draw them into the salvation which is in a relationship with God through Jesus Christ. Through the understanding of the incarnational ministry model, this study attempts to draw the attention of the older generations, to awaken them to the felt needs of younger generations, and, eventually, to make them familiar with an in-depth understanding of the youth.

¹Jay Kesler, "Determining Your Theology of Youth Ministry," in *The Youth Leader's Source Book*, ed. Gary Dausey (Grand Rapids, MI: Zondervan, 1983), 23.

²Black, 13.

Theology of Ministry

As we think over our practical activities to find a theology, our contemplation may lead to the presupposition that theology controls every activity of Christian ministry. Ministry, however, comes first and dominates in leading the theology, which, in turn influences the continual ministry. As for such a theological understanding, Ray Anderson notes: "Ministry precedes and produces theology, not the reverse. . . . Ministry is determined and set forth by God's own ministry of revelation and reconciliation."¹

We agree that all ministries belong to God. Ministry begins with God's initiative, in which He Himself came down to the world for the sake of reconciliation and redemption. With such an understanding, ministry and revelation can be synonymously recognized. "The basic assumption that the ministry of God in the world precedes and creates a theology of ministry" brings the conclusion that "God initiates all ministry and theology."²

So in his dissertation, Charles Stevens draws this assertion concerning theology:

Theology is not human thinking about God, it is human seeking of the knowledge of God which God has revealed through acts of self-disclosure. This applies particularly to a theology of ministry in which all assumptions concerning any theology of ministry must be based upon a critical understanding that God is the subject and we are the object. God is the Initiator; humans are the responders.³

¹Ray S. Anderson, "A Theology for Ministry," in *Theological Foundations for Ministry*, ed. Ray S. Anderson (Grand Rapids, MI: Eerdmans, 1979), 7.

²Charles J. Stevens, *A Theology of Ministry for Leading a Church to Growth* (Ann Arbor: University Microfilms International, 1988), 4.

³Ibid.

Our theology needs to be firmly based upon a biblical foundation. The Genesis story says that in the beginning God created human beings in His own image, which signifies that they are created as a special creation so that they may be able to closely communicate with and have a personal relationship with God. This intimate relationship between God and human beings ended when they disobeyed. Human sin brought an enormous break in this relationship, not only between God and man but also among humans. After the fall, people were born with the propensity to sin, so everyone committed sin (Rom 3:23) and must be regarded as sinners.¹

The Bible story leads to the account of the fallen human beings “who through an encounter with God, recognized their need of a savior, and received insights into God’s plan of salvation.” In Gen 3:15, God promised to reverse the situation caused by sin and send the Messiah through the seed of a woman. It must be noted that God takes the initiative in every fulfillment of God’s plan of salvation. The details of this mission to rescue fallen human beings is more clearly shown in the prophecy pointing to the redemptive work of the Messiah fulfilled in Jesus Christ.²

“Christ’s primary ministry is to the Father for the sake of the world, not to the world for the sake of the Father. This means that the world does not set the agenda for ministry, but the Father, who loves the world and seeks its good, sets this agenda.”

Therefore “theologically, there is only one ministry, and that is the unique ministry of

¹Barry Gane, *Building Youth Ministry: A Foundational Guide* (Riverside, CA: Hancock Center Publications, 1997), 51.

²Ibid.

Jesus Christ.” It began when He came down from heaven and “continues to this day in and through the church. The life of the church is the continuation of the messianic ministry.” Even His ascension into heaven did not end His ministry in the church. “The ministry of Jesus continues until this day.”¹

Significance of Youth Ministry

Reaching adolescents for Christ is neither a Western nor an Eastern phenomenon. Youth ministry became “global reality,”² a bigger challenge than anyone could have imagined at the time when the foundations of “traditional youth ministry”³ were laid. We seriously approach youth ministry as followers of Jesus Christ and willingly evaluate the challenges of the words when Jesus reminds us that “whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me” (Mark 9:37).

The fact that our youth ministry is founded upon the conviction of the eternal significance of those who are in the years of transition and decision motivates our outreach to the young. The decisions made during the adolescent years will influence the rest of

¹Charles J. Stevens, 8.

²Paul Borthwick, “What Is the State of Youth Ministry around the World?” *Christian Education Journal* 16 (1996): 11. In his writing, the author suggests that we see beyond our own ministries and cultures and emphasize “the global significance of youth ministry.” Ibid.

³Ibid., 22. By “traditional” youth ministry, the author is referring to youth ministry “that has arisen in response to the Industrial Revolution, after which societies began to recognize the creation of the ‘adolescent’ phase as we know it, a period in which a young person is neither child nor adult, or, better, is physiologically an adult but sociologically undefined.” Ibid.

their lives. Many prominent persons made decisions of faith in their younger years. "In the North American context, an estimated 85 percent of those who become Christians do so between the ages of four and 14."¹

Moreover, during the adolescent years, "young people formulate their worldviews, wrestle with their sense of personal purpose, determine lifestyle values, explore their sexuality, choose career direction and a marriage partner, and make choices regarding their personal faith."² The youth are at a time of life when they need to decide their life direction and eternal destiny. Many youth workers are needed to come alongside young people in these transitional years to help them to make the right choices.

Philosophy of Youth Ministry

It is generally found that many youth ministers do not have a philosophy of ministry or, at least, they cannot articulate it coherently. The training of youth ministers focuses too often on practice and programming and too seldom on principles and philosophies. The latter should be emphasized more. Practice is constantly in flux, but principles rarely change. "What you do" and "how you do it" constitute the practice of the programs of youth ministry, but the philosophy is "why you do things." It is the purpose and the foundation on which we base practice and programming.³

¹Ibid., 12.

²Ibid.

³Mark A. Lamport, "What Is Youth Ministry?" *Christian Education Journal* 16 (1996): 67.

The secret of effective youth ministry is sometimes found in appropriate knowledge of current youth culture and media. However, the culture of youth is a moving target; adolescence, as a period of life, changes little. Most of the problems, needs, and concerns today's young people face are the same as those the former generation had to face when they were at that age: "Who am I? What am I going to be? Where am I going?—questions of identity, purpose, and meaning."¹ Therefore, youth workers must construct a stable set of propositions which will give direction to appropriate youth ministry.

Incarnational Model for Youth Ministry

A researcher reflecting on the theology of youth ministry can find a theological basis on youth ministry from the model ministry of Jesus demonstrated in His life. Any ministry in the context of the Christian church necessarily has a connection with the ministry of Jesus Christ. All ministries of the Christian churches are motivated by the reflection of the life of Jesus. Ministry emerges out of the model that Jesus exemplified on the earth.

To say that all ministry is God's ministry is to suggest that ministry precedes and determines the church. The on-going ministry of Jesus Christ gives both content and

¹Ibid. The author presents some propositions as an introductory example: "1. The starting point for our youth ministry is God, not human activity. 2. The guide for our youth ministry is the Bible, not human wisdom. 3. The focus for our youth ministry is people, not programs. 4. The goal of our youth ministry is maturing Christians, not simply gaining converts. 5. The environment for our youth ministry is the corporate body, not individualism. 6. The process for our youth ministry is spiritual reproduction, not spiritual addition." Ibid.

direction to the church in its ministry. It “is determined and set forth by God’s own ministry of revelation and reconciliation in the world” throughout the ages and culminated in the life of Jesus. His ministry was to do the will of God the Father who sent Him. In His service to others, He gave Himself to the Father for the sake of the world.¹

Incarnation and Relationship

All church ministry emphasizes the incarnational ministry of Jesus Christ as the best model and motif for touching the hearts of youth, particularly the nonchurched. The incarnation teaches us what God accomplished in the person of His Son. The sin man committed against God’s command separated us from God. In Jesus, however, “God came down to us, became one of us, and identified with us.” He died for us and made the substitutionary atonement so as to be reconciled with the Father so that we may come into a right relationship with God the Father (2 Cor 5; 10-15).²

Some of the implications for youth ministry can be drawn from the incarnational nomenclature. God expressed His love and care for people in the world through the incarnation of His Son. When “the Word became a human being and lived among us (John 1:14), we have seen the way of God to reveal Himself to humanity. This was the way to recover the broken relationship between God and humanity. We can draw some extrapolations from the search on the Jesus’ ministry patterns, as Doug Stevens examines:

¹Anderson, 7, 8.

²Warren S. Benson and Mark H. Senter III, eds., *The Complete Book of Youth Ministry* (Chicago: Moody Press, 1987), 20.

He was close to people, empathizing with their hurts and joys and aspirations, and He never adopted the typical style of the guru, aloof and distant. . . . He actively and naturally participated in the culture of His day. . . . Jesus demonstrated authentic love for people (John 11:5; 33-36) and appreciated their true value. He was relentlessly and unhesitatingly committed to people, always viewing relationships as gifts from His Father (John 17:6).¹

We recognize that not only “our sense of call is intrinsically linked to the mission of God in the world,” but also “God invites us as Christian people to share in his relational care for the world.” The reason that we are Christians simply causes us to build relationships with young people. “The sense that there is a parallel between our own activity as youth ministers and the life of Christ” has constantly inspired youth workers to be engaged in a ministry of youth care. In that sense, we are imitating Christ in relational youth ministry. As we practice our youthwork as youth ministers, the themes in the life of Christ have repeatedly affected the way we relate to young people. Thus “to be part of the mission of God and to seek to imitate Christ means that we must remain focused on relationship as a means of self communication.”²

Relational Youth Ministry

Youth ministry in the Gospel is focused on the relationship of Jesus Christ with the world and His people and it is fundamentally person and relationship centered. The Gospel focuses on Jesus Christ and His relationship to the world. “God creates, renews, and sustains people and the world through relationship with them and their

¹Doug Stevens, *Called to Care* (Grand Rapids, MI: Zondervan, 1985), 19-37.

²Pete Ward, “Christian Relational Care,” in *Relational Youthwork* (Oxford, England: Lynx Communications, 1995), 16, 17.

relationships with one another. Youth ministry is relational. Young people respond most quickly to the gospel as it is transmitted through one-to-one relationships.” When Jesus Christ’s incarnation comes through the life of another, young people come to know God’s love concretely and tangibly. Youth ministry to one another through which faith is transmitted and God’s love is shared with others occurs only in relational arenas.¹

A youth worker can introduce his Savior, the Christ, through a relationship with a young person. The crucial things to make young people decide for themselves depend on what the worker does rather than what he/she talks about. Youth recognize what the truth is through a personal relationship with an individual. Thus among core essentials for reaching youth, relationship is much more vital than a meeting or program.²

Some research confirms that the young people who have significant relationships with adults may not be occupied in any negative behaviors. Their relationship with adults gives youth the strongest support for them to make healthy and positive choices. Stephen Glenn and Jane Nelsen’s research confirms that peer influence sometimes causes

the rise in rebellion, resistance, chemical abuse, and promiscuity. Children who have strong perceptions of closeness and trust with significant adults are highly resistant

¹Roland D. Martinson, *Effective Youth Ministry: A Congregational Approach* (Minneapolis, MN: Augsburg, 1988), 18.

²Ron Hutchcraft, *The Battle for a Generation* (Chicago, IL: Moody Press, 1996), 152. Two dimensions that come to change the lives of youth are introduced by the author. One is the sharing side that is basically doing, and the other involves just being with them.

to peer influence and are more heavily influenced by those adults who validate them for who they are.¹

Current youth culture prevents young people from being prepared to live as mature adults. As a result, “they enter adulthood relationally retarded, cognitively fragmented and morally handicapped. Their own culture often keeps them trapped in this immaturity, training them to be reactive victims rather than proactive Christians.”²

The most important part a church can do in its work for youth is to provide them “with opportunities for significant dialogue and relationships with mature Christian adults.” This priority does not require any specific effort to extend programs or have a massive budget, but it does require some commitment of adult members who will create the positive relationships between adults and youth as the most important part of the youth ministry.³

Program and Relationships

When a church, or youth organization, wants to reach young people, it will set up some meetings and invite young people to attend. If the program is interesting enough, young people will come and perhaps even bring their friends. That is still the basic way to reach and invite them to the church, but today, it requires a deeper understanding to reach this complex generation. Programs, as such, no longer seem to be sufficient either to keep

¹H. Stephen Glenn and Jane Nelsen, *Raising Self-Reliant Children in a Self-Indulgent World* (Roseville, CA: Prima Publishing, 1989), 208; quoted in Mark DeVries, *Family-Based Youth Ministry* (Downers Grove, IL: InterVarsity Press, 1994), 54.

²DeVries, 54.

³Ibid., 56-57.

young people in a church or to reach unchurched young people. What is needed sometimes is to specify a person as a youth worker; in this way “interpersonal relationships and personal contacts” can be developed through this person who has been given a specific title. This relation-driven youth ministry puts more importance on relationships than “a learning process or the transmission of information.”¹

The next step is to take a look at what young people’s needs are. What are they looking for in the context of relationships? The role of young people takes a more and more important place in society. In the past, youth lived almost attached lives to adults, but today they are more independent of the adult influence.

One very marked difference between the 1960s and the 1990s is what constitutes the frame of reference for young people. In the 1960s family and school were the main sources of influence for young people. In the 1990s, those two systems have been replaced by the media and peers. With the breakdown of the family unit and an overall rejection of adult forms of authority, young people turn to friends as a main source of relationships.²

It is during adolescence that young people are defining for themselves who they are, and what they are going to be, independent of their family and parents. It is ideal if this process takes place in dialogue with parents or mature adults close to the young person. This usually takes place, however, with other peer adolescents who are not much

¹Christine Cook, “Programme and Relationships in Youth Ministry,” in *Relational Youthwork*, ed. Pete Ward (Oxford, England: Lynx Communications, 1995), 6:93, 94.

²Ibid., 95.

developed in the process of self-definition and, therefore, “not able to step back and get a better perspective on the whole definition process.”¹

Thus they are profoundly influenced by their peers. Tilley adds some interesting perspectives on their peer relationships. “Asking a young person to be the only Christian in their class at school is asking a very difficult thing of them. But if there are two or three, the task becomes much easier and the possibilities for evangelism greater.”²

It is the characteristic of young people that they “do not have the relational and developmental capacity to maintain a single, committed relationship for an extended period of time.” They fluctuate to and fro in their relationships with their peers.³

Nevertheless, young people highly regard holding a place in the group relationship. During adolescence, they try to solve problems in groups of their peers when they face conflict with their family and with adults. They find a release or outlet in groups of their peers and build “emotional ties with others, which is absolutely essential to their well-being and development. . . . The gathering has meaning because of the individuals present, because of their actions and thoughts, their relationships and their joint consciousness.”⁴

¹Ibid. It is described that young people simply get together with each other no matter what activity is offered or practiced. For them, spending a couple of hours together with peers is an essential element “to say what they like, think what they like, experience and discover what they like together with others in an atmosphere in which they feel at ease.” Ibid.

²Steve Tilley, “Change through Peer Relationships,” in *Relational Youthwork*, ed. Pete Ward (Oxford, England: Lynx Communications, 1995), 63.

³Devries, 50.

⁴Cook, 96.

Young people have a collective consciousness in their peer relationship which keeps them attached to the group. The group is an important element in their lives, and it is important for the youth worker to play a relevant role in this type of situation. First of all, the youth worker should be accepted by the young people through shared experiences of crisis so they get together with him or her.

The essential element a youth worker can share with youth is not involvement in activities, “but rather the degree of personal conviction the youth leader possesses about the young person, as well as a sense of imagination and a spirit of initiative that she or he can put forth without diminishing the creativity of the group.”¹

The Service of Love as a Key Principle

When Jesus exhorted His disciples, “Let the greatest among you become as the youngest, and the leader as the one who serves. . . . I am among you as one who serves” (Luke 22:26-28), He conferred another important meaning on ministry—discipleship or service. The idea of service is the basis of ministry. The idea of service introduced by the Greek word *diaconia* does not delimitate the scope of the service within the Christian church, but rather extends the meaning to its various applications. The *International Standard Bible Encyclopedia* defines ministry in terms of service:

The common New Testament term for ministry is *diaconia*, and along with it we find *diaconos*, “minister.” . . . All these words have a very extensive application within the NT and are by no means restricted to denote service within the Christian church; even when so restricted the words are used in a great variety of meanings:

¹Ibid., 97.

e.g., (1) discipleship in general (John 12:26); (2) service rendered to the church because of the “gifts” bestowed (Rom 12:7; 1 Cor 12:5), and hence all kinds of service (Acts 6:2; Matt 20:26).¹

The renowned theologian Hans Küng has stated: “This is an essential element in being a disciple; a man is a disciple of Jesus through service of his fellow men.”² This kind of service does not confer on the served superiority over the one who serves. The ones who serve and the served are equal in God’s sight. Küng rightly asserts:

It is not law or power, knowledge or dignity, but service which is the basis of discipleship. . . . It is not just a question of a voluntary external self-abasement, as practiced on certain days of the year by the leaders of some religious communities, but a total existence in a life and death of service for others, as prefigured by the service of Jesus himself (Mark 10:45; Matt 20:28) and as demanded by Jesus himself of those who would serve him.³

The ministry of Jesus, the incarnate Son of God, as reported by the Gospels, is the best model for youth ministry. His ministry was maintained by the power of the Holy Spirit. We can find a model for youth ministry in the Bible text of 2 Cor 5:14-22. Christ’s ministry was a ministry of reconciliation and redemption, which draws us to be involved in the ministry of reconciliation. A century earlier Ellen G. White expressed her idea about the incarnational model for youth ministry:

Why should not labor for the youth in our borders be regarded as missionary work of the highest kind? It requires the most delicate tact, the most watchful consideration, the most earnest prayer for heavenly wisdom. . . . We should seek to enter into the feelings of the youth, sympathizing with them in their joys and sorrows, their conflicts and victories. . . . We must meet them where they are, if we

¹Thevenin, 14.

²Hans Küng, *The Church* (Garden City, NY: Image Books, 1976), 499.

³Ibid., 500.

would help them. . . . Let us remember the claim of God upon us to make the path to heaven bright and attractive.¹

Thus Jesus' ministry becomes a model from which youth ministers gain an insight into the nature, purpose, and strategy of youth ministry. Jesus' ministry reveals the divine purpose, nature, and plan to rescue fallen human beings. It brings about a living relationship between the divine and the human, and between one another. This ministry encourages young people into a loving relationship with those who manifest God's love.

In his dissertation, Marc Thevenin asserts:

A ministry based on such a divine model will help the young people to shape and determine their Christlikeness in character and in ministry. This kind of ministry will imprint a strong and everlasting seal on the table of the heart; the life and destiny of the young person for eternity. Their heart, will, and mind shall be brought into conformity with God's ideal of obedience, in faith, in action and in love.²

The motivating factor that brings others to belief and the goal of service is love for God and love for the fellow human being. Service motivated by love can bring the community of young people to believe in a Christian life as better than any other and recognize God's hand in their lives. Love is the crucial motive of every Christian worker that binds the church together and attracts others to Jesus.

Sacrificial service filled with the love of others is the only law of ministry. The various activities in ministry such as helping, preaching, caring, counseling, and so forth, done by the one who serves as free gifts to others as for the Lord, will be greatly effective for the genuine model of youth ministry. The Apostle Paul proposed in his Epistle to the

¹Ellen G. White, *Gospel Workers* (Washington, DC: Review and Herald, 1948), 207, 209, 212.

²Thevenin, 15-16.

Colossians: "Whatever you do, work at it with all your heart, as working for the Lord, not for men. . . . It is the Lord Christ you are serving" (Col 3:23, 24). Larry Keefauver counsels youth ministers:

It is important to remember that ministry is giving ourselves to others. If we work to meet the needs of young people, we will find tremendous benefit. "Whatever a man sows, that he will reap" (Gal 6:7). When we sow love, we reap love. When we sow ministry, we receive ministry from others.¹

Such a servant does not dominate the youth, but as a humble servant, draws them into holy fellowship, equips them, helps them "to achieve the highest point of spiritual maturity," and eventually leads "the youth to serve and to emulate Jesus the supreme model." Thus this ministry is achieved by the spirit of servanthood.² In their book, Richards and Martin exhort Christians as follows:

To incarnate Jesus in this world, we Christians must experience an inner transformation in which we not only behave as Jesus behaved, but also share His love, His valuing of persons, His compassion and His zeal for justice and righteousness. This character, stamped indelibly on our hearts and minds, will be read by all (2 Cor 3:2). The incarnation of Jesus in the LAOS (people) of God is to be an incarnation of God's love in personal relationships.³

A Call to Ministry

In the OT, God's plan to reveal Himself to the world was for the world to come to Israel. The OT idea was that Israel was to be a nation of priests. To the

¹Larry Keefauver, *Starting a Youth Ministry* (Loveland, CO: Group Books, 1984), 13.

²Thevenin, 17.

³Lawrence O. Richards and Gib Martin, *A Theology of Personal Ministry* (Grand Rapids, MI: Zondervan, 1981), 101.

contrary, the NT comes up with the idea of God's people going to the world. The central theme of the strategy in the NT is the doctrine of the priesthood of all believers towards the nations. The fact that Jesus is our model implies that we are called to ministry in our personal relationship with others.

"Incarnational ministry will involve empowering and releasing young people to become part of the ministry" which is a call to service. The result of ministry to youth will "bring them to the place where they recognize and accept Jesus as their personal Savior. It will continue to promote the spiritual growth of these new disciples, and also seek to empower them to continue the same ministry for other people."¹

We can find Timothy as a sample character in the Scripture, who as a young man shared in the full responsibility of ministry (1 Tim 4:12). His ministry, like that of others, was to do works of service to build up the body (Eph 4:12).

When Jesus says, "whoever welcomes a little child like this in my name welcomes me" (Matt 18:5), and "let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these" (vs. 14), He revealed His intention to challenge His servants to place themselves among people whom they serve, even "within the midst of youth subculture."²

We are to be in the world and sent into the world to be light (Matt 5:14; John 8:12; 9:5; 17:15-18). These passages teach us that we always need to remember being

¹Gane, 54, 55.

²Ibid., 56.

servants, that He is the Lord, and that we must receive constantly from Him, in order to be Christians.

Well-Defined Goals and Vision

Before engaging in youth ministry, youth workers need to clearly define the goals as to what kind of disciplined students they want to see developed. *The Sonlife Ministry Manual* describes as its goals that “a model ministry should be able to define clearly what it wants to build into the lives of students in the areas of knowledge, skills, attitudes and relationships.” Some argue that Christ must have definitely known what He wanted to build into the lives of the Twelve and the Seventy, thus giving certain qualifications for discipleship.¹

The greatest need of youth workers in ministry today is the vision that they have for what God wants to do in and through their ministry. In that sense, vision can be regarded as the ability to find out God’s desires and will for the youth ministry “based upon our past experiences, our present calling, and our understanding of what God desires to do in the future according to biblical truth.”²

Youth Ministry as the Evangelistic Commission

Jesus performed His ministry for the benefit of all the Israelites. It was not directed to a specific group of people in terms of age, sex, and ethnicity, but to every human being who needed it. The ministry of God’s church should always meet the needs

¹Spader, 26.

²Ibid.

of all its members. This ministry, of course, involves the young people, who are very important component of the church. The young people should be considered as an important group of church members belonging to God. Youth ministry, which is a specialized ministry of the church directed toward a specific group of people in the church, is also God's ministry and the Lord's work.

In many churches, the gospel commission centers mainly on the adult ministry; consequently, little attention has been given to youth ministry. Even if young people are growing in the midst of the church mission and work, more often than not, they are excluded from healthful church ministry.

The fulfillment of the great commission to proclaim the gospel has a great deal to do with the practice of youth ministry in every church. It needs to include the youth not only as hearers and learners but also as future proclaimers and deliverers of the gospel. We agree that the youth in the church are of inestimable value and can contribute to the evangelistic life of the church by bringing vivacity to the congregation. The evangelistic commission can be fulfilled by the contribution youth can make through their vivid lives in the church. "The proclamation of the good news is more than a verbal announcement, it's a positive way of life." So the youth should not be treated as second-class members in the church.¹

¹Thevenin, 20.

Goal for Youth Ministry

The goals we seek to reach for youth ministry are the following: (1) to help youth recognize how precious they are before God and men, so precious that God gave His only begotten Son for the salvation of the world including youth; (2) to enable youth to reach spiritual growth everyday “by internalizing the essential elements of biblical faith”; and (3) to help them maintain loyalty to God and commitment to the ministry of the church, so that their commitment becomes a power in the whole ministry of the church.¹

In order to bring out their commitment to the Lord, they need to be brought to understand the spiritual obligation to surrender their lives to God. Then they will realize the real purpose of their lives on earth, to serve God and their fellow human beings. Then they will not to be isolated from the active life of the church community, but rather their involvement and participation in the ministry of the church will be welcome. Thus “the aim of ministry is to move young people into the main stream of the community of faith, not to separate them from the community by implying that . . . their faith is somehow different from or inferior to the faith of persons who have accumulated more years of life.”²

What the church can do is to train the youth and help them acquire sound experiences that can qualify them as faithful servants and disciples of Jesus. They should

¹Ibid., 21.

²Joseph Charlmers McCulchen, *The Moving Target: Youth Ministry at Central Steele Creek Presbyterian Church* (Madison, NJ: Drew University, 1987), 32.

find their value and meaning of life in the body of Christ. In the work of the church, they may “face certain obstacles because they are young and lack experience, organizational skills, and other necessary abilities. Adults engaged in youth ministry, therefore, should function mainly as guides and helpers by giving young people direction and support.” This effort in youth ministry can make them find their own potential power, and will “motivate the youth to reach the highest level of ingenuity that God always wants his children to reach.”¹

One SDA pioneer in education suggested the following: “They may reach to the highest point of intellectual greatness; and if balanced by religious principle, they can carry forward the work which Christ came from Heaven to accomplish, and in thus doing be co-workers with the Master.”²

Thus, one of the essential elements that enables the youth to reach a spiritual maturity is that adults engaged in youth ministry be aware that youth have a right and duty to be active participants in the work of the church.

Components of Youth Ministry

Some building blocks are very important and necessary to build the holistic structure of youth ministry. These building blocks are a complex and numerous interrelated group of youth-ministry realities. Each building block is connected to the others in service to the relationships experienced by the young people. A description of

¹Ibid., 22.

²Ellen G. White, *Fundamentals of Christian Education*, 48.

each of these elements expresses “the ministry of Christian community and acts to fulfill the Church’s mission.” In order to grasp a better understanding of youth ministry, we note the components of youth ministry. In his dissertation, Joseph R. Chuk presents a comprehensive set of components of youth ministry. The seven most important elements for youth ministry were selected for elaboration.¹

Advocacy

The first component that helps in the construction of a youth ministry is advocacy. It is the kind of action someone does by speaking or writing in favor of another person. Advocacy in youth ministry begins with the recognition of the fact that young people are not in positions of power. Notwithstanding, “they deserve advocacy—a voice to speak for them when they cannot speak for themselves.” And they need to be heard and remembered as God’s people or candidates of salvation.²

Jesus showed an example that the modern advocate must follow when He said to the disciples: “Let the children come to me, and do not hinder them; for to such belongs the kingdom of God” (Mark 10:14). The advocate plays a role to bridge the different age

¹Joseph R. Chuk, *Developing an Effective Ministry* (Ann Arbor: University Microfilms International, 1987), 11. The Department of Education of the United States Catholic Conference in 1976 originally provided a comprehensive treatment of youth ministry. This paper, “A Vision of Youth Ministry,” speaks of the seven components of ministry of youth: Advocacy, Community, Enablement, Guidance, and Healing, Justice and Service, Word, and Worship.

²Mark C. McCann, *Relational Youth Ministry* (Winona, MN: Saint Mary’s Press, 1995), 19.

groups, to develop an atmosphere of dialogue among the opposing generations, and to publicly affirm the positive qualities and factors of the youth.

Community

The second necessary component in the process of youth ministry is creating community. "Youth are gregarious by nature. They like to be around people, especially their peer group. They like to play, to speak, and to work together." Thus they are profoundly influenced by their peers.¹ Sharing activities is important in forming the bond of community to them. "This kind of happy climate keeps them in the church; such interrelationship should always be fostered." Not all of the young people, however, are sociable, and they are inconsistent in temperament between childhood and adulthood. It is difficult for them "to remain long in the spirit of community around individuals with strict social standards." They question their personal identity and the result is sometimes to "disregard some standards and ideals of the community and society."²

In Phil 2:1-4, the Apostle emphasized the sense of community as an inspiring model for us today:

If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. . . . Each of you should look not only to your own interests, but also to the interests of others.

¹Tilley, 63.

²Thevenin, 30.

The spirit of love and sense of community were strongly evident in the lives of the early Christian church members. This sense of community can be fixed firmly to youth by an attractive atmosphere in the church “that will motivate the youth to perceive and appreciate their place in the family of the believers. Such community” will be the growth factor in the mission of the church.¹

Enablement

As discussed earlier, through the building block of enablement, young people are encouraged and given the ability, power, authority, and means to participate in the mission of the church. In the process of enablement, the youth are not simply ministered to, but they themselves become ministers to one another and to others outside their group. The best way to effective youth ministry depends on how deeply the young people are involved in ministry. “A real active role for youth must be opened in the church.” In the past, young people were not viewed as important enough to participate in the ministry of the church; now their participation is recognized as essential.²

The enablement in the church ministry is not needed only for young people, but the adults who work with young people are important role subjects. Adults “need to be trained and made aware of the responsibilities of their position.” Certain qualities, “such as the abilities to listen to others and to speak freely about one’s own faith,” are needed for someone being considered as a candidate for youth ministry, in order to be

¹Ibid., 31.

²Chuk, 13.

trained for the sake of an effective youth ministry. Adults can be effective in their effort at youth ministry through learning and developing many other skills. The sanction and financial support of “the larger faith community” may be important factors by which adults become enablers of youth ministry.¹

“The way Christ enabled his disciples is an inspiring model for us.”²

According to the Gospels, when Jesus sent them two-by-two into ministry, not only did He put on them the responsibility of their duties, but also gave them power and authority to represent Him. At their return from the work, He pointed out the positive assessment:

Even though he rebuked them sometimes[,] he usually gave strong affirmation and encouragement. He shared their joy in ministry and reinforced their confidence, love and companionship. In that kind of support system they were committed to Christ and to one another.³

Young people should begin to feel a sense of enablement, nurtured by the trust and genuineness of caring adults and peers who minister to them. As they grow in their experience of Jesus, youth will become empowered with the Spirit and begin to minister in turn to their peers and their community. Within such an atmosphere of the church, the enabled ministry of the adolescents will be accomplished; and more young people will remain in their faith.⁴

¹Ibid., 12, 13.

²Thevenin, 32.

³Ibid.

⁴McCann, 19.

Guidance and Healing

When Jesus first introduced His ministry to the world, He read a passage in Isaiah that He applied to Himself. Luke reports it as follows: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor" (Luke 4:18, 19). "During His ministry Jesus mingled with people. The purpose of His involvement was" to guide people into forgiveness, reconciliation with God, the salvation of the total individual and to heal them to holistic health. This healing ministry that He had initiated was given to His disciples and other generations as a responsibility to other persons. It is best in ministry to follow the example of Christ. His ministry involves social, psychological, and spiritual healing. So the church activities for the sake of the youth "include, by divine mandate, healing, counseling, and guiding."¹

The occasions for guidance and healing ministry are varied from formal worship services and programs to informal conversations and healing ministries such as caring, counseling, guiding, etc. Young people are suffering from alienation, loneliness, marginalization, misunderstanding, and rejection by society. "The young people experience many conflicts peculiar to their age group, and being able to find guidance and healing when they are needed is essential."²

¹Ibid., 35.

²Chuk, 12. Here he strongly recommends peer counseling, "provided that good training and support groups are present." Ibid.

By well-equipped counseling sessions of the peer friends and the well-trained lay leaders, adolescents who experience suffering can be healed. In the body of church, God heals suffering people, including adolescent ones. Thus spiritual guidance and healing help the youth to maintain a healthy relationship with God.

Justice and Service

All youth, like the rest of church, are called to service. The youth ministry of justice and service “provides the realization that young people . . . are called to minister to others.” It is natural for everyone called from the world to respond to the ministry of the church. By working in the service of the world, both young people and adults working together become hands, feet, voice, and ears of God doing the fundamental responsibilities of the whole Christian community. Justice and service, therefore, cannot be seen just as an idea on which “specific youth activities are grounded, but rather as core realities of Christian existence.”¹

“The person who engages in [youth] ministry may sometimes endure hardship and sacrifices.” Sometimes the work for the youth may seem to be “like sowing in the desert” since the end product cannot be seen in a short period. But in the long run, the result will be a satisfying and rewarding one. The youth minister should be aware of persevering in order to reach the youth and bring them to the state of redemption and education possible.²

¹Ibid., 13.

²Thevenin, 37, 38.

Doug Stevens stated regarding the cost of youth ministry,

Youth ministry will cost us our very lives. It will cost us time. It will cost us our dignity. Since we realize that the person who loses his life for Christ's sake will find it (Matt 26:24-25), we know that our time could not be better spent. . . . Youth ministry has been linked with martyrdom, though perhaps that is a bit melodramatic. It cannot be denied, however, that involvement with this age group is intense. The youth minister will have to bring all of his energy, knowledge, and talent to the task and will still need assurance that God will not let him sink.¹

The ministry model of Jesus as a suffering servant demonstrates that all youth ministers should persevere in the sacrifice in order to fulfill their ministry for the youth. The satisfying results and the reward from God for making the effort, however, for the sake of eternal character building of the youth will surpass the human imagination. So youth ministry is deserving of continual support.

The Word

“Just as proclaiming the word is a fundamental task of all Christian ministry, so the component of word is basic to youth ministry.” It is through the Word that God communicates with human beings. The Word, the precious record about God, is one of God’s means to reveal Himself to human beings. The life and thoughts of young people are greatly influenced by the Word of God.²

One of its utmost values is in purifying the heart of the youth. In the beautiful words of the Psalmist, it is written, “How can a young man keep his way pure? By living according to your word. . . . I have hidden your word in my heart that I might not sin

¹Doug Stevens, 36, 37.

²Chuk, 11.

against you. . . . Your word is a lamp to my feet and a light for my path” (Ps 119:9, 11, 105).

Thus the Word not only serves as guide and instructor for the youth but also the proclamation of the Word energizes the youth to witness of a Christian life. The message of the gospel of Jesus is not just something they read or study, but something they live and something that moves their lives. The Word is of importance not only in proclaiming the Good News but also in living with the experience of it in all that is said and done. In order to encourage the youth to study, know, and live the truth of the Bible, the Word must be considered as an integral part of the youth program, one of the most crucial elements in youth ministry which cannot be ignored.¹

Worship

The last important building block for youth ministry is worship. During the Sabbath morning, worship takes the central place. Worship is the verbal expression of one's belief in God, the means to communicate with the invisible God and to recognize Him as the One deserving to be worshiped. The liturgies and other worship experiences which can bring about authentic involvement and be a source of strength for the group are important for youth. Thomas F. Torrance describes the concept of worship well:

Worship is essentially a dialogical activity in which we stand over against God even when we draw near to Him, distinguishing his transcendent nature from ourselves, while relating ourselves appropriately to His holiness and majesty and responding thankfully to the mercy He extends toward us. By meeting us and entering into dialogue with us through His Word the transcendent God creates space for our

¹McCann, 18.

transcendence over against Him and at the same time creates between us and Himself the rational continuity in which reciprocity and communion can take place.¹

The youth are invited to be included in the worship service of the church. The invitation to worship the true God was proclaimed by the angel of Rev 14:7. "Fear God and give him glory. . . . Worship Him who made the heavens, the earth, the sea and the springs of water." This emphasis on the worship of the true God includes providing opportunities for young people to share their faith with the larger community of the church. This invitation to worship the true God is meaningful to the youth when they share their faith experience during the divine worship service. The youth can play an important role in conducting the worship services. It is important for them to be included, because it affirms that they are true members of the church community. It signifies to them that the invitation to worship the true God was announced not only for the adults but also for the youth. Thus the adults may be able to endow the next generation with their own religious heritage and their spiritual experience with the true God.

Summary

Youth ministry should be built upon a more substantial foundation than any other sudden idea such as contemporary culture. Our philosophy of youth ministry must be built on the solid foundation of biblical theology.

Theology gives us a direction toward our view of God, the world, and how we are to work with young people. One's view of theology influences one's youth

¹Thomas F. Torrance, "The Word of God and Response of Man," in *Theological Foundations for Ministry* (Grand Rapids, MI: Eerdmans, 1979), 128.

ministry. A biblical theology brings people into a right relationship with God and with human beings. Biblical theology leads youth workers to the model of Christ's life and how it influenced change in the lives of people—which, in turn, creates a desire to become mission-oriented. Thus, the persons whose lives are devoted to be leaders are to emulate Jesus Christ.

The theology of ministry begins with the ministry of Jesus Christ. As we understand the incarnational ministry of the Son of God, we come to respond to it, and to participate in the continuation of God's ministry for the world.

Incarnational youth ministry consists of learning to understand the needs of young people and thus providing them with what they need, such as information, programs, and activities to help them grow up as responsible members in the church and community.

The model of incarnational youth ministry is to be expressed through individuals who, in their lives, reflect the life and ministry of the incarnate Christ. In simple humility, incarnational youth ministry seeks to come to young people where they are and offer to them a sense of love, acceptance, and belonging. This approach enables young people to recognize individually their value and worth as sons or daughters of God.

The relational elements discussed and the total youth ministry concepts considered in this chapter form a strong case and sure foundation for building a relational style of youth ministry.

CHAPTER IV

THE KOREAN IMMIGRANT CHURCH AND ITS YOUTH MINISTRY

This chapter considers the problematic aspects of the Korean immigrant church and its youth ministry. First, the general characteristics and roles of the Korean ethnic churches today are examined, and specifically, problems in connection with youth ministry. Second, the discrepancies between first- and second-generation members which cause significant trouble are discussed. Last, the current church life of Korean-American youth is explored, and recommendations for a more effective youth ministry that will meet the ultimate needs of the youth are suggested.

General Outlook on the Korean Church

Korean people tend to be much more receptive to Christianity than any other ethnic group in the United States. As Korean immigrants move to America, the land of “diverse races, cultures, and languages,” they experience major culture changes and differences. Because of the social, cultural, economic, and linguistic conflicts in their daily lives, even non-believing Koreans in America “become receptive to Christianity.”¹

¹Suh Kyoung Suh, “Toward the Recovery of Effective Youth Ministry for Korean Ethnic Churches in the United States” (D.Miss. dissertation, Asbury Theological Seminary, 1998), 30.

Throughout the long history of Korea, Koreans have suffered from foreign attacks and invasions like the Israelites. They have experienced harassment and misery from oppressors; so they characterize themselves as oppressed, ethnic people. Thus, Koreans have “a victimized syndrome.” They cherish in their hearts “*han*,” expressed in Korean—“like a suffering or inner bitterness.”¹ This is portrayed as “a feeling of being pressed down by fate, by history, and circumstances, which makes people basically pessimistic, more concerned for today and for overcoming today’s problems than worrying about tomorrow.”²

In this similar experience of Koreans to Israelites, they have implemented the message of the gospel to their own people as God’s special message. This widespread “*han*”-cherished heart of the Koreans has caused the Korean church to grow up to its full-grown state today. Thus, many claim that the concept of a chosen people in the Korean mind and the marginal status in the foreign land caused rapid church growth in the United States as well as in Korea.³

¹Dongil Chang, “Building a Bridge between the Generations of Immigrants in the First Korean United Methodist Church of Dallas” (D.Min. dissertation, Drew University, 1998), 1. “*Han*” in Korean hearts carries a meaning greater than suffering or inner bitterness. *Han* is an unique expression which is experienced by only Korean people. “*Han* is a pent-up anger mixed with depression over situations that cannot be changed; *han* is an expression of the unfairness and injustice of life; and *han* is the disappointment of their lives; *han* is the frustration that it is very difficult for them to look at things in a positive way, to think positively, and to act toward a positive direction.” Ibid.

²Horace G. Underwood, “Christianity in Korea,” *Missiology: An International Review* 22 (1944): 66.

³Chang, 2.

One well-known characteristic of Korean Christians is their evangelistic zeal. Korean Christianity approximately doubled in growth “in percent of population each decade from 1945 to 1985, and continues to grow at a rapid rate.” As for the Korean church growth, various reasons are given. Church-growth experts regard the Nevius mission policy, adopted by the American missionaries in 1893, as one of the reasons. This can be summarized as “self-support, self-government,” and self-propagation. That early Protestant-mission policy in terms of the “three-self” heavily emphasizes sharing the gospel with others; thus, most churches continue to apply the same emphases to this day.¹

The reasons for church growth in Korea included certain social and political effects of the Christian message. In the beginning, mission work in Korea was neither directed toward nor conscious of any social and political effects or aims. True Christian mission was centered strictly on spiritual affairs and religious objectives. Later, however, the oppressed people in the *han* of Korea responded to the message, which they believed would liberate them forever from social and political oppression. That is to say, the *han*-

¹Underwood, 68. American Protestant missionaries testified to the success of the Nevius plan in Korea just at the beginning of their evangelistic work. The Nevius' visit, which made a huge impression on seven young missionaries for the future mission work in Korea, has been called by some as “the most influential two weeks in the history of the Presbyterian mission in Korea.” For comparative studies on mission work between Korea and China, see G. Thompson Brown, “Why Has Christianity Grown Faster in Korea Than in China?” *Missiology* 22 (1994): 78-79. For the principles of the Nevius method followed by the Presbyterian mission which was implemented in the Korean soil, see Roy E. Shearer, *Wildfire: Church Growth in Korea* (Grand Rapids, MI: Eerdmans, 1966), 193-206.

ridden Koreans took to Christianity in the perspectives of political and national affairs as well as in religion.¹

Characteristics and Roles of Korean-American Church

Korean churches have played multiple roles as the center of the religious, cultural, and social lives of Korean-Americans. As such, church is the home of their souls, the heart of their history, and the hands and feet of their community. The majority of Korean immigrants come to participate in the church as their means of socialization in this new land, which means they "attend church not only for religious purposes but for social purposes as well."²

According to the survey of Hurh and Kim, church participation among Korean immigrants³ in the Chicago area is greater than any other ethnic group "except the

¹David Kwang-Sun Suh, "American Missionaries and a Hundred Years of Korean Protestantism," *International Review of Mission* 74 (1985): 15. For a participation theology, see also Kon-Ho Song, "A History of the Christian Movement in Korea," *International Review of Mission* 74 (1985): 34, 36. Today in some denominations of Korea, Christian Mission and evangelism are directed for participation theology, in that they believe "that the true meaning of Christian evangelism lies in solving the discontent (*han*) accumulated among the people for so long in their history." For that reason, *minjung* theology in Korea is called the "theology of *han*." Many young people are interested in *minjung* theology. They approach theology from social science and "actively take part in the ecumenical movement according to their religious faith" without attaching themselves to any specific denomination. Ibid.

²Woon Young Paek, "Worldview Change and the Korean American Youth Ministry" (Th.M. thesis, Fuller Theological Seminary, 1989), 54. For the past four decades, many Korean churches have been built and organized. Today, the Korean churches represent the majority of church communities among minor ethnic groups in the United States.

³*The Korean Christian Journal*, July 21, 1996, quoted in Chang, 25. Prior to their immigration, 52.6 percent of the immigrants were already affiliated with Christian

Filipinos" in the United States.¹ The question arises, Why do Korean-Americans show such active involvement in church for their religious and social interaction? The simple reason is that the Korean church provides the essential needs to immigrants and gives them satisfaction in their religious, social, cultural, and emotional concerns. Thus "the church offered them mental security, a sense of belonging, spiritual guidance, and emotional healing and care."²

churches in Korea. Church affiliation significantly increased after immigration to almost 75 percent. One recent statistic says that, among the 75 percent of Korean-American families in the United States that are affiliated with a church, 77 percent of them attend church at least once a week or more. See also Sang Hyun Lee, "Korean American Presbyterians: A Need for Ethnic Particularity and the Challenge of Christian Pilgrimage," in *The Diversity of Discipleship: Presbyterians and Twentieth-Century Christian Witness*, ed. Milton J. Coalter, John M. Mulder, and Louis B. Weeks (Louisville, KY: Westminster/John Knox Press, 1991), 317. According to his sample study, before immigration, affiliation with Christian churches in Korea is 54 percent, and increases to 75 percent afterwards. "The majority of the church affiliates (83 percent in the Los Angeles sample and 78.3 percent in the Chicago sample) attend church at least once a week. This means that about half of the non-Christian Korean immigrants join churches after their arrival in the United States." Ibid.

¹Won Moo Hurh and Kwang Jung Kim, "Religious Participation of Korean Immigrants in the United States," *Journal for the Scientific Study of Religion* 29 (1990): 20.

²Chang, 3; see also Paek, who adds, "It is the church which serves both as a place of spiritual nourishment and the place of social interaction and cultural identification" (55). The church provides the opportunity to speak the same language and to share the same customs and their unique cultural behaviors. So neither the hours for worship services nor the fellowship hours, both important factors, can be eliminated from their church life. Their motives for attending church are intertwined in their religious, social, cultural, psychological needs in this new land. Actually, their marginal status as a minor ethnic group in the United States urges them to become members of the Korean-American church community. Here they can confirm their ethnic identity and culture and belonging in the church. Ibid. Korean immigrant churches characteristically have functioned as the center of English-speaking social service to church members and to community people as well. In addition to serving religiously, Korean immigrant churches have been positively involved with their church members economically and socially. The

Accordingly, the Korean immigrant church continues to keep its "functions of maintaining a social network and reinforcing Korean culture" which may last for the next generation as well. Thus, the Korean churches have tried to meet the urgent needs of the Korean immigrants in various ways, and the many aspects range from their spiritual needs to the trivial matters of their daily lives.¹

Cracks in the Ministry of the Korean-American Church

As much passion as the Korean people have in their religious commitment, the Korean church still has many unique problems. Since the people are in a transitional period socially, economically, and culturally, the church has the unique problem of fulfilling these various functions.

As noted above, "the Korean ethnic church has historically been the most well-established social, cultural, and educational center for Koreans in the United States."² The Korean-American church was a good place for the first generation to confirm its social interaction and cultural identification where all could speak the same language and

programs and services of the churches have, from their daily experiences, become routine. Daily they are called upon for the translation of legal papers, employment assistance, housing concerns, social security, family counseling, a nursery, and more.

¹Byoungsik Choo, "Cultural and Structural Assimilation Patterns in Second Generation Korean American Youth" (Ph.D. dissertation, University of California, 1992), 17. Even the informal meetings that are offered let their members obtain more knowledge from the diverse society of the new land. Through these social services of the church, the Korean immigrants are assimilated into the new and different culture. Their mental and cultural dissimilarity which is so distinct from other ethnic groups, due to a different worldview, can be adapted to Western society.

²Hurh and Kim, 30.

share the same values and customs. Such characteristics of the Korean immigrant church tend to make them traditionally Korean, but that is not what is needed by the second generation.¹

Dongil Chang rightly pointed out the problem of the Korean church:

The church served as a place of social and recreational interaction, cultural identification, psychological relief, and as an educational center for Korean cultural, history, nationalism, and spiritual redemption. The church was exclusively Korean-centered, conducting its worship services in Korean. They shared the same values and customs. Their only concern was to maintain a Korean heritage and remain ethnic, to the extent that they ignored the needs of the second generation.²

The exclusiveness of the Korean church meant that there was a very low level of commitment of the first generation to second-generation ministry; consequently, the second generation stayed away from the church. They felt the church was not interested in youth ministry and their concerns. As a result, "not only are mainline churches failing to hold on to their own youth and young adults, but they are increasingly losing them, not to other churches, but to no religion at all." In the same way, the Korean-American churches are failing to hold on to their own youth and are losing a source for future growth.³

¹Paek, 55. Members could gain a benefit for their spiritual nourishment and enjoy the activities provided by the church. Thus, they regarded the church not only as a religious institution but also as a cultural center of "the Korean immigrant's new life within their community, supplying them with the cultural, mental and political sustenance they needed." Ibid. They could stick together with their similar interests and traditional values.

²Chang, 26.

³Eugene C. Roehlkepartain, "Youth Ministry," *The Christian Ministry*, January-February 1993, 7. Paek, 74, notes that the Korean-American church has put forth great effort to solve the problems and bridge the gap between generations, one of the main concerns for their church. Families have been threatened and suffer from disharmony between the generations. "However, in spite of all the concerns and efforts, the church is losing the second generation." Paul Shu Kim, "A Study of Ministry to Second Generation

Inner Conflicts and Weaknesses

In the beginning, the immigrant people had a strong need, a thirst and great longing to form Korean churches. They committed themselves to build and organize such churches. People were happy to come to church and the churches grew at a rapid rate.¹

However, due to the nature of the Korean immigrant churches, that is, providing personal services for the new immigrants, the churches were sometimes faced with some serious problems. These in turn caused fraction and splits among the church members. Those Korean churches that have experienced painful church splits have been the ones most plagued by the fatal weakness--an appropriate youth ministry for the second generation.

Horace G. Underwood pointed out that the congregational nature of the Korean churches was the cause of schism and division.

This congregational nature of the Korean churches, combined with the Korean sense of personal loyalty to individuals at the expense of institutions and principles, has contributed to the many splits and divisions in the denominations. When a dynamic

Korean Immigrants in the Church" (D.Min. dissertation, Drew University, 1980), 56. See also Paek, 75. They note that effective leadership to communicate with youth in their culture and language can hardly be found. Training is lacking, and leadership skills do not meet this demand. The result is that the second generation is "becoming bored and tending to keep away from the church. Most Korean churches are aware of this problem with leadership and are seeking to find an answer." Ibid. Sympathetic recognition and in-depth understanding in order to meet this critical issue are demanded by both the church leaders and the adult congregation.

¹Korean people are well known to other ethnic people as being so passionate in religious lives that a saying goes thus: "As Chinese people open a restaurant, Japanese people construct technology company, Korean people organize a Korean community to build a church." It is funny, but it illustrates the religious piety of the Korean people. In fact, they say that wherever Koreans go around the world, they can find a Korean church, even in a small town with a small group of Korean people.

leader disagrees on matters of doctrine, polity, or even church position, there is a tendency for personal followers to join in dissociating themselves and forming a new denomination.¹

Their social limitations in a foreign land seem to give them a strong desire to keep a certain position in the church. And "the marginal status of Korean immigrants in American society has enhanced the attractiveness of lay leadership positions in the churches as sources of prestige."² Somehow holding a position is considered as a means of proving "reputation and notability."³

Among the benefits that the Korean churches offer, social and psychological needs for immigrants, social status and positions of leadership are the most prominent.

¹Underwood, 73.

²Eui Hwang Shin and Hyung Park, "An Analysis of Causes of Schisms in Ethnic Churches: The Case of Korean-American Churches," *Sociological Analysis* 49 (1988): 246. Here the author notes that "competition for lay leadership positions has usually evolved into a fierce struggle among candidates which frequently accompanies factional strife within the congregation." Ibid. Unlike conditions in Korea, most lay persons in the problem-ridden Korean-American churches are not actively involved in the church activities in spite of the fact that a number of them have several positional titles. Some church-growth researchers positively evaluate that the schisms and divisions within the Korean congregation have worked as growth factors. They consider that the schisms and divisions have been "the channels through which the expansion of the Korean immigrant Protestantism has been accomplished." Ibid., 274. Thus, the reason that the number of Korean-American churches have dramatically increased is attributed to schisms and divisions within the church. However, the schisms and divisions must have been "counterproductive for the continuing development of the Korean immigrants and improving the solidarity of the ethnic community." Ibid. In this book they investigate the causes of schisms in Korean-American churches in detail.

³David Kwang-Sun Suh, 12. Concerning these undesirable schisms and divisions in Korean churches, some church-growth experts attribute them to missionary roots. "When the American missionaries drew up mission policy in 1893, they adopted a comity system and divided the country into the several mission territories." Ibid.

“This is important for men as it gives them leadership roles which are difficult to obtain within the dominant society.”¹

To sum up, because the immigrant Koreans depended so much upon the church, not only for their religious lives but for the activities of their daily lives as well, they were less concerned with the cross-generational evangelistic functions of the church. Thus, the churches exhausted themselves in the ministries to the first generation. Now most Korean immigrant churches have stagnated in their growth just as have other SDA churches in the United States. The next section deals with the problems of youth ministry for the second generation.

The Need to Change First Generation-Centered Ministry

For the past four decades, the members of Korean-American churches have experienced much numerical increase from the second and third generations. It is doubtful, however, that the present pattern of ministry is relevant to the emerging generations of Korean-Americans. The church is challenged to develop “ideal modes of ministry that speak of, for, and to the emerging younger generation Korean-Americans.”²

¹Grace Ji-Sun Kim, “Han and the Context of Theology for Korean North American Women,” *Koinonia* 10 (1998): 49. She agrees that the Korean immigrant churches fulfill the important roles for adult Korean men. She noted, however, that this is not true for young people and women. She still points out that the Korean immigrant churches “help perpetuate the suffering of women by restricting their roles and participation. For women in the immigrant community, these churches have also been, in many ways, a source of domination and oppression.” Ibid.

²Ibid. From the first stage of massive immigration in 1965, the Korean churches have focused their ministries on the first generation of Korean immigrants. “Most worship services have been held in the Korean language based purely on the

The churches have been faced with a serious generation gap between the first and second generations. Most of the church leaders recognize that developing a new mode of youth ministry is essential but so far its realization is lacking due to a lack of leadership. The church leadership is "frustrated because of its inability to reach out to the younger generation, and at the same time, the younger generation is losing interest in the church because it feels alienated." Thus the churches struggle between maintaining the continuity of the old mode of ministry that "the Korean-American churches need to carry on its present mode of ministry, as long as the current immigration trend continues," and the need to discontinue the old mode of ministry in deference to and for the emerging generation of Korean-Americans. In other words, the Korean immigrant churches need to develop "an authentic model of second-generation ministry for the future."¹

Irrelevancy of worship services

There can be no doubt that the worship service is the center of spiritual life, not only for Korean-Americans but for every Christian. Currently, most programs and worship services, including the minister's preaching, are delivered in the Korean language primarily to meet the spiritual and social needs of the first generation, because the majority of church members are first-generation Korean-Americans. Hence, the pattern of worship is for the culture and tradition of first-generation immigrants, not for the younger

traditional Korean context, and the church activities" (p. 56). This has been done to meet the "social, cultural and religious needs" of the first generation of immigrant Koreans (p. 57).

¹Ibid.

generation. In fact, the materials used for worship are published in Korean and have been designed strictly in the Korean context.

The second generation finds the worship services in the Korean language boring and dull because many of them do not adequately understand the language and the pattern of worship does not fit their culture. Even when the service is conducted in English, the worship service in the Korean church does not attract the second generation. They do not feel free in worshipping God or enjoy fellowship through it.¹

According to Kwang Rim Chough, a survey about the worship concepts of Korean SDA youth showed that a large percentage of Korean youth feel bored during the worship service. He said, "There is a gradual increase of boredom in the worship services held in Korean. This increasing boredom is revealed as the youth grow older and reside longer in the United States."² Most of the Korean youth understood some of the worship service, but the survey "revealed they comprehended only some of what is going on."³

Accordingly, "the degree of understanding of the Korean language by the second

¹It seems that due to a different worldview, the second generation feels alienated from all the church activities, even though they have been under the same cultural influence as the first generation.

²Kwang Rim Chough, "A Study of the Concepts of Worship Held by Korean Seventh-day Adventist Youth Undergoing Cultural Shift in the United States" (D.Min. dissertation, Andrews University, 1978), 79. Even if the survey does not clearly show that the longer the youth stay in the United States, the more they feel bored in the worship service, I agree with the idea that most Korean youth feel bored with worship services held in the Korean language.

³Ibid., 90. It was also found that their attitude concerning worship and toward attendance at church was positive.

generation” is very important so far as the worship services being delivered in Korean is concerned. To this “the church should pay a great deal of attention.”¹

However, Korean youth understood only a little of their ancestral language in worship services. The survey showed that a “few of the young people did not understand anything at all in the worship service. But most revealed they comprehended only some of what was going on.” Apparently, then, the language was one of the main factors that decided the degree of boredom in worship service.²

The typical worship service may be considered relevant and appealing to the first-generation Koreans whose cultural and emotional identity is still in the context of Korea. On the other hand, the service may be completely out of the context to the second- or third-generation Koreans. The desire many have for the second generation to fit into the Korean worship service pattern makes no sense and will lose its effectiveness. Consequently, participation in a worship service in the Korean language does not make sense to the younger generation of Korean-Americans.

¹Ibid., 82, 85. Language more than anything else determines the relevancy of an issue related to culture. A number of cultural anthropologists realize that comprehending the cultural behavior of the knowledge of some communities involves learning their own native language. A culture can be understood and transmitted through the language related to it. “Moreover, these anthropologists recognized that language seemed to be the primary vehicle by which culture is learned. . . . The language a person learns actually structures and organizes how that person views and perceives the world. Thus, culture (what a person has learned) is encoded (symbolically organized) into language; as a person acquires knowledge of a language, he or she also develops a particular view of reality.” Michael Shaw Findlay, *Language and Communication: A Cross-cultural Encyclopedia* (Santa Barbara, CA: ABC-CLIO, 1998), 109.

²Chough, 82, 90.

Parental pressure to keep traditional values

Some church leaders worry that the Americanization of their children will cause them to reject traditional Korean values. Therefore, they encourage youth leaders or directors "to teach them in strict Korean ways, so that they might retain the Korean way of worshiping as well as the Korean language." This attitude and mind-set toward the second generation made the situation worse than before. The adults should realize that "there is a big difference in church life between the first generation and second generations."¹

As the second generation matures, they recognize they are not fit for their parent's strict pattern of church life. They no longer keep their traditional church life and isolate themselves from Korean society. "More than that, what they cannot tolerate is that adults force them to attend church and all the activities thereof." This parental pressure of the second generation to keep traditional values results in a worsening situation.²

A survey done by Young Pai on the views of the church held by the second-generation Korean-American shows the following: "Of all those who answered his survey, 67 percent said that their church programs were of little help to them because they were

¹Paek, 75-76. Most Korean ethnic churches have opened "the Korean school" once or twice a week for their children's education. In this school they teach their children and youth such Korean values as language, custom, arts, and so on.

²Ibid., 76. The first generation wants to transfer the traditional church life, which is full of "church activities such as evangelistic revivals, all night prayer meetings and early morning prayer," to the second generation. Ibid.

designed for some other age group. Also, 29 percent indicated that their churches were not at all helpful for their spirituality.”¹

Meanwhile, another survey was done by Kwang Rim Chough on SDA Korean youth concerning their view of the church. The results revealed that their future attendance in the Korean church would probably change. Those who answered they “will attend an English-speaking church sooner or later” increased significantly the longer they lived in the United States.²

The reason that most second and third generation people remain in the church, even though the church does not satisfy their spiritual needs, is because it meets their

¹Young Pai, *Findings on Korean-American Early Adolescents and Adolescents* (Kansas City: University of Missouri, 1988), 9, quoted in Woon Young Paek, “Worldview Change and the Korean American Youth Ministry” (Th.M. thesis, Fuller Theological Seminary, 1989), 76-77. This survey is one of the denominations among Protestant churches that showed “only about 21.3 percent reported that the probability of attending a Korean church is somewhat true.” Ibid. A number of youth positively responded to the view of the church that they believed their church programs are helpful for their needs so they desire to be a part of the church. No doubt their view of the church is that they “see the church as a place where they find a network of supportive peer relationships which helps them in coping with their problems and conflicts and meeting their social and emotional needs.” Ibid., 10.

²Chough, 87. Of the respondents, 8.3 percent indicated that they will “continue to worship in the Korean church if I learn the language.” Another 8.3 percent indicated that they “will attend English-speaking church sooner or later,” and 25.8 percent simply indicated “I don’t know.” Another 4.1 percent and 11.4 percent were still negative answers which indicated “I don’t care” and “others,” respectively, while only about 42.3 percent reported they will “continue to worship in the Korean church even though I do know the language.” This survey shows some positive “aspects of the Korean churches in the United States in relation to the involvement of second-generation Korean Adventists with the future existence of the churches.” However, we cannot overlook the rest of them: 57.7 percent, which would be a negative indicator for the future growth of SDA Korean church. Ibid., 88.

desire for corporateness. They receive moral support from their peers which gives them a corporate sense of security.¹

It is important to keep in mind that the church still plays an important role in the spiritual life of these young people. The church is still the best place in which young people can be brought to a fundamental change of their lives into the image of God. Now it is time for the Korean-American church to work cooperatively. Through a supportive relationship of pastors and youth directors, they can develop effective programs to help the youth in their spiritual development.

What problems and conflicts lie between the first and second generations? At this point it is natural to question what the underlying problems are. In the next section, we explore the deeper level of problems, which require more understanding. In our search, we consider worldview differences.

Worldview Differences and Korean Youth Ministry

The Korean immigrants came into the United States "with higher hopes of improving lifestyle for the family, especially to give their children a better education." They regard a high level of education for their second generation as one of the blessings through which they seek a better life. As time goes by, the dreams and hopes of the Korean immigrants to provide better education for their children are scattered by a widening gap and the conflicts that arise between parents and their children.²

¹Paek, 77.

²Chang, 29. Dissimilar to the situation of non-Christian immigrants, Christian immigrants face problems that are not only "socio-economic" but also a concern for stable spiritual life for their family. Seeking stability in religious life usually results in an "internal

The conflicts arise due to the assimilation of their children “into American society faster than their parents.” Children become accustomed to the English-speaking environment and easily learn to speak English and gradually lose their ability to speak Korean. While “the parents want their children to speak both Korean and English,” the children prefer to speak English only and are “more comfortable with English than with Korean.” The parents worry that their children will lose their identity as Korean as they lose the native language, so that they “emphasize maintenance of the language as a means of preserving ethnic and national identity.” Basically these conflicts come from a different worldview which occurs in every aspect of their life at home and in the church.¹

Differences between First and Second Generations

Before going on to the study of differences between the first and second generations, the term “worldview” requires a definition. The definition of worldview by Michael Kearney is appropriate to our subject.

The worldview of a people is their way of looking at reality. It consists of basic assumptions and images that provide a more or less coherent, though not necessarily accurate, way of thinking about [the] world. A worldview comprises images of Self and of all that is recognized as not-self, plus ideas about relationships between them.²

conflict between the spiritual values of the parents and those of their children.” Chough, 54.

¹Paek, 79, 98.

²Michael Kearney, *World View* (Novato, CA: Chandler & Sharp, 1984), 41, quoted in In-Gyeong Kim Lundell, *Bridging the Gaps: Contextualization among Korean Nazarene Churches in America* (New York: Peter Lang, 1995), 37.

Paul Hiebert defines worldview as “the basic assumptions about reality which lie behind the beliefs and behavior of a culture.” People perceive the fact in their own work because they observe the reality from different perspectives. “Worldview integrates our culture.”¹ Dimensions of a worldview include many aspects which are “individual, corporate, personal, social, geographical (Oriental or Eastern), natural, supernatural, personal, impersonal, mechanic, or organic.”²

The existence of a different worldview between the first-generation parents and second-generation children creates a cultural gap and conflicts that may be inevitable in every aspect of their life at home and in the church, since they perceive reality in

¹Paul Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker Book, 1985), 45, 48.

²Lundell, 37; see also 39. Worldview performs several functions to explain, evaluate, integrate, and adapt to the things of reality. People perceive reality through their culture's worldview, which explains the cause and effect of reality, evaluation of fact, and ways of adaptation. For instance, diagnosis and the methods of treatment for a disease differ according to their own worldview perspectives. In a shamanistic worldview, sickness is caused by a malevolent spirit. On the other hand, people in a civilized world explain that sickness is caused by a virus or germ infection, as common sense would explain. Ibid., 39. Worldview, then, explains how custom and tradition came to exist and developed in certain places. Well-known legends, such as “Dangun Myth,” reflect the Korean worldview concerning filial piety of children for their parents and the loyalty of wives to their husbands. More than that, the worldview provides an explanation for reality, one's character and personality, “such as the conduct, behavior, and attitudes of people [which] are evaluated according to” the worldview—deciding whether it is good or bad, moral or immoral, right or wrong, proper or improper. Suh Kyoung Suh, 45. “Worldview integrates and sanctions the function of values, goals, and institutions. In Korean culture, filial piety to parents is among the most important ethical codes as well as one of the most highly regarded norms of society.” Thus, the “educational, political, social, communicational and economic structures” of a society operate according to a worldview assumption including value systems which “give meaning, sanctions and judgment to the social group” in its structures. Lundell, 40.

different ways. Both generations need to learn the major distinctions between the Korean worldview and the American worldview in order to gain an understanding of each other.

Individualist and Collectivist Worldview

Many contrasts exist between the parents' generation and the childrens' generation. Among many other contrasts, the view of the self is the starting point which makes the most significant and crucial difference in one's worldview. This contrasting view of self causes a widening of the generation gap and tends to create most of the problems between the Korean immigrant parents and their children. The parents' generation finds its identity of self within the family, the group, and the nation of their birth.

"An individual person cannot stand alone in Korean society. The self finds identity only as [an] integral part of the group." One's personal rights and duties are derived from one's position within the family. A family is supported by the obligations of all the members. Certain duties and responsibilities for a family are much more important than personal rights. Parents are supposed to make right and wise decisions for their children, and children are not supposed to make decisions for themselves. Parents' opinions and decisions made for their children "are taken as absolute and authoritative."¹

On the other hand, the second-generation children find their identity of self apart from the family, groups, and the nation. The American worldview which is based on

¹Paek, 87, 88. In such a cultural setting, second-generation children find their parents to be over-protective and over-concerned. Hence, they raise questions about their parents' attitude and claim individual rights against their parents' authority.

“individualism”¹ considers personal rights and privileges with the highest esteem and finds the highest values in the individual’s rights and privacy.²

Relationships

It is natural that a big chasm and cultural gap exists on the basis of different worldviews between the immigrants’ old culture and the American new culture. The Korean culture is human-relationship-centered; on the other hand, American culture is based on an individual-person-centered worldview.³

¹David Burnett, *Clash of Worlds* (Nashville, TN: Thomas Nelson Publishers, 1992), 39-43. For the development of individualism, some find its root from the secularism or naturalism which came up in the seventeenth century from the ideas of philosophers like “Rene Descartes and John Locke.” Decartes first “presented a mechanical model of the universe,” including humans as a part of it. Later, Locke developed the assumption that all reality is verified by reasoning, and reality depends upon “matter rather than the spirit in a world.” Locke’s worldview assumes that the universe is a huge machine and humans are a part of it. This emerging worldview which emphasizes the matter and mechanical model of the universe resulted in materialism. In its thought, there is no room for God which is the Spirit. As a result, materialism without God produced secularism. Thus, a worldview assumption so based upon the absence of God came up with the thought in secularism, and the concept of self-reliance resulted in individualism. Ibid. See also Suh Kyoung Suh, 71.

²Paek, 87. On this matter of individual rights and privacy, the second-generation Korean-Americans find a widening gap in their cultural perspectives and conflict with their parents. They tend to decide the personal matters of their own lives. They do what they want to do and consider their problems their own responsibilities and make decisions for themselves. In any case, they both need to understand each other’s basic differences and the contrasts between individual self and collective self in their cultural perspectives.

³Nak-In Kim, “A Model Ministry to Transitional and Second Generation Korean Americans” (D.Min. dissertation, School of Theology at Claremont, 1991), 50. The primary premise of American culture is that all people are equal in race, gender, age, sex, and status. The rights of the individual are equally esteemed. Therefore, Korean-American children tend to view all people as equal because American society was constructed upon such a premise and is articulated without any discrimination. Their

Even from the viewpoint of world religions, it is observed that

one of the greatest cultural gaps between Western people and many traditional religionists is found along this dimension. The former have bought deeply into a mechanical view of this universe and of the social order. To them the basis of the world is lifeless matter controlled by impersonal forces. Many tribal religionists see the world as alive. Not only humans, but also animals, plants and even rocks, sand and water are thought to have personalities, wills and life forces. Theirs is a relational, not a deterministic world.¹

The Korean adults' worldview has a vertical and hierarchical structure in terms of interpersonal relationships. One sees others in hierarchical terms; at the same time, a person is valued according to seniority and status within a group. This hierarchical social structure has been derived from the Confucian tradition in which the aged, males, and officials are valued more than others. Respect for the aged and for males was considered the greatest virtue in Korean society.²

interpersonal relationships tend to be informal and are not controlled by any rules or formality of manner, behavior, or language. They know how to express their opinions and exercise their rights. They meet to reach an informal and comfortable relationship each other, in an atmosphere of equality.

¹Paul G. Hiebert, "The Flaw of the Excluded Middle," *Missiology* 10 (1982): 42, 43.

²Hyun Sook Lee, "Community of Women and Men," *Reformed World* 40 (1988): 40. In this hierarchical social structure, Korean women have been sexually discriminated against. Since the Yi dynasty, the monarchist society of Korea supported the ethical precepts of Confucianism "demanding loyalty to the king and piety to parents." The greatest virtue of the ideal woman was considered obedience, thus one who is "obeying parents in girlhood, husband in marriage and sons in old age." Women's self was identified only within the family and under men. Ibid. In this society, high value is put on vertical and hierarchical relationships so that the younger person and the one of lower status within a group "has the responsibility to be obedient, and the older superior person has the responsibility to guide and show model behavior to the younger persons or subordinates." Nak-In Kim, 51. Thus, obedience to a superior one and conformity to the group expectation are reinforced. Of course, both cultures contain the egalitarian and hierarchical aspects in which egalitarian leadership inclines to show less hierarchical and

In the Korean family, "the father as head of the household has the greatest authority. The interpersonal relationships tend to be formal and governed by complex rules for speech and conduct. Within the family, females and children assume a lesser role." In such a circumstance, most Korean-American youth tend to "see their parents as authoritative." They find "a one-way communication by parents rather than" a two-way exchange of communication between them. This usually creates a gap in their relationships.¹

Values

Individual autonomy is much less emphasized in Korean culture than are collective duties and responsibility. Koreans value inter-relatedness which requires certain manners and language selection to express the hierarchical order in the social structure. A private lifestyle cannot be claimed in Korean culture. A person is identified within the family or group.²

hierarchical leadership to less egalitarian.

¹Paek, 85, 86. See also Nak-In Kim, 52. Meanwhile, it is interesting to note that Kim found from his survey that second-generation Korean-Americans were not just egalitarian in their cultural concept, even though they speak English and live in the egalitarian society of the United States. They showed that they have hierarchical values as well in their culture and that they have been "strongly influenced by" the first-generation Korean values.

²Nak-In Kim, 55, 57. In American culture, freedom, privacy, the individual, and personal property are emphasized and "self-reliance and self-determination is encouraged." At the same time, "personal privacy and personal freedom" are important parts of American life, so it can be called a person-centered culture. In such person-centered society, the transitional and second-generation individuals tend to be independent in controlling every aspect of life. More than that, many parents who have been assimilated into the American culture "encourage their children to make decisions on their

The value of relationships profoundly affects Eastern worldviews. Paul

Hiebert says:

The value of relationships shapes many traditional societies. Members of the society find meaning in life, not in accomplishments, but in social connections. A person with no relatives and friends is a nobody and soon forgotten. A person with many relatives, friends, and descendants will long be remembered and honored. Consequently, the people give priority to cultivating relationships over completing tasks.¹

In this relationship-centered culture, subordination is expected to the superior in status and respect. Likewise, obedience to elders is valued by members of the first-generation Korean-American.

Thus is created the difficulties of Korean-American youth in a traditional Korean home culture which "emphasizes less autonomous and less independent behaviors from parental controls and authority figures." Tong-He Koh note:

Children are expected to be more obedient, conservative, conforming and non-assertive and not to express impulses or strong feelings. These values are in sharp contrast to American or school culture where emphasis is on spontaneity, assertiveness and independence. Until they successfully resolve these conflicts, or reach mature stage of Synergetic Articulation, Korean-American adolescents will likely experience feelings of isolation, loneliness, and rejection. They will feel anxious, worried, and nervous.²

own." Ibid. They do not want to rely on others, even on parents. Such an individual autonomy is the basis of human relationships.

¹Paul G. Hiebert, *Anthropological Reflections on Missiological Issues* (Grand Rapids, MI: Baker Books, 1994), 142.

²Tong-He Koh, "Ethnic Identity: The Impact of the Two Cultures in the Psychological Development of Korean-American Adolescents," in *The Emerging Generation of Korean-Americans*, ed. Ho-Youn Kwon and Shin Kim (Seoul, Korea: Kyung Hee University, 1993), 39.

More than that, the parents' generation imposes these values upon the second generation. The second-generation Korean-Americans, however, do not assume Korean traditions and values as relevant, as their parents do. "As children become acculturated to American individualism," they insist on their individual rights and privacy, which create conflicts between parents and children. "Conflicts of values between parents and their children arise in many Korean homes in America, as well as in Korean ethnic churches." As children are emotionally detached from the parents, the barriers between parents and children arise and both experience discrepancies at home and in the church.¹

Individualist and Collectivist Social Structure

Recent research proposes that collectivist cultures differ even among themselves, as do individualist cultures. Some collectivist cultures emphasize the extended family, some the work group, and others the tribe or country. Some individualist cultures put the emphasis on the nuclear family, and some other entities.²

The difference between the collectivist cultures and individualist cultures is that individuals willingly subordinate their personal goals to the goals of some collective groups, such as family, band, or tribe, and some individuals subordinate the goals of

¹Suh Kyoung Suh, 104, 106.

²Harry C. Triandis, Richard Brislin, and C. Harry Hui, "Cross-Cultural Training across the Individualism-Collectivism Divide," *International Journal of Intercultural Relations* 12 (1988): 271. People should know what are the important things to take into consideration and "with whom they must interact extensively" in order to move across cultural boundaries. There are also different individuals within cultures. In collectivist cultures, one can find individuals who "pay primary attention to the needs of a group," and in individualist cultures, one can find individuals who "pay more attention to their own needs than to the needs of others." Ibid.

collectives to their own personal goals. In collectivist cultures, people believe that the most important thing to survive is the collective; however it is the individual in individualist cultures. Harry C. Triandis and others add in their research:

In collectivist cultures the relationship of the individual to the ingroup tends to be stable, and even when the ingroup makes highly costly demands the individual stays with it. On the other hand, in individualist cultures people often drop those ingroups that are inconveniently demanding and form new ingroups. As a result, in individualist cultures demands by ingroups on individual contributions are highly segmented, requiring contributions only at a certain time and place or of a certain kind; in contrast, in collectivist cultures the demands are diffuse.¹

There are many differences in collectivist and individualist societies so far as a person may believe in Christ. In an individual-oriented society, the individual can decide to become a Christian. On the contrary, in a group-oriented society, a person comes to believe in Christianity through the joint decision of the group.² Thus, in a group-oriented

¹Harry C. Triandis, Robert Bontempo, and Marcelo J. Villareal, "Individualism and Collectivism: Cross-Cultural Perspectives on Self-Ingroup Relationships," *Journal of Personality and Social Psychology* 54 (1988): 324.

²Donald A. McGavran, *Understanding Church Growth* (Grand Rapids, MI: Eerdmans, 1990), 223, 224. He adds: "A people movement results from the joint decision of a number of individuals all from the same people group, which enables them to become Christians without social dislocation, while remaining in full contact with their non-Christian relatives." A people movement does not become instantaneously a church; it happens with the passage of time. Relatively small groups are moved to be Christians in a gradual procedure. Many people were converted to Christianity through such an ingroup decision that contributed to the church growth in Asia and Africa today. Consequently, in a group-oriented society, the conversion of a head of a tribe or a group of a few influential people led to a mass people movement to Christianity—due to their respect or obedience to the authority of the old. *Ibid.*, 224. In the past, the conversion of up to one third of all converts to Christianity occurred in Asia, Africa, and Oceania through people movements. In many places of the world, "nine tenths of all those who first" became Christian came through people movements. Much more than this, it is said that the church growth of the future will depend upon people movements. There may be no other pattern that will bring groups of non-believers to faith better than people movements. For example, great gatherings from among the Muslims in some areas like

society, old people are respected for their wisdom and lifetime experience. They have the authority to decide in every aspect of their family or tribal life.

To sum up, in collectivist cultures, the most important concept lies in their positive attitude toward extended families and the relationship with their ingroups. People find their identity in families and ingroups. In individualist cultures, people show diverse, rather negative, attitudes toward ingroups and extended families. In collectivist cultures, the positive attitude toward vertical relationships is important as in the parent and child relationship. "People are comfortable in vertical relationships."¹ In individualist cultures, the most important relationships are horizontal, as in the relationship of spouse-spouse and friend-friend. "People are more comfortable in horizontal relationships."² In collectivist cultures, interdependence exists between parent and child and guidance and consultation includes the children; in individualist cultures, "there is emotional detachment, independence, and privacy for the child."³

Triandis, Brislin, and Hui add another contrasting factor between collectivist and individualist cultures:

In collectivist cultures there are many, frequent consultations with others about important matters, particularly in vertical relationships. In individualist cultures there are fewer consultations, and those that do exist tend to be among equals in

Indonesia came by people movement. Ibid.

¹Triandis, Brislin, and Hui, 275.

²Ibid.

³Triandis, Bontempo, and Villareal, 325.

status. Individuals have stronger needs for autonomy while collectivists have stronger needs for affiliation, nurturance, abasement, and succorance.¹

Thus the most outstanding value system of American self-identity is self-reliance which "is proved by leaving home and being independent from one's family." Such a value system of American self-reliance provides an individual with an autonomous authority in which an individual can stand on one's own feet in life and be self-supporting, separated from family. Such self-reliant people can be easily separated not only from home but also from the church. One in such a value system easily assumes that he/she "may not continue to attend the parents' church but will choose one's own church to belong to in order to exercise one's autonomy."²

Korean-American Youth and Church Life

As studied above, the Korean church is a cardinal part of Korean immigrant life which provides socio-psychological support and spiritual nourishment in the United States. Korean people show great commitment to the church because of the church's role

¹Triandis, Brislin, and Hui, 279. Concerning socialization in an individualist culture like the American society, conversation between the children and parents is a most important tool by which to communicate and socialize with each other. Through conversation they share thoughts, information, and feelings for each other. Even in the matter of family life, personal ideas and opinions are freely suggested and accepted as important. When parents issue a command, sufficient explanation is given in order for the children to understand it. Nak-In Kim, 61. Kim adds that in the Korean collectivist culture, socialization happens between them through observation and imitation. There is only one-way communication which occurs through commands and demands from parents to children or "from persons of higher authority to lower." In vertical relationship-centered cultures like Korean, younger persons "must keenly observe what others do" and "need special sensitivity" in order to meet the elders' expectations in their community.

²Lundell, 82.

and its importance. Meanwhile, in regard to the importance of the church, transitional and second-generation Korean-Americans tend to think that religion is very important to them and, at least, to their parents. They try to find meaning for their lives in the church and struggle with the big questions about the ultimate purpose of their lives. Our church should now take appropriate action to help young people to answer the important questions about their lives and to find ways to provide their spiritual nourishment.

One of the major problems Korean-American youth face in the church is their lack of understanding and participation in worship service due to the language barrier. That one factor causes a serious issue because the hindered worship participation cannot help to contribute to their spiritual growth. They confront a "cultural clash" that creates a negative influence in the church and deprives them of any spiritual benefit.¹

The second generation argues that the cultural contrast is the reason why they cannot get along with the first generation and "have worship service and activities together."² For instance, the first-generation Korean adults do not understand the worship

¹Hannes Kniffka, *Elements of Cultural-Contrastive Linguistics* (New York: Peter Lang, 1995), 282. Here the author defines cultural clash "as a partial or total miscommunication between interlocutors from different cultures and/or social misbehavior between members of different cultures resulting in psycho-physical discomfort, irritation and frustration, or even violence." Ibid. A cultural clash causes one to not get along with the members of a society in different cultures.

²Chang, 11-12. In general, the lifestyle and thinking pattern of first-generation Korean was influenced by Confucian tradition--they treat other people as they are treated. "The Confucian influence can be seen in several aspects of church life and practice," even in the ritual and worship patterns of Christianity, as the Korean interpretation of the Bible is based on moralism. Underwood, 72. For the Confucian influence of Korean church, Underwood pointed out the prevalence of hierarchical attitudes in several aspects of church life and practice. Koreans used to use the terms translatable as church rank and call them ministers elders or whatever, in order to differentiate themselves for their church

style of second-generation youth because they use different musical instruments, like electric guitar or drums, with the unfamiliar tunes and rhythms. Sacred songs accompanied by such musical instruments are not favored by the first-generation Korean-Americans.¹ Thus, the discrepancy between the first and second generations is not only a matter of language, but it is rather a big difference of perspective from the different worldview.

View of the Church and Youth

Dissimilar to the conservative Christianity of the first generation, the second-generation Korean-Americans show a more liberal attitude in their Christian lifestyle and are much concerned with social issues or community affairs. As for the worship service, second-generation Korean-Americans prefer a more orderly pattern of worship service than the traditional Korean pattern. By nature they are rational minded in their religious approach to life, so the ideal sermon is one which is rationally relevant to social and theological themes. They do not care much for denominational significance.²

ranks.

¹Chough, 59. The most problematic aspects the youth face in the Korean church is that few persons are ready to educate them and give them proper counseling. They tend to think "no one understands their problems because of lack of communication, so these young people refuse to open their hearts to the church leaders." Ibid. Without youth pastors who are provided just for young people, in most Korean churches they are being "left alone in a church which is becoming another foreign society to them." Ibid.

²Chang, 8. When Christianity was first introduced to first-generation Koreans, they were trained to be evangelical and revivalist. They were accustomed to that type of religious experience. By nature, first-generation Koreans tend to be emotional, theologically conservative, and strongly denominationally oriented. Besides, as converted Christians, they are men and women of faith and zealous in their faith. The worship

Apparently the second-generation Korean-Americans are struggling with these different, contradictory cultures in the same church community.¹ Yet this study does not suggest that "the Korean-American second generation belongs exclusively to the Western worldview while the parent generation belongs exclusively to the Korean worldview."² There are individual differences among the members within a culture. There are some common worldviews in their attitudes and values in which the two generations share.

Church Leaders and Youth

The youth ministry for second-generation Korean-Americans has been neglected by the Korean church. Moreover, some ministers carried "on their ministerial functions in a traditional Korean style with heavy emphasis on conservative spiritualism." Such a ministry is rather irrelevant and ineffective "for the second generation who are raised up in rational society."³

services of the first generation are "centered in the service of Word. . . . It is more of a solemn, heart-beating self-examination in piety rather than the celebration" in worshipping God. Ibid. They brought this pattern of Christianity and its lifestyle with them to the United States.

¹Paek, 92. As noted above, Korean-American churches are often troubled with a conflict between the generations "because the parent generation prefers that the old ways, values and faith be retained while the children's generation prefers change within the church system." Ibid. Many Korean parents tend not only to preserve their Korean heritage and cultural background but also to force them upon their children. Their children, however, are already integrated into the American way of life—so-called Americanized—much faster than their parents. Therefore, the Korean-American church needs a new type of ministry which will be executed to, with, and for today's youth.

²Ibid.

³Ibid., 95. The leadership of a church minister is the key by which the church will be guided as to which future direction it should move. The majority of Korean-

In general, Korean ministers are born of a hierarchical cultural background. In fact, the leadership of most churches is authoritarian. In addition to the authoritarian leadership, the ministry of the Korean church pastor mainly concerns the first generation, not the second generation. "As a result, rebellion and dissatisfaction are bound to appear in the second generation youth who are not so submissive in nature as their parents."¹

Thus, second-generation Korean-Americans do not consider a Korean minister to be engaged in youth ministry and acquainted with the problems of youth. Language differences and cultural gaps between the generations prohibit the church leaders from communicating with young people so they can hardly meet the religious needs of the second generation.²

To conclude, in order for the ministry to meet the relevant needs of the second generation, first, the "church leaders must recognize the importance of a second generation ministry." Second, "the church leaders must listen to them, try to understand their life style and recognize their value system."³ A new mode of ministry specialized for the second-generation youth is needed urgently if the Korean ethnic church is to survive and continue to grow.

American church ministers duplicate the ministry of their homeland. They move to plant the same pattern of ministry of their homeland in the United States where values, morals, and customs are foreign to the different cultural view. Accordingly, their ministry must be re-interpreted in terms of values, morals, and customs of different persons and cultural society.

¹Ibid., 94.

²Nak-In Kim, 66.

³Paek, 97.

Language Difference and Youth

The major factor which creates a communication gap at home and in the church is the language barrier. It leads to relational problems between the parents' generation and their children's generation. The second-generation Korean-American youth spend their time in an English-speaking environment, and they begin to lose their ability to speak Korean. Young people growing up in an English-speaking environment learn English and are easily assimilated into the American culture. Thus, a "meaningful conversation" cannot be exchanged between Korean parents and children because of the "limited knowledge of English" of the parents.¹

Concerning such intergenerational and communication problems, In-Gyeong Kim Lundell writes:

A different set of problems arises with the second generation, who learn to be Americans with a basic sense of independence and egalitarianism. Since the children use English every day, English becomes their primary language of communication. Sooner or later the parents reach the point where they are unable to communicate on a deep level with their own children. This results in inter-generational communication problems. In fact, it is an international problem within a home.²

The second generation "faces an identity crisis between their parents' culture and American culture."³ Meanwhile, the first-generation Koreans worry about losing the

¹Ibid., 83.

²Lundell, 99.

³Suh Kyoung Suh, 37. The second-generation Korean-American experiences the identity crisis "no matter how much they succeed in acculturating into the American mainstream." Paek, 81. Unlike the European second-generation struggle, they find a physical or racial difference between Koreans and Americans. Thus, they suffer "a triple alienation" which comes up from their families, society, and physical identity. Ibid.

native language and ethnic identity. It grieves Korean parents to see their children losing their Korean traditions and identity. Kyung-Hee Nah expressed it thus:

Parents see their children losing their ethnic identity and traditional values; the children's growing self-assertion and self-reliance make the parents anxious. They overreact to American influence and become afraid that their family ties may sever or weaken as a result of children's Americanization.¹

Apparently, as the previous study noted above points out, "the Korean-Americans are bored with the sermons given in Korean, a language which they do not understand."² Moreover, they do not believe the delivered message can be relevant to them. The English-speaking Korean-Americans have not been supported with sufficient programs. The result is discontent with the spiritual nourishment in terms of religious education.

The State of Korean Youth Ministry

As we studied above, church leaders argue that most Korean churches in the United States primarily have served the needs of the first generation and have been ineffective in addressing the real needs of the second generation. Non-official data indicate that the number of second-generation Korean-Americans who attend church is

¹Kyung-Hee Nah, "Perceived Problems and Service Delivery for Korean Immigrants," *Social Work* 38 (1993): 294. Consequently, since first-generation Koreans think of losing their native language as losing their own identity, they stress the second generation should maintain the Korean language in order to preserve their ethnic and national identity. Family problems often are created by intergenerational and communication differences between the first-generation Koreans who tend to be attached to their traditions and culture and the younger generation Koreans who easily tend to be acculturated to mainline American culture.

²Paek, 96.

quite low. Community leaders and scholars observe that most grown-up, second-generation Korean-Americans do not attend their parents' church. Eui Young Yu pointed out that

children attend Korean churches up to high-school ages at the most. When they graduate from high schools, they also graduate from Korean churches. Consequently, second generation Koreans are forming a social world apart from the Ilse [first generation] church. By the time they reach college age, the young Koreans' social world is composed largely with people other than Koreans.¹

As a result, immigrant churches which were family churches yesterday are gradually becoming parents' churches today. According to some estimates, 90 percent of Korean-Americans who have graduated from college no longer attend church. It is sad "that once they go to college, once they leave home and their parents, they regard both the traditional Korean value system and their Christian faith as a part of the old ancient Korean myths or fairy tales of their parents."²

Silent Exodus

Korean immigrant churches, including Asian churches in the United States, find that despite their outstanding growth, they are losing their children. Many youth in

¹Eui Young Yu, "Attitudes Toward Dating and Marriage Among Young Korean-Americans," in *The Emerging Generation of Korean-Americans*, ed. Ho-Youn Kwon and Shin Kim (Seoul, Korea: Kyung Hee University, 1993), 139.

²Chang, 43. See also Karen J. Chai, "Competing for the Second Generation: English-Language Ministry at a Korean Protestant Church," in *Gatherings in Diaspora: Religious Communities and the New Immigration*, ed. R. Stephen Warner and Judith G. Wittner (Philadelphia: Temple University, 1998), 300. Karen J. Chai, in her interview with Dr. Stephen Linton, noted a similar result of her study that "Korean Americans in the New York City area found that while up to 75 percent of the first generation attend church, only 5 percent of the second generation remain in the church after college." Ibid.

Korean congregations are ready “to leave not only their home churches, but possibly their Christian faith as well.” The side story of their great success reports the sad truth that the “church-raised young people who find their immigrant churches irrelevant, culturally stifling, and ill equipped to develop them spiritually for life in the multicultural” 2000s are being lost. This phenomenon, called “silent exodus,” happens in many Korean immigrant churches. People use the term “exodus” because the number of those who are ready to leave the Korean church is massive, silent, and virtually unnoticed.¹

On the other hand, Japanese-American churches have not struggled with the same problem of language as have the Koreans or Chinese. A Free Methodist Church pastor said that “because the Japanese assimilated very quickly, the services were divided into English and Japanese long ago.” Three or four generations coexist in one Japanese church today.²

¹Helen Lee, “Silent Exodus,” *Christianity Today*, August 1996, 50, 51. Meanwhile, “Chinese churches in America have responded to the decades of discrimination by bonding tightly to their ethnic culture and language.” Ibid., 50. Even though the Chinese churches faced the change-required situation, they have avoided or resisted a significant change, especially in introducing a bilingual ministry for their second- or third-generation youth. The intention of their church to be a safe and convenient place just for new immigrants and to preserve their cultural and ethnic identity resulted in “unintended negative consequences for their children—American-born Chinese, known as ABCs.” Ibid., 51. Accordingly, as ABCs matured and desired separation from their parent church in worship services “for their comprehension and spiritual growth,” they have lost countless ABCs. Ibid. Today, “only about 4 percent of ABCs—constituting 40 percent of the U.S. Chinese population” remain in the Chinese church. Ibid. The Chinese churches in the United States not only deliver their main church programs in Chinese only but also have opened schools within their congregation to teach Chinese language and culture.

²Ibid., 52. Of course, Japanese-American churches “still have difficulty retaining their believing children within an ethnic church context. . . . Because many Japanese find themselves more comfortable in an English environment, . . . the maturing

Alienation of Youth from the Church

The Korean church has a serious problem because church leaders do not know how many of their youth are leaving the church. Some of the church leaders do not pay serious attention to how extensive the alienation of youth is or why the youth are rejecting their faith. Many adults just assume that it is natural for all adolescents to be hostile and rebellious toward religion, that all of them are generally irreligious. Furthermore, they make the sad mistake of assuming that it is necessary for their youth to be alienated from and hostile toward religion as a part of growing up.¹

One youth professional reports that the majority of "adolescents choose the denomination of their parents." It is "revealed that nearly half the students in Adventist academies are solidly positive toward their religion."² Nevertheless, he concluded, there are some who "might be considered alienated from religion in general."³ Some of these may feel positive toward certain aspects of their religion, but the majority of them have negative feelings and relationships with the church.

Japanese-American church is caught between an ethnic culture resistant to Christianity and a population of highly assimilated third- and fourth-generation American believers who have a weakened loyalty to their ethnic Christian identity." Ibid.

¹Roger L. Dudley, *Why Teenagers Reject Religion and What to Do about It* (Washington, DC: Review and Herald, 1978), 13, 14.

²Ibid., 14. See also Dorothy Rodgers, *The Psychology of Adolescence* (New York: Appleton-Century-Crofts, 1972), 215, quoted in Dudley, *Why Teenagers Reject Religion and What to Do about It*, 14. Rodgers indicated: "Typically, the adolescent subscribes to traditional beliefs and, to a considerable degree, practices the ritualistic aspects of religion. His knowledge of his religious faith is probably low, although his concern for and interest in religion is quite high." Ibid.

³Dudley, *Why Teenagers Reject Religion*, 21.

There is no doubt that adolescents may reject the values and the customs of their parents. That is the way they find their own way of life that separates them from the older generation. They do not want to be confused with their parents. Youth ministry professionals recognize they have to discern the difference between youth rebelliousness and their search for identity. The youth are in the process of searching for their own autonomous self, so it may be necessary to reject their parents. They show this desire to separate from their parents in many ways.¹

Consequently, the alienation of youth from their religion is closely correlated with family disharmony. "Students who perceive their homes as conflict-ridden are more likely to be alienated from religion than those who perceive their homes as happy and harmonious places."²

General Reasons for Leaving the Church

The autocratic parent not only lives scrupulously by the standards he has established but also controls his children by the force of his strong personality. It is important to note, however, that conformity to autocratic authority does not prove that

¹Ibid., 35.

²Ibid., 47-48. See also Martin A. Johnson, "Family Life and Religious Commitment," *Review of Religious Research* 14 (1973): 149-150. In his research, Martin A. Johnson found that religious commitment of young people is quite influenced by a warm, supportive, accepting, and communicative atmosphere in their family. He concluded that "religious students tend to come from religious homes, and non-religious students from non-religious homes. . . . [They] view their families as more happy, close, accepting, and communicative, and . . . they have more respect for parental values than do non-religious students. . . . Parents and family are generally seen as the primary source from which children learn social and religious values. Children learn these values not only through formal teaching but also by parental behavior and family interaction." Ibid.

there is no hostility in the mind. Some of the youth may be so outwardly rebellious they leave home and/or church. Others are so “submissive and obedient to all requirements” that they seem to have no hostility under the control of the authority.¹ However, they may be so inwardly rebellious that they reject the values to which they were forced to conform.

Perhaps the most important reason for adolescents to be alienated from religion is the contrast they see “between adult religious profession and practice.”² As young people observe the lives of Christian confessors who place such high emphasis on their religious lives and then see the discrepancy between their religious profession and practice, the youth easily abandon their parents’ religion and want to be responsible for their own religion.

The two major themes mentioned above, “autocratic use of authority and the gap between adult profession and practice, are actually closely related.”³ Roger L. Dudley notes that “often youth perceive that the very parents and teachers who are so unbending in insisting that the young people conform to their adult standards are the same parents and teachers who do not always conform themselves.”⁴ While “they conform to these standards, they violate other principles” which can be regarded “as more fundamental and

¹Dudley, *Why Teenagers Reject Religion*, 49. With this in mind, the leaders have to remember that genuine democracy is more necessary than any other element. True democracy requires both leaders and followers to educate for themselves. One must also note “that democratic behavior cannot be learned by autocratic methods, but only by democratic living.” Ibid., 53.

²Ibid., 75.

³Ibid.

⁴Ibid.

vital.”¹ Sometimes their external attitude of being harsh and autocratic toward others violates the basic Christian principle which is far more important.

Specific Reasons for Leaving in Korean Church Setting

Korean youth are very pressed to achieve high academic goals so they can get into well-known colleges or universities. This is their parents' expectation; their “major purpose of immigration is for the children's better education opportunity.”² So the children study hard in order to confirm their ethnic identity and to overcome the

¹Ibid., 75. See Robert F. Peck and Roger J. Havighurst, *The Psychology of Character Development* (New York: John Wiley and Sons, 1960), 189, quoted in Roger L. Dudley, *Why Teenagers Reject Religion and What to Do about It* (Washington, DC: Review and Herald, 1978), 76. Thus the gap between parental profession of religion and the actual practice of religion can be decisive values adopted by the young person. Peck and Havighurst confirm that it is quite true. “Since character structure, and even specific, detailed ways of acting, appear largely learned by emulation of the attitudes and behavior of those few people who are emotionally essential to the growing child, it seems evident that moral preaching which is not backed by consonant behavior is largely a waste of time and effort. . . . Children do as we do, not as we say. Their character tends to be an accurate reflection of the way their parents act toward them, no matter what contrary pretenses some parents try to present to society.” Ibid. We can find a most powerful statement in the book *Christian Education* by Ellen G. White. In a brief sentence, she explained the relationship between the youth rejection of religion and the gap between adult profession and practice. “It is because so many parents and preachers profess to believe the Word of God while their lives deny its power, that the teaching of Scripture has no greater effect upon the youth.” Ellen G. White, *Christian Education*, 259. Some conclude that youth alienation is a result of adult hypocrisy. “The young people have noted the gap between the preaching and the practice of their elders in such areas, but seldom see real personal godliness expressed in love and care for people.” Dudley, *Why Teenagers Reject Religion*, 77, 78. No one argues that doctrine is reason for young people leaving the church. The youth observe parents and religious leaders to see whether they are “concerned with certain outward measures . . . to which they attempt to force the youth to conform” and are sincere in what they believe. Ibid.

²Suh Kyoung Suh, 167.

disadvantage of their marginal status through academic achievement. This academic pressure puts them under heavy burden of study. Accordingly, such educational requirements and achievements by themselves engross their minds to the worldly expectation of accomplishments. Eventually, this leads the young away from an interest in spiritual affairs. Hence, as they reach college age, they naturally leave home and the church and develop more individualized lives.¹

Unfortunately, "many second-generation members think of the Korean immigrant church as merely a church for their parents" and tend not to identify themselves with the Korean ethnic church, "even though they have practically grown up in the Korean church setting."² Sometimes they wander around between the Korean ethnic church and the American church, feeling alienated and homeless, "as they find themselves neither fitting in with the Korean immigrant churches nor" being assimilated into the mainstream American churches.³ Consequently, this lack of ownership of the younger generation as the members of the Korean church results in alienation from the church and the loss of

¹Nah, 290. The Korean immigrants came to the United States for two main reasons: to give their children the chance for a better education and to enjoy economic tranquility. "Except for small numbers of religious and political immigrants, the economic motive for immigration has been constant throughout history." Ibid. These reasons are interrelated; a good education requires a large amount of money, and with a good education, a person can gain a stable economy and even rise to a better social status.

²Minho Song, "Towards the Successful Movement of the English-Speaking Ministry within the Korean Immigrant Church," Paper presented at Katalyst 1994, Sandy Cove, MD, March 21-24, 1994, quoted in Chai, 301.

³Ibid.

many Korean-American youth who are the resource for the future growth of the Korean-American church.

Weaknesses and Needs of Korean-American Youth Ministry

Most youth pastors and leaders can easily recognize the difficulties in youth ministry with second-generation Korean-Americans. The three prevalent factors that make youth ministry difficult are “selfishness, materialism, and superficiality.”¹ American culture, one of the most individualistic societies, is grounded on self-sufficient individualism. The ideal in individualistic cultures is “the maximum benefit for minimum input.”² The second-generation Koreans who are raised in such an atmosphere constantly hope to find benefits from the church which will satisfy them. Here, too, they are accustomed to receiving something from the church instead of giving to others and sharing the gospel.

The second difficult challenge facing youth pastors is the current attitude of Korean-Americans. It is very difficult to get them interested in discipleship, mission, and evangelism, the so-called gospel events. They are much more interested in materialistic events, such as sports, buying a new car or house, etc. The third difficulty is, perhaps, the most tragic: they are ignorant of spiritual matters. They show superficiality of spirituality in every aspect of Christian life. They are not excited about prayer meetings, worship, and

¹Chang, 59.

²Ibid.

serving others at all. They tend to be ignorant about how to consecrate themselves to glorifying God and serving other people.

Lack of Trained Personnel

Every youth ministry needs a trained leader with vision and enthusiasm—these are the basic requirements for successful youth ministry. Unfortunately, the Korean-American church has few qualified youth leaders and volunteers in youth ministry, probably because the first generation did not invest much of the church program, budget, and training on the youth ministry.

It is difficult for the Korean church to find well-trained, bilingual leaders with gospel knowledge. Some speak fluent English and understand the culture of the second generation but lack in spiritual understanding and training. Others lacking in English have sufficient Christian faith and knowledge. A good leader for Korean-American youth ministry must be one who can understand the differences between the first and second generations and can communicate well with them.¹

To narrow the widening gap between the two generations and solve the youths' problems, persons with transgenerational understanding are needed.

Transgenerational persons "refer to those bilingual and bicultural persons who are

¹Paek, 112. As observed above, Korean youth are very different from their parents' generation in the areas of language, educational background, cultural understanding, moral standards, and value system. Korean youth did not consider the leader as their counselors with whom to discuss their problems. Rather, they counseled with their peer friends.

equipped to bridge the gap between the first and the second generation Korean-Americans.”¹

Lack of Focus on the Ultimate Needs

Weaknesses in the religious lives of Korean-American young people come from ineffective nurturing in some aspects of spiritual discipline.² Traditional youth ministry failed to meet the felt needs of youth. Terry Hershey pointed out that “the effectiveness of our ministry is tied to a clear understanding of the needs of those whom we are called to minister.”³ Felt needs are perceived, apparent, and immediate needs which someone really needs in order to survive or live daily life. In that sense, what the church primarily needs to take into consideration in youth ministry is their real or ultimate needs. People are concerned with the present needs, “not so much with the future or ultimate goals in life, which cannot be seen and are not yet apparent.”⁴

¹Ibid., 113. Many persons have been trained in professional seminaries to serve the churches as youth pastors, youth directors, and even missionaries, but the number of such trained persons to meet the needs of the Korean-American church is still lacking. “The demand for such bilingual and bicultural persons has been great, [but] the supply has been scarce.” Ibid.

²Paul Blum, “A Comparative Analysis of the Impact of Family and Social Role Orientation in the Development of Religious Value among Adolescents” (Ph.D. dissertation, University of Notre Dame, 1976), 66. The basic faith and value system the youth learned in childhood lasts to their adulthood. Much research proves that the relationship between parents and child influences the belief and value system that is formed from his or her emotional experiences.

³Terry Hershey, *Young Adult Ministry* (Loveland, CO: Group Books, 1994), 29.

⁴Ortiz, 44.

Abraham Maslow portrayed felt needs of humanity in his hierarchical order.

Beyond all these is the ultimate need to be met for the meaning and satisfaction of human life which he described as spiritual, "a need to rise above the boundaries of oneself."¹ This illustrates how the priority of human needs can be recognized by caregivers and what essential needs must be satisfied before the others are met. Most of all, it is crucial for Korean-American youth and leaders to recognize that what they really need in their Christian lives is the ultimate need, which is beyond the felt needs.

The Need for a Sense of Identification and Relationships

Most Korean-Americans have suffered from identity crisis. Their ethnic background creates confusion in finding their own self-image when isolated from Korean culture and community. They struggle to find themselves in the middle of a Korean and American identity. They demand quite a lot of care for their emotional and spiritual needs and relational cares, yet the adult generation has not been giving them that much attention and care.²

Satisfying the needs for identification and deep relationships in youth is basically as necessary as a child learning a language in early childhood. When

¹Abraham H. Maslow, *Motivation and Human Behavior* (New York: Harper & Row, 1970), 87. He suggests five levels of human needs: physiological, safety, belonging and love, esteem, and self-actualization.

²Paek, 69, 70. The Korean-American youth also have difficulty in adjusting to a totally new environment. Their cultural inheritance from their parents is different from that of their American peers. Most of them, in general, struggle until they are often exhausted mentally and emotionally.

identification with "the peer group or the family is threatened, most adolescents react with panic, depression, anxiety, aggression, or withdrawal. When relationships are threatened, adolescents struggle to find meaning in any of their accomplishments or future plans."¹

Furthermore, failure can cause serious problems. The only alternative to a close relationship with others and identification with an ethnic group is the loneliness and isolation, which is a tragic human condition.²

Fortunately, even though the second- and third-generation Korean-Americans' lives are socially and culturally marginalized, they are seeking a new identity in which they can not only appreciate their Korean heritage but also develop themselves as Korean-Americans in the area of academic achievements. Through such academic achievements, they try to make up for the disadvantages they experience as Korean-Americans in the United States. Nevertheless, their search for a unique identity is often frustrated by an inward sense of low self-esteem and an outward sense of ethnic marginality.³

¹G. Keith Olson, *Why Teenagers Act the Way They Do* (Loveland, CO: Group Books, 1987), 69.

²Charles M. Sell, *Transition* (Chicago: Moody Press, 1985), 32. Young people who are estranged from close relationships with others "often commit savage acts against themselves or others." Ibid., 33. See also Erik H. Erikson, *Identity: Youth and Crisis* (New York: Norton, 1968), 135-136. They may cause certain severe psychological problems due to the isolated relationship with others. Erikson claims that "the youth who is not sure of his identity shies away from interpersonal intimacy or throws himself into acts of intimacy which are promiscuous without true fusion or real self-abandon. Where a youth does not accomplish such intimate relationships with others, . . . in late adolescence of early adulthood, he may settle for highly stereotyped interpersonal relations and come to retain a deep sense of isolation." Ibid.

³Nak-In Kim, 60. Concerning ethnic identity, his survey shows that they have a strong identity consciousness to be Korean-American. When they reach college age, or older, they gradually recover the stabilized, ethnic identity.

Spiritual needs and faith growth

In the past years, the church has failed to pay “attention to the spiritual needs of the young.”¹ Ellen G. White admonished that “ministers of the gospel should form a happy acquaintance with the youth of their congregations.”² She rebuked ministers and church leaders for their ignorance of and unconcern for the spiritual needs and faith growth of young people. Many youth’s temporal needs have been abundantly supplied by their family, while their spiritual needs have been neglected.

George Gallup, in his research survey on religion in America, has noted a rising interest in religious and spiritual matters among teens. They are searching for spiritual development in their lives with an intensive desire for growth. Even though they are growing in religious and spiritual matters and are highly religious in certain key respects, “many teenagers remain turned off by churches and organized religion.” It is evident that “the churches are failing to play a central role in the religious lives of many youths.”³

¹Ellen G. White, *Gospel Workers*, 207.

²Ibid.

³George H. Gallup, Jr., *Religion in America 1984* (Princeton, NJ: The Princeton Religion Research Center, 1984), 64. Actually, youth are much more spiritual in their character and are more interested in religion and spiritual matters than adults think. Tim Celek and Dieter Zander remind us that they are a “spiritually hungry group. No longer enamored . . . by the promised Nirvana brought about by scientific and technological advances, they’re looking for an ultimate purpose” (p. 84). Similarly, G. Keith Olson suggests that one of the misunderstandings is that teenagers “cannot seek fulfillment of their spiritual needs unless all six lower needs” in Maslow’s hierarchical order are satisfied (p. 70). See also George H. Gallup, Jr., *Religion in America 1990* (Princeton, NJ: The Princeton Religion Research Center, 1990), 71. According to the 1990 report, the vast majority of America’s teens believe in God. Their level of belief has

Even though we rarely find young people who are strongly motivated at the level of spiritual needs, they need “to know, to be known by, and to be affiliated with God.”¹ All people including youth need to have an intimate relationship with God. The youth really want to know the significance of spiritual growth and to experience their religion by having God in their daily lives. The felt-need for the spirituality of young people is great. J. David Stone enlarges on this need:

A need to have a power, a force, or authority which is ever present or available to eliminate the caustic, inevitable encroachment of loneliness. A need to believe in a God that is loving and forgiving and always with him. Youth needs a God that is not a magician, but a constant companion whom he can turn to not only in an S.O.S. situation, but who walks beside him or dwells within him as a friend, confidant, and guide.²

Likewise, what the Korean-American youth most want their church to do for them is to be more supportive in their faith growth and spirituality “so they can understand and interpret the significance of their life in a spiritual way.”³ They think of their church as a good place to provide for their spiritual needs, but they still want their church to be more spiritual. The Korean-American youth want the church to be spiritually uplifting and relevant to their lives. They continuously seek for spiritual significance in their lives, not only to be well trained in church work, but also to be spiritually disciplined.

remained “statistically unchanged since 1985 when 96 percent expressed similar beliefs.” They consider their religion to be important, “with 39 percent saying they are very important and 41 percent fairly important.” Ibid.

¹Olson, 71.

²J. David Stone, “Youth Ministry Today: Overview and Concepts,” in *The Complete Youth Ministries Handbook*, vol. 1 (Shreveport, LA: Cajun Printing, 1980), 9.

³Nak-In Kim, 65.

Throughout all the studies of weaknesses and needs for youth ministry mentioned above, one has to acknowledge “that there is no other class that can do as much as young men and women who are consecrated to God.”¹ If the youth are motivated and “consecrate their minds and hearts to God’s service, they will reach a high standard of efficiency and usefulness. This is the standard that the Lord expects the youth to attain.”² To those who have fully committed themselves to the cause of God there will be no limitation in their capacity to serve the Lord.

Summary

The Korean immigrant churches have been among the fastest growing churches in the United States. The reason for this is that the churches provide Korean immigrants with basic needs that help them cope with a new life in a foreign land. Thus they find their identity as members of an extended family within the atmosphere of the Korean church.

The Korean-American church takes on different kinds of responsibilities from other ethnic societies. It functions as a religious, cultural, and social center for its people which helps their cultural assimilation while preserving their culture and identity.

Some attendees of the Korean church are interested only in having fellowship with one another. They consider the church as a social institution which satisfies their desire for their children to keep their Korean language and culture. Thus, the primary

¹Ellen G. White, *Messages to Young People* (Nashville: Southern Publishing, 1930), 204.

²*Ibid.*, 41.

reasons why many Korean immigrants attend the ethnic Korean church is to maintain the Korean culture and customs for their youth.

The subject of the relevancy of the worship service, especially concerning the issue of using only the Korean language, has always been a critical issue in the Korean-American churches. Every church member needs to understand what the second-generation youth confront in their daily lives and recognize that they are now worshipping in the bicultural community. They need to search for their own answers in their own community.

Since the church is the most important institution in the Korean immigrant community, as reflected in their total commitment to it, therefore it is important to the transition of the second generation. They, too, consider their religion as a crucial part of their lives. Some close relationship can be found between the religious life of Korean parents and that of their children.

Recognizing the fact that only some of the language used in Korean worship is understood by Korean youth after they have lived for several years in the United States, youth ministry should make a point of preaching in a language the youth can understand.

The Korean-American church has not provided for the needs of the second-generation Korean-Americans. As a result, they are disinterested in the church programs, experience massive frustration and spiritual failure, and often drop church attendance. Such a situation raises critical questions regarding the relevancy of the present form of ministry and suggests the need for a new pattern of youth ministry in the Korean-American church.

As Korean-American youth become acculturated into the American society, they identify less with the Korean family, the church, and people. They are confused about their identity between the Korean and American cultures. Thus, they are in a confused state, struggling with relational difficulties and tending to be discontented.

Collectivist cultures like the Korean culture emphasize people more than the task. People are closely related and interdependent in a collectivist culture—contrary to that of the individualist culture where people are detached, distant, and self-reliant.

The second-generation children become individualists follow the American mainline culture. Thus, these two opposite worldviews have to coexist in Korean-American homes and churches. In order to cope with such problems, both generations need cross-cultural understanding.

Worldview differences in values, relationships, attitudes, and views of the church between the first and second generations have produced disagreements and misunderstandings, eventually causing conflicts between them. Therefore Korean-American youth ministry should be delivered in a different way.

In addition to the intergenerational conflicts, the limited knowledge of the first generation and the lack of understanding of church leaders as to what the second-generation youth confront daily prevent Korean youth from receiving effective ministry from the church.

Today, the lack of adequate youth ministry in the Korean church means that their problems are not being cared for. In frustration they leave the church, the so-called silent exodus.

Some research points out that young people refuse religion because of the harsh, rigid, autocratic way in which adults have attempted to force their religious values on the youth. In general, the youth seek for independence and autonomy in their lives, and their own identity is related to their religious values. They must not be forced to accept the religious values and attitudes of the older generation, but be encouraged to embrace religion, to adjust to the differences, and then revitalization can take place in their individual lives.

Cultural barriers between the older and younger generation may not be the direct reason for the exodus of young people in the Korean ethnic church, but worldview differences and the cultural gap existing between Korean tradition and American social structure prevent the use of well-equipped strategies for effective youth ministry. As a result, the Korean ethnic church, without appropriate youth ministry strategies, does not meet the needs of the youth.

Many second-generation Korean-Americans consider their church leader or minister as too strict, too religious, and too engaged in the adult ministry. They tend to feel neglected and believe the current disinterested ministry cannot meet their religious and daily life needs. In order to cope with such alienated relationships and improve their image, church leaders need to learn more love and cross-culturally effective ways of showing their concern for the youth.

Unfortunately, a number of Korean-American high-school youth graduate from school and the church at the same time. The best way to prevent youth from being

alienated from the church can be found in the influence of parents on the faith of the youth and effective programs of the church.

Now, the Korean-immigrant church is faced with the urgent need of a total youth ministry centered on the needs and cares for the second generation. If they are not nurtured through a total ministry in the church to which they are significantly related, they will not be satisfied. One of the most necessary provisions for the total ministry of the future in the Korean-American church is an English-speaking ministry.

So far, we have discussed the problematic aspect of the immigrant Korean church and the intergenerational conflict between the first and second generations. Building on this foundational understanding the challenging situation of the Korean-American church, the next chapter presents some solutions for developing youth-ministry strategies for SDA Korean churches in the United States and suggests practical applications for the future training of church leaders.

CHAPTER V

DEVELOPING AN MORE EFFECTIVE YOUTH MINISTRY FOR THE SEVENTH-DAY ADVENTIST KOREAN-AMERICAN CHURCHES

This chapter describes an effective ministry by the leaders of Korean SDA youth. It is designed to enrich Korean-American churches by helping the youth and their leaders to know themselves, to better realize their potential, and to understand their roles in terms of relational factors. Further, this chapter explores some fundamental problems and issues concerning the key role of leaders in youth ministry.

Since it is impossible to address every aspect of youth ministries for the Korean-American church, I have selected important areas of youth ministries, such as leadership, worship, spirituality, and relationship-based programs which are crucial to an effective youth ministry. Guidelines for these four areas will be helpful to future Korean-American churches, even when the second and third generations make up the majority of the congregations.

Incarnational Leadership Model

The mission of the church depends entirely on our understanding of Christ's model of ministry. Christ revealed the true nature of God toward the world and its people. The nature, needs, and values of humankind—including young people—can be

esteemed in connection with His incarnation. "His incarnation, ministry, death and resurrection establish both the content of the church's mission and the methods by which it carries out that mission."¹ Thus youth work is concerned with the young people for whom Christ came. As Christ entered the world to save the youth, so Christian leaders enter the young person's world with discernment and respect. They come to share their joys and sorrows and to challenge them to Christian discipleship.² Thus, an incarnational model of youth ministry is expressed through individuals who like to

reflect the life and ministry of the incarnate Christ, just as He humbled Himself and left the glories of heaven to identify with sinful humanity, so in simple humility youth ministry seeks to come to young people where they are and offer to them a sense of love, acceptance, and belonging. This experience enables a young person to begin to affirm his or her own value and worth as an individual—as a son or a daughter of God.³

Leaders are to be immersed in the world but not of the world. Instead of self-filled hearts, leaders must make room in their hearts for God and for people to whom they are called to lead. Making room for the people they serve and for spiritual power, the Lord requires that leaders empty themselves. Jesus showed humans this picture of the self-emptying life by his attitudes and behavior toward God (Phil 2:6-10).

Leaders are called to enter into the lives and hearts of the young people, to study them and to learn what they consider to be important. Youth leaders must be

¹National Society, *Youth a Part: Young People and the Church* (London: Church House Publishing, 1996), 34, 35.

²Ibid.

³General Conference of Seventh-day Adventists (SDA), Church Ministries Dept., "Introduction," in *Youth Ministry Handbook and Leadership Training Manual* (Silver Spring, MD: The Youth Dept., 1990), 10.

immersed in youth culture, language, and customs.¹ Thus, incarnational leadership is a ministry of servants, participants in exploring its people.

Jesus was part of the people in their language, habits, culture, and customs;

He knew humanity. As Flamming states:

He refused to be chained within its boundaries and prejudices. His inclusiveness offended even the most moderate religious leaders. He preached against the hypocrisy of religious leaders who, chained by their cultures, never enfleshed the kingdom of God. His sights were set on that kingdom. His destiny, he knew, was a spiritual one.²

Christian leaders cannot avoid such a constant tension in their lives between being in this world but not being fashioned by it. In such conflicting circumstances, incarnational leadership demands that leaders enter a youth culture different from their own and become immersed in the culture in which they serve without yielding their spirit to its limitations and authority.³

¹Peter James Flamming, "Incarnational Leadership for Ministry," *The Theological Educator* 52 (1995): 11, 12. As our Lord entered our human situation, he entered it with the authority and power of the Holy Spirit. He emptied himself and gave up all heaven's benefits and protection, but he came into the human life enamored with its power and authority. Leaders in ministry can exercise this power and authority of the Holy Spirit through incarnational leadership. In doing so they can become useful tools used by the Holy Spirit. This authority is a genuine transforming power that fulfills the human redemption in need beyond culture, race, and boundaries.

²Ibid., 13.

³Ibid. See also Dean Borgman, "Youth, Culture, and Media: Contemporary Youth Ministry," *Transformation*, April/June 1994, 13. We can find a missionary model of leadership in the incarnation of Jesus Christ, who came into a particular culture of the world and identified himself as one among sinners. In a sense, it seems that in Jesus God wasted time on occasion to meet in this world. "Such a model calls on us to waste time for the purpose of getting to know young people on their own" cultures. Ibid.

Qualifications of the Youth Leader

Most studies designed to analyze what makes youth ministry grow to a high level pinpoint the quality and effectiveness of the youth leader. Thus, the effectiveness of youth ministry is largely dependent on the qualifications of leadership provided by the youth leaders. In that sense the leaders are more important than methods, plans, and policies. Robert Pierson notes:

The success of any organization or project is more dependent upon the human factor than upon the budget factor or any other factor. With the right kind of leader a conference, a field, and institution will grow and develop despite obstacles and problems.¹

However, no person is perfectly ready for youth ministry, but certain parts of his/her character must be developed for a leader to perform adequately his/her leadership. It is difficult to determine a personality type or character profile that fully describes an effective youth worker.²

¹Robert H. Pierson, *So You Want to Be a Leader!* (Mountain View, CA: Pacific Press, 1966), 8. The same principle certainly can be applied to youth ministry. For a leadership idea in business world, see Noel M. Tichy with Eli Cohen, *The Leadership Engine: How Winning Companies Build Leaders at Every Level* (New York: HarperCollins Publishers, 1997), 25. Some business leaders have recently discovered the true significance of the leader in a company. Noel M. Tichy writes enthusiastically about the characteristic of the winning leader: "One reason leadership takes precedence is that leaders are the people who decide what needs to be done and the ones who make things happen. . . . It's true that one person alone can't change the world or even a moderate-sized organization. It takes the concentrated energy, ideas and enthusiasm of many people. But without a leader, the movement doesn't get started in the first place, or it quickly dies for lack of direction or momentum." Ibid. The good results of leadership do not happen just by chance.

²Duffy Robbins, *Youth Ministry That Works* (Wheaton, IL: Victor Books, 1991), 23.

A leader's readiness for youth ministry can be examined in his or her "personal efficacy, interpersonal effectiveness, ministry task proficiency, and integrative learning aptitude" as a framework for affirming character. Even such an "evaluative framework is not meant to imply that a youth minister must be fully developed in every competency before he can be considered ready for ministry."¹

Call to Youth Ministry²

Youth ministry depends heavily on the volunteers who are called to lead the young people. If the youth are not helped to commit themselves to Christ, they probably will leave the church. Thus youth ministry is of great importance for the future of the local church. Those chosen to lead young people should be highly esteemed. It has been said that the work of training the young "is the most noble work ever given to man" and "the most delicate work ever entrusted to" men and women.³

Other admonitions emphasize the importance of this work: "Never before was there so much at stake; never were there results so mighty depending upon a generation as upon these now coming upon the stage of action."⁴ "We are living in a time

¹Rick Dunn, "What Are Necessary Competencies to Be an Effective Youth Worker?" *Christian Education Journal* 16 (1996): 27.

²See Appendix II for a self-appraisal sheet that can be used by a leader to confirm whether he/she is called from God and ready for youth ministry.

³Ellen G. White, *Counsels to Parents, Teachers, and Students* (Boise, ID: Pacific Press, 1943), 166, 264.

⁴*Ibid.*, 536.

of special peril to the youth.”¹ It is not a small thing to be a youth leader, and those chosen to this ministry should not take it lightly. There is a danger that some may regard youth ministry as just an extension of the experience of their own adolescent years. On the contrary, youth ministry requires a high level of appropriateness in many areas. Duffy Robbins notes that “God isn’t looking for ‘cool’ people; He’s looking for ‘called’ people.”²

The most important qualification of the youth worker is confidence in his or her innermost heart that doing youth ministry is truly a calling from God. This is much more important than any outward characteristic. Effective youth work must begin with a call from above. Called people are people of vision. “Youth ministry presents its own unique kinds of challenges and opportunities. For a person whose heart is sensitive to those opportunities and challenges, the qualities that count are more inward in nature.”³

No one can adequately fulfill the difficult role of youth minister who has not been called by Christ. Confirming or discouraging a potential candidate’s call to ministry has been taken much too lightly by the church. The decision to take up the vocation of ministry is unlike other career field decisions. For the Christian ministry, there must be a call. Granted, calls come in many different ways, but they must be evident to the person and the commissioning body.⁴

¹Ellen G. White, *Testimonies for the Church* (Boise, ID: Pacific Press, 1948), 8:223.

²Robbins, *Youth Ministry That Works*, 23.

³Ibid.

⁴Mark A. Lamport, “The State of the Profession of Youth Ministry,” *Christian Education Journal* 13 (1992): 95. Hence, in preparation for youth ministry, the first qualification is that the leader must hear the call from God. If youth ministers do not have some kind of call to their ministerial commitment, there may be nothing to keep them from uncompromising their commitment to the task in forbidding and discouraging times.

Research indicates that the first reason for the leader to remain in youth ministry is a clear and certain call from God. Many volunteers without the confidence of the divine call by God have changed professions to another part of ministry or left the ministerial profession altogether.¹

Leadership Qualities Most Desired by Youth

What the youth worker signifies to some extent what the young people in a church will be in their future years. Youth leaders are placed by the church as models to youth as they formulate their Christian lives. "Youth workers are often copied blindly by youth, and they need to be aware of this fact. . . . A spiritually maturing youth worker more likely leads to spiritually maturing youth."² The youth worker is one of the most influential persons to a youth's spiritual growth.

The prime factor that sustains most of youth ministers in their profession is the assurance of God's call.

¹Mark A. Lamport, "What Is the Status of Professional Youth Ministry?" in *Reaching a Generation for Christ*, ed. Richard R. Dunn and Mark H. Senter III (Chicago: Moody Press, 1997), 11:243. See also William H. Stewart, "Pulling off the Long-Term Ministry with Youth," in *The Complete Book of Youth Ministry*, ed. Warren S. Benson and Mark H. Senter III (Chicago: Moody Press, 1987), 18:304. In response to the question of whether it is possible for God to call men and women to a life of youth ministry, the answer is that the call to ministry surely can come from the church organization.

²Dettoni, 43-44.

The most desired qualities of a youth worker are “a love for youth; a relationship with God and Christ; an openness to risk, learn, and grow; maturity; and a sense of being called and committed to youth work.”¹

Spirituality

Spiritual maturity is regarded as “one prerequisite for working with” youth or any age group in the church. McKibben wrote that “only men and women of strong personal faith in Christ and deep loyalty to the church will be able to build and administer a Christ-centered, church-centered program for these young people.”² The *SDA Youth Ministry Handbook and Leadership Training Manual* suggests that to set an example, something must be happening in the leader’s spiritual life.

The youth leader who is to direct and lead the youth to know and love their Saviour must be a zealous student of the Word of God and have a full enjoyable life, rich in prayer and devotion. He or she constantly cultivates the art of living in the presence of Christ; prayer and Bible study are an integral part of the daily life.³

The youth leader must be living a disciplined life in personal devotional habits.

“The youth worker should be someone who is seeking God’s power, presence, and

¹Ibid., 45. See General Conference of Seventh-day Adventists (SDA), Church Ministries Dept., “Leadership,” in *Youth Ministry Handbook and Leadership Training Manual* (Silver Spring, MD: The Youth Dept., 1990), 15, 16. In this book, the SDA Church suggests four leadership qualities most desired by youth: spirituality, understanding, knowledgeability, and personality and emotional maturity.

²James W. Mohler and Steve G. Fortosis, “A Challenge toward Greater Church and Parachurch Emphases upon Early Adolescent Ministries,” *Christian Education Journal* 11 (1991): 32.

³General Conference of SDA, Church Ministries Dept., “Leadership,” 8.

direction for his or her own life, as well as for the youth being served.”¹ As a result, youth will realize that the youth worker is someone who belongs to Christ.

Another concept that can help in our understanding of spirituality is integrity. Integrity must be manifested in the various aspects of the youth ministry including the leader’s relationship with youths’ parents and church leaders. Basically, it means that such leaders tell the truth about the problems of youth and do not exaggerate the successes of their ministry. Integrity can be seen in their relationship with youth. As leaders we “must seek to be men or women of our word, not people who make promises that go unfulfilled. It means that we seek to help students confront their problems head-on rather than side-stepping the issues,” as some say, “God will work it all out.”²

Understanding and Knowledgeability

One of the most desirable qualities in a youth leader is understanding of teenagers’ concerns and thinking. “It is important for adult leaders to be aware of the youth culture in general and the specific concerns of the youth to whom we relate.”³

¹Dettoni, 46.

²Paul Borthwick, “The Person of the Youth Minister,” in *The Complete Book of Youth Ministry*, ed. Warren S. Benson and Mark H. Senter III (Chicago: Moody Press, 1987), 104. See John Finney, *Understanding Leadership* (London: Daybreak, 1989), 66. Thus, one of the most desirable qualifications of youth minister is spiritual maturity. See also Kenneth S. Hemphill, “The Role of Leadership in Church Growth,” *The Theological Educator* 51 (1995): 109. Hemphill adds that God wants to be “yielded vessels through whom He can display His power. The key element in leadership is one’s spiritual relationship to God—the great I AM.” Ibid.

³Bill Muir, “The Youth Leader as a Model,” in *The Youth Leader’s Source Book*, ed. Edward Viening (Grand Rapids, MI: Zondervan, 1983), 59.

Without understanding it is impossible to help, guide, or instruct one who is in need. Since youth have needs that are basic to all of God's family, and yet different in context and most certainly in expression, a leader must understand the factors involved in order to relate.¹

It is not easy to be aware of the problems teenagers face. Youth leaders must be able to "empathize with their concerns, values, interests, and desires."² They should also know the individual and developmental stages of youth.

A leader must strive to understand the problems, perspectives, needs, conflicts, and aspirations of the young, and be able to help them cope with the pressures they encounter in daily living. The practice of empathy will help the leader in listening and understanding the youth. He or she will place himself or herself in their place and thus be able to understand and help. Unless there is genuine Christian love in the heart, the leader cannot model Christ to the youth.³

Such personal relationships based on a knowledgeable understanding of youth make youth ministry a much easier task. Youth "need painstaking, prayerful, careful labor. The leader only whose heart is filled with love and sympathy will be able to reach those youth who are apparently careless and indifferent."⁴

Knowledge about youth leadership is more than informational knowledge.

Oswald J. Sanders writes about wisdom which is more than knowledge:

It has a personal connotation and implies sagacity. It is more than human acumen, it is heavenly discernment. It is knowledge with insight into the heart of things, and knows them as they really are. It involves the knowledge of God and of the intricacies of the human heart. It is much more than knowledge; it is the right

¹General Conference of SDA, Church Ministries Dept., "Leadership," 16.

²Muir, 59.

³Ibid., 8.

⁴White, *Gospel Workers*, 208.

application of knowledge in moral and spiritual matters, in meeting baffling situations and in the complexity of human relationships.¹

Communication

The second desirable quality of leaders is the ability to communicate. Youth leaders should remember that teenagers respond to adults and feel free to talk with them when they are considered as young adults, not as children. When leaders communicate with them as adults, the youth are more likely to respond as mature youth.

Youth leaders need to know how to listen to youth to maintain good communication. "Listening is an important aspect in building quality relationships with young people."² A good listener begins with sound attitudes toward young people, believing they have something important to say and that the leader can learn from them. Even if he/she "disagrees with what they say," the important thing is for the leader "to understand what each person is saying and feeling." David Shaheen adds this description of the good qualifications of a leader:

We all value good listeners. Our self-esteem grows when we know someone cares enough to listen to our feelings or opinions. Young people often define a good

¹J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1967), 52.

²David Shaheen, *Growing a Jr. High Ministry* (Loveland, CO: Group Books, 1986), 87. See also General Conference of SDA, Church Ministries Dept., "Leadership," 9. For better qualified leadership, the leader must be deeply committed to youth and their needs. "Friendliness will make him or her the choice counselor for the youth. This special characteristic should be enhanced by trustworthiness in order to be able to give counsel and advice." Ibid. One of the most favorable capacities for youth is to listen to their needs, so the leader can help them solve their problems and help them find their personal identity on the basis of sound Christian principles.

leader as someone who lets them express what they think and feel, without putting them down. Somehow, we must open the doors of expression.¹

Keeping a confidence cannot be overestimated. The effectively listening leader is “deeply involved in the experiences and feelings of individuals in the youth group.”² A listening leader knows that a confidence once broken cannot be restored. The more the leader listens, the more youth will come together around the leader.

Personality and emotional maturity

Even though youth workers must be at a certain adult level of maturity, they need to continue to mature in their personality and emotional stability. A mature leader has the ability to get along with people to develop relationships of sincerity and warmth. The Christian leader must have an emotionally well-balanced character and sensitivity so as to enable them to guide and lead the youth in mature Christian leadership.³ Only mature persons who are able to enter into youth culture as adults and serve as guides for youth should be in the ranks of leaders. The youth “respond best to relationships that are stable and trustworthy.”⁴

Contemporary adolescents are so isolated from the adult world, so immersed in youth culture, that they may not be able to remain in significant relationships with adults. If the interaction with mature adult leadership which is so crucial to the

¹Ibid., 89.

²Ibid., 97, 98.

³General Conference of SDA, Church Ministries Dept., “Leadership,” 8.

⁴Paul Borthwick, “How to Keep a Youth Minister,” *Leadership* 4 (1983): 76.

adolescents' maturity is not supported in their lives, they can be further isolated from the secure community of adults. Thus, emotional and spiritual maturity are demanded for effective youth leadership.¹

Interpersonal effectiveness

Interpersonal effectiveness can be defined as a leader's ability to initiate relationships with youth which reflect the genuine love of God. "Specific interpersonal skills are necessary to develop ministry relationships to their fullest growth potential."² In order to initiate relationships with the youth, youth leaders are needed to meet them with much sensitivity, tact, patience, and a willingness to risk rejection from the youth. Even though a youth minister is equipped with desirable competencies, he or she can only become a competent minister when he or she follows the disciples' example and challenge by serving the youth with the love of God. "This is the true image of what it means to be a youth minister."³

Some youth leaders may be discouraged if they do not have these ideal characteristics and qualifications. But to be a successful worker, the leader does not have to possess every one of these characteristics. By reviewing the ideal characteristics of a

¹Dunn, 27.

²Ibid., 30. As specific interpersonal skills which leaders needs to develop, Dunn suggests five skills: an ability to (1) initiate relationships with students; (2) sustain and nurture appropriate, long-term relationships with students; (3) maintain helping relationships appropriate to students' needs; (4) build covenantal relationships with a leadership team; and (5) manage and grow through interpersonal conflict.

³Ibid., 36.

youth worker, one can recognize what is required of youth workers and determine his or her weaknesses and strengths and begin to adapt to youth ministry.¹

Personality Traits for Transformational Leadership

In recent years, researchers have found a new leadership model which is more influential than the “transactional leadership”² model. A transformational leader is “the individual who motivates others to do more than what is typically expected, who inspires others to increased levels of performance, and who touches the will to give more.”³ Some researchers have classified such transformational leadership as having three factors: charisma, individual inspiration, and individual stimulation. For the characteristics of a transforming/transformational leader James MacGregor Burns adds that he/she “recognizes and exploits an existing need or demand of a potential follower. But, beyond that, the transforming leader looks for potential motives in followers, seeks to satisfy their needs, and engages the full person of the follower.”⁴ Transformational leaders usually

¹Dettoni, 45.

²James MacGregor Burns, *Leadership* (NY: Harper & Row, 1978), 19. Basically, Burns defines leadership as interaction between leaders and followers “to act for certain goals that represent the values and the motivations—the wants and needs, the aspirations and expectations—of both leaders and followers.” Ibid. Thus a transactional leadership “occurs when one person takes initiative in making contact with others for the purpose of an exchange of valued things. The exchange could be economic or political or psychological in nature.” Ibid.

³Craig D. Koehler, Fred H. Wallbrown, and M. William Konnert, “Transformational Leadership Styles of Secondary Principals in Christian Schools,” *Christian Education Journal* 15 (1994): 101.

⁴James MacGregor Burns, 4. A transforming leadership results in “a relationship of a mutual stimulation and elevation that converts followers into leaders and

possess more than transactional behaviors. "A substantial percentage of transformational leaders manifest both transactional and transformational leadership behaviors."¹ They show more superseding behaviors, including transactional behaviors. Researchers have noticed that transformational leaders are also found "to be sincere, dependable, and trustworthy individuals."²

Influential leadership

History records the deeds of leaders, both good and bad, and their influential leadership. Every individual has the ability to influence. Those with great leadership "were able to transfer their ideas and concepts into the minds of others and to encourage their followers to become dynamic forces for good or for evil."³ Leadership can effect the same goals and results in the same processes today. In that sense, leadership is the most powerful force for human beings and the world.

One key attribute of a leader is influence. In that sense, a youth leader does not work

for a period of time, but his or her whole life is to shed such an influence as far-reaching as heaven on the lives of young people. This is why the influence of a youth leader is so important. Leadership is influence, and we all exert influence in varying degrees; for good or for evil.⁴

may convert leaders into moral agents." Ibid.

¹Koehler and et al., 101.

²Ibid.

³General Conference of SDA, Church Ministries Dept., "Leadership," 7.

⁴Ibid.

A former leader of the church mentioned: "In large measure the leader's spirit is reflected by the members of a committee. If the man who sits in the chair is kindly affectioned, with brotherly love in his heart, the members likewise will catch it."¹ Then, in confidence, the members of the committee will perform the work of God in a same spirit as the leader.

Leadership in the Church

As a follower of Jesus Christ, the Christian leader should take the role of leadership demonstrated in the life and ministry of Christ. Whether they are appointed to a leader's role or not, all believers can become leaders as they serve others following Jesus Christ. All the members of the church are responsible for a transformational leadership which "should always portray a positive influence with the intent to transform the lives of the youth and guide them to strive for something better."²

At the heart of biblical leadership we find enabling others. Accordingly, the most engaging work of a transforming leader is to get "the roadblocks out of the way, out of their thinking and their systems, to enable them to become all that they can be."³ Such an empowering, transforming leadership can be found at the very heart of Jesus' leadership. Through all the activities of His leadership, Jesus was not just trying to get his job done. He was helping to grow his people to get the job done. Transformational

¹Pierson, 62.

²General Conference of SDA, Church Ministries Dept., "Leadership," 6.

³Leighton Ford, *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values, and Empowering Change* (Downers Grove, IL: InterVarsity Press, 1991), 162.

leaders should work themselves out of a job; their followers are to be converted into leaders. "In this sense, Jesus' leadership can be called a transforming, empowering, enabling leadership."¹

In addition, the concrete responsibilities of a Christian leader can be classified thus: "A Christian leader has some special and specific functions in the church, and although the leader should delegate responsibilities, he or she must also be sure that the functions are being fulfilled."² First, "the youth leader should direct the youth to Christ and strengthen them in the faith."³ Youth are inexperienced in facing the difficulties with the Christian life, and the tricks of the enemy are beyond their ability to resist. Even though youth develop their Christian experience, they continually need to be instructed in Christian living. It is the leader's duty to guide them to develop a sound Christian experience until they grow up to the fullness of Christ's maturity.

Second, the youth leader should "seek to awaken the interest of youth in the affairs of the church, [and] permit the youth to participate in the administration of the church and to listen to the opinions of its members."⁴ Many talented young people are lost, not because they have been challenged by the adults to be responsibly involved in the affairs of the church, but because they have not been developed and used for them. One

¹Ibid., 162, 163.

²General Conference of SDA, Church Ministries Dept., "Leadership," 7.

³Ibid.

⁴Ibid.

of the responsibilities of the youth leader is to awaken in the youth an interest in church affairs, so they may be converted into active members involved in youth ministry.

Third, the youth leader should “provide opportunities for the youth to live a full, abundant life now.” The youth leader should guide them to practice a joyful Christian life, “to be unashamed of their beliefs, and to be assured of divine forgiveness.”¹

Furthermore, the youth leader should “teach them how to enjoy a good Christian life here and now” and help them find joy in a Christian life today.²

Some researchers “found out that whether the pastor and the youth leaders were approachable and understanding was a strong factor in youth’s participation in church youth programs and satisfaction with the programs.”³ The characteristics of the youth leaders who are approachable and have understanding are strong factors in the participation and satisfaction of youth in the church program.⁴

Effective ministry, transforming leadership, and church growth all begin in the leadership operation. If the church has mature, spiritual leadership with compassionate and gracious leaders, then effective ministry and healthy growth can be guaranteed. If

¹Ibid.

²Ibid.

³Dean R. Hodge and Gregory H. Petrillo, “Determinants of Church Participation and Attitudes among High School Youth,” *Journal for the Scientific Study of Religion* 17 (1978): 361. “Attitudes of church rejection expressed by some youths were traced largely to a dislike of past religious training and to perceptions of church leaders as unapproachable, insincere, or uncertain about expressing their own beliefs.” Ibid., 376.

⁴Dean R. Hodge and Gregory H. Petrillo, “Youth and the Church,” *Religious Education* 74 (1979): 308.

people who are chosen as leaders are not qualified with spiritual integrity, the church cannot fulfill effective ministry and God's purpose for the mission. Those who are candidates for the positions of leadership must develop their qualities not only in practical skills but, more importantly, in the capacity of spirituality and integrity.

Styles and Functions of Leadership

Leadership styles can be defined as the descriptions of how a person functions or sees him or herself functioning in a group. A leadership style does not judge "what is right or wrong. None of the styles are all right or all wrong." Even though each leader has a dominant leadership style, no leader "uses one style all the time or in all circumstances."¹

It is assumed that leadership is a trait, a characteristic that some people are born with. Such a theory, however, is static and overlooks the development of leadership. It also assumes that different people have different leadership styles and that an appropriate leadership style can be applied to different situations. Basically, three styles of leadership exist among leaders: authoritarian, democratic, and laissez-faire.²

¹Glenn E. Ludwig, *Building an Effective Youth Ministry* (Nashville, TN: Abingdon, 1979), 94.

²Kenneth O. Gangel, *So You Want to Be a Leader!* (Camp Hill, PA: Christian Publications, 1989), 20. Leadership style can be defined in terms of the leader's view of his followers. In general, there is threefold division in a leader's style. Although various terms are useful, the author calls them "autocratic, free-rein and participatory." Autocratic leaders "feel that they alone can direct the activities of the group satisfactorily and that, because of their greater knowledge or ability, group members must give implicit obedience to their commands. Sometimes they 'drive' the group toward their own ends rather than fulfilling collective needs they might sense in the group. This kind of leader is common in Christian circles, because we tend to confuse scriptural authority with our

Accordingly, using the most appropriate style of leadership for a situation increases the effectiveness of leadership and minimizes possible problems. Some able leaders would show an authoritarian manner when they discipline troublesome youth. At the same time, the appropriate manner for the older youth who may work as joint leaders for the younger youth would probably be a laissez-faire leadership style. Therefore, the best style of leadership depends on the situation.¹

Situational Leadership

Situational leadership explains how leadership can differ according to the specific situation and the condition of the followers.² The success of many youth leaders depends on their "accurate perception of the best leadership style to use in different situations and [their] skill in using the various approaches."³

own. The free-rein leader tends to be person-centered, focusing on group members. The group proceeds at its own rate, with a strong dependence on personal initiative and self-guidance. New forms of 'discovery learning' represent this kind of nondirective leadership." Ibid., 21. The participatory leader's approach is primarily concerned for a guiding relationship, thus group-oriented. Such leaders "provide general supervision, but they never look over shoulders to make sure people do things their way." Ibid. They tend to share responsibilities and bring out group members to participate in decision-making and planning of the ministry.

¹Zeni Fox, Marisa Guerin, Brian Reynolds, and John Roberto, *Leadership for Youth Ministry* (Winona, MN: Saint Mary's Press, 1984), 17, 18.

²General Conference of SDA, Church Ministries Dept., "Leadership," 20. Regardless of leadership style, leadership is situational according to the situation which demands different responses to it. A situation may demand a specific leadership style, on the other hand, other situations may demand a different leadership style. One leadership style does not work properly all the time.

³Fox, 18.

“One person may need one style of leadership and another person a different approach. Even more complicated is the fact that the same individual will need different leadership styles at different times.” The change of leadership style is likely to be less complicated than it sounds. It can be compared with the changing social behavior of a human being to suit the environment. A good leader is so adaptable to situations that he/she may not ask him/herself what style of leadership the followers need. He/she will know how to move smoothly from one situation to another without much concentrated effort, applying the proper leadership style to each situation.¹

Leadership functions in two main categories

Research in human relations suggests that the functions of a leader can be divided “into two broad categories: task behavior and relationship behavior.”² The task-oriented ministry encompasses all that the leaders do in order to accomplish the work of youth ministry. It involves knowing what responsibilities must be handled, who is in charge, “when and where things are to be done, and how to enable other people to assume

¹Finney, 36, 37. See also General Conference of Seventh-day Adventists (SDA), Youth Dept., *Youth Ministry Training Course* (Washington, DC: General Conference Youth Council, 1978), 32. We are not called to employ exactly the same type of leadership in all situations. In the Paul’s writings, effective principles can be found that today’s professionals confirm (Eph 4:8, 11-13; 1 Cor 12:1, 4-12). Every individual has been entrusted with his/her own gift which he/she can make most effective in specific ministry.

²Fox, 19.

leadership.”³ A leader’s “task orientation may be high or low. The high task behavior is quite” directly expressed in the ministry and significantly influences what is being done.¹

Relationship behavior occurs in the process of facilitating other persons around the task. In the relationship-oriented ministry, the youth leader gives verbal affirmation, communicates clearly, encourages volunteers, listens to their concerns, helps to resolve conflicts, and shows interest. A person’s relationship behavior may be high or low, the same as task behavior.³

Thus, leadership is twofold; one is focused “on task, fulfilling purposes, getting jobs done, and accomplishing goals,” and the other is focused “on relationships, maintaining fellowship, harmony, and cohesiveness within the body. It is destructive to favor one at the expense of the other.”⁴ Good leaders have to know both elements to assist the church in accomplishing its task-oriented mission and relationship-oriented fellowship of believers. One is the achievement of fulfilling the mission of the church, and the other is fostering the cohesiveness of the church.

¹Ibid.

²Ibid.

³Ibid. A recent study confirmed “that these two functions are independent of one another, and can be found in any combination.” That is to say, “there are persons who exhibit high task orientation coupled with low relationship orientation, and vice versa. Yet there are also persons who are high in both task and relationship behavior, or low in both.” Ibid. It is likely in a situational leadership model that one leader can learn each of three styles, and use them appropriately in his/her own way.

⁴James E. Means, *Leadership in Christian Ministry* (Grand Rapids, MI: Baker Book House, 1990), 13.

In conclusion, then, youth leadership can be learned. Some leaders are more gifted in one leadership style; others in other styles. "No one person will be equally gifted for every situation."¹ The leader who is good and "dependable in a crisis may complement that talent by working on the skills of planning in advance, making lists, and keeping organized."² Likewise, the leader who is a born organizer "may practice ways of making people feel welcome or valued."³ Many styles of leadership are needed for different aspects of a youth ministry. The effectiveness of a youth ministry leader is dependent on the management skill of the leader for circumstances and situations.

Combination between leadership and followership

We can draw some admonition to leaders and followers from New Testament passages, especially Mark 10:35-45; 1 Cor 16:15-16; 1 Thess 5:12-13; and Heb 13:17. These passages show that leaders can easily be tempted to abuse their authority and "can be closed-minded, overbearing, or too demanding. So they are exhorted not to lord it over their followers, but to humbly serve them" (Mark 10:42, 43; 1 Pet 5:3). True leaders serve their followers by praying, encouraging, equipping, and empowering. Followers

¹Fox, 18.

²Ibid. In general, leadership is understood that it consists of certain functions which lead people to perform a certain direction. "These functions are identifiable behaviors that can be learned by any person; therefore, all can improve their potential as leaders by learning to perform these key functions more effectively." Function theory suggests that all people can become effective leaders. General Conference of SDA, Church Ministries Dept., "Leadership," 18.

³Fox, 18.

who sense that the leader is serving them and listening to them are more willing to follow their leader.¹

Followers also are tempted to rebel against authority. So followers are exhorted to respect those who are in leadership and submit to them. Servant leadership is unpopular in the world but insisted on in Scripture. The combination of servant leadership and loyal followership is one of the key elements for successful youth ministry. God asks his followers to yield loyal submission. It requires followers to develop a critical loyalty to the leader in loving concern with caring spirit but without a critical spirit.²

Developmental Leadership

John M. Dettoni suggests developmental leadership, which is not concerned with power, authority, or reinforcing of behaviors. It is not so concerned with efficiency as with effectiveness, doing the right thing. "It is characterized by being servants, ministering to people's needs, accepting and sharing with each other, and growing into a community of interdependent collaborators."³ This kind of leadership style, shown in the life of Jesus, is a model for the future church in which every member of the church belongs to each other and ministers to each other in order to build each other in Christ.

In this case, it does not matter what style of leadership the leader has, but what leadership style the leader should use in a given situation. Developmental leadership

¹Rick Love, "Four Stages of Team Development," *Evangelical Missions Quarterly* 32 (1996): 314.

²Ibid.

³Dettoni, 122.

primarily considers the person; the program is just a “means to the outcomes of helping people learn, grow, and develop into Christlikeness.”¹ Developmental leadership is effective and helpful for those involved in learning and helping the participants to develop their gifts to accomplish their vision and tasks. Developmental leadership does not seek to change the minds of those who are under the leadership. Rather, it seeks to help people in their development as leaders to respond to their calling to minister.

Developmental leadership, then, is concerned with a process, not with a result of leadership. Leadership lies in a personal function, not a leader’s position. Leadership is “a relationship, not a rank. Leadership is empowering people not to focus on one’s own power. Leadership is equipping and freeing people, not controlling them. Leadership is

¹Ibid., 123. Some of the characteristics of developmental leaders are the following: “They focus on people, seeking to help them go from what they are to what they are called by God to be. They do not focus primarily on organizational thinking and tasks, nor are they concerned with the maintenance of an organization or the organization’s rules. They are ‘boat rockers’ and iconoclasts who challenge the status quo and traditions, seeking for new and better ways to go about the ministry. They are driven by a desire for people to become more than what they are now, for them to develop a vision of what God is calling people and organizations to be. They are compelled by a vision of helping people in an organization to become transformed, to keep on being transformed, and, in turn, to continually transform their group, organization, and society. They are nurturers who facilitate others in becoming holistically more developed as God intended them to be, who facilitate others to identify, develop, and enhance their spiritual gifts, and who help in the deployment of people exercising their spiritual gifts for the ministry of Christ in the church and in the world. They are driven by a vision that is shaped both by those in leadership and by those who are led. It is a mutually owned vision because it has been developed in community, not in isolation by those ‘in power.’ They are keepers of the vision, charged with communicating that vision constantly to those within the organization, regardless of the organization’s size and complexity. They build trust in the community’s vision, in the people themselves, in the ability to achieve the vision, and in the leaders. They enable, empower, facilitate, and teach others so that all in the organization can achieve the vision, attain the outcomes desired, and accomplish the tasks determined through each of the operations of their spiritual gifts.” Ibid.

service and ministry, not prominence, stature, or status.”¹ Therefore, leadership is not for the benefit of the one who exercises it. This means everybody must submit to one another, being conscious of the leadership roles assigned to each by the gifts of the Holy Spirit. Developmental leaders, with servant leadership, are those who “work together by supporting, building, and growing together” into the full measure of Christ.²

Dysfunctional Leadership

There are times when even the best Christian leaders cannot function appropriately due to factors beyond their control. Even the disciples were not always successful in fulfilling their leadership roles.³

Many church leaders who hold influential positions are highly equipped in their intellectual capacities and devotion, but not always in the area of leadership. They “simply do not know how to function as leaders in the contemporary church.” Current churches have urgent needs for better leadership. Poor leadership has led the church to little growth, dissension, brief pastorates, leader burnout, spectator religion, and non-ministering churches.⁴

The leadership philosophy of the minister bears a direct influence upon every aspect of the church members’ lives, “because their roles are so conspicuous and

¹Ibid., 123-124.

²Ibid., 124.

³Means, 17.

⁴Ibid., 18.

influential in the church. Failure in leadership brings the inevitable consequences of church stagnation, fragmentation, and deterioration.”¹ In a word, the dysfunction of the leadership in the church prevents church members from enjoying fruitful ministry and loving fellowship.²

Evidence of leadership crisis in the church

Some symptoms indicate when churches are suffering from leadership dysfunction. For example, a number of churches fail to influence their communities. The size of a church does not necessary indicate whether the church is making consistent healthy growth or not. Even some churches with tremendous numerical growth lack spiritual vitality and effectiveness in its ministry. “The one common ingredient in all churches that experience healthy growth is competent leadership.”³ Dysfunction of leadership makes even one step for growth quite difficult.

In many churches, the leader spends a large proportion of his or her time on conflict management among the church members. Many churches suffer from internal turmoil rather than engaging in a community-wide mission project. Most churches need more outstanding leadership to promote solid Christian unity and true fellowship.⁴

¹Ibid., 14.

²Len Kageler, *The Youth Minister's Survival Guide: How to Recognize and Overcome the Hazards You Will Face* (Grand Rapids, MI: Zondervan, 1992), 162, 163.

³Means, 19.

⁴Ibid., 20.

The average length of a youth ministry in the United States “is not more than eighteen months.”¹ Many reasons contribute to this discouraging statistic. The short tenure of the average youth ministry is not always due to pastoral failure. “Youth leaders claim it takes up to two years to crack through to teenagers in effective ministry. [But] most men and women are leaving youth ministries before effectiveness begins.”² Many youth ministers are burned out on the way to ministry. Many burned-out leaders hang on in the ministry. One significant problem in the church is that the leaders “themselves are subject to so many demands from others that they begin to feel in need of a pastor themselves.”³ Brief tenure of ministry and burnout both prove that better leadership training is needed in the youth ministry of most churches.

Needs for leadership training⁴

Nowel M. Tichy asserts that institutions and “organizations win if they have the ability to continually produce leaders at all levels and that leaders are people who

¹Lamport, “What Is the Status of Professional Youth Ministry?” 243. Lamport points out some realities of the youth-ministry profession that are startling. He notes that “some estimates indicate an average ministry of less than five years and the swift change from one youth ministry position to another, some youth ministers stay as short as two years in a given location.”

²Borthwick, “How to Keep a Youth Ministry,” 76.

³Ibid.

⁴Appendix III contains part of the leadership training program called *Sonlife Youth Ministry*. These lecture scripts in some subjects could be used during the training session. These materials also will be useful for any of youth leadership-training program. It is suggested that these should be used in specific workshops and training events for leaders.

learn, develop teachable points of view and then teach others to be leaders.”¹ Tony Campolo points out the need for trained leaders as followers: “I do declare that we are letting the vast majority of our most gifted young people get away without ever having challenged them to seriously consider pastoral ministry as a great and noble vocation.”²

For many leaders, training of the next generation for leadership is one of the most demanding and satisfying parts of ministry. Just as Christ selected twelve disciples for special training, so it is crucial that Christian leaders select and train “those who seem to have the possibility of leadership.”³ Healthy, purpose-driven churches and institutions will be able to produce leaders for tomorrow from within their organizations, but it requires a leader’s efforts to know how to select and to train them. The program should concentrate on the right attitude of trainees rather than just the skills of ministry. The counseling ability of a leader is not so much an abundant knowledge of technique but, more importantly, a compassionate attitude.

To prevent youth ministers from burnout, church leaders should encourage youth ministers to lead through a team. Teamwork with volunteers takes some burdens off the youth ministers so they can afford time to plan how to equip the youth to do the

¹Tichy with Cohen, 78.

²Tony Campolo, *Can Mainline Denominations Make a Comeback?* (Valley Forge, PA: Judson Press, 1995), 119.

³Finney, 189. See also Means, 12, 13. Leadership failure often occurs from “inadequate relational skills, communication ability, motivational tactics, decision making, and use of authority,” rather than theological defects. Ibid., 12. “Weaknesses in these vital areas dramatize the serious flaws in traditional education” system for preparing for local church ministry. Ibid., 13. Lack of leadership training may be found in the ministry of the average trained minister.

ministry. Eventually, teamwork “enlarges the ministry potential of the youth group, because more people, with their own diversity of spiritual gifts, are added.”¹ Combining the leadership abilities of the students will foster a tremendous amount of growth as students begin to take the lead.

Leadership Development in Youth Ministry

The crucial need of the church today is effective leadership. Few training programs, however, allow leadership to develop in the local church setting. To make the leadership development successful, “the situation, the people, and the desired goals” should be considered and approached. Leadership development is particularly crucial to evangelical churches which assert the priesthood of all believers. The importance of leadership and its development cannot be overestimated in the local church.²

One can learn and be trained to be a leader by taking up the activities of a leader. Leadership is not a set of data or information about leadership in one’s mind. Leadership is taking action as a leader. Those who have a desire for their own leadership development should be sensitive to all kinds of opportunities to train themselves. The issue is not programmed leadership development; rather it is taking advantage of the many

¹Borthwick, “How to Keep a Youth Minister,” 80. Teamwork not only “puts the youth minister in a proper pastoral perspective, [it] also provides a greater degree of ownership for the students.” Ibid. As long as they have responsibilities, they will be willing to work for the ministry. “The most successful youth leaders, however, know how to delegate and concentrate on the crucial affairs in youth ministry that should be done by the ministers. They need to know how to bring about a new idea, initiate it, and delegate the youth to perform it.” Ibid.

²Bill J. Mowry, “A Contextualized/Transactional Model for Leadership Development,” *Christian Education Journal* 13 (1992): 61.

opportunities to mentally practice the philosophy and principles of leadership. However, learning the data, philosophy, and principles of leadership is crucial for one trying to develop his/her leadership.¹

Model of Jesus as Servant Leader

Jesus showed us what “servant leadership” is through His life and ministry. At first, He renounced His authority and position in heaven to take on the model of a servant (Phil 2:7). He not only taught the importance of servanthood but also demonstrated it through washing the feet of His disciples before they celebrated the Passover (John 13:3-17). Eventually, He fulfilled His mission as a servant in His death on the cross. Likewise, all Christians are called to be servants and to maintain the attitude of servanthood.²

Servanthood does not appeal to many people and did not appeal to Jesus’ disciples either. From the human point of view, servanthood does not create an attractive position.³ Human success is often based on a sense of freedom to do as one wishes, not working in servitude so someone else. Such a concept as little thought of in the “ancient Greco-Roman world as it is today.”⁴ In Judaism, Jesus placed more value on service for

¹Dettoni, 130.

²Kamstra, 217.

³Lovett H. Weems, Jr., *Leadership in the Wesleyan Spirit* (Nashville, TN: Abingdon Press, 1999), 36. No modern word sufficiently captures the meaning of the word servant. Many words we use have negative connotations, because our cultural understanding is different for each word.

⁴Klyne R. Snodgrass, “Your Slaves—on Account of Jesus: Servant Leadership in the New Testament,” in *Servant Leadership: Authority and Governance in the Evangelical Covenant Church*, ed. James R. Hawkinson and Robert K. Johnston

God and for the poor. Servanthood is consistently emphasized as components of the Christian message in the Scriptures.

What Jesus clearly taught is a departure from ego. "One cannot be a disciple of Jesus or a leader of his people without giving up on the ego, being willing to die, and following the Christ who did." Such a view of servanthood in Christian ministry does not make any distinction between the leader and the followers. "Leadership lies not in position, but function."¹ There is no hierarchical order in Christianity, only a servant authority in church where brothers and sisters are in the relationship with each other.

Thus, Jesus, by choosing the servant role and showing us what servanthood is both by word and example, calls His followers to challenge worldly norms and thought. Servanthood is the central idea to be understood from the ministry of Jesus.

Jesus introduced the world to an altogether new style of leadership. Through the example of a servant He acted out the words about greatness and servanthood He had uttered so often. What does servant leadership characterize? "Servant leaders feel a sense of calling, a call to serve God."² This mission of God is what defines them and guides them throughout their lives.

(Chicago: Covenant Publications, 1993), 1:8, 9.

¹Ibid., 10.

²David S. Young, *Servant Leadership for Church Renewal: Shepherds by the Living Springs* (Scottsdale, PA: Herald Press, 1999), 33.

“The servant leader carries the truth in the same humble way it was received, . . . [and] works in a humble manner.”¹ In addition, servant leaders keep a heart of peace. Servant leaders seek for happiness, satisfaction, obedience, even though it is small and humble, rather than seeking fame and fortune.

Servant leaders have a clear vision and fulfill their mission to serve for others. Many young people are eager and willing to learn from service for other people. They need opportunities to serve, encouragement, and support, especially by involvement in leadership roles. The vision of youth can be found in service to others through which they can be convinced they have something important to contribute.²

A certain authority is automatically given to all leaders; leadership would be impossible without it. Jesus emphasized genuine authority through the humility of a servant leader, but he did not approve authority through the rulership of the leader.³ “The

¹Ibid., 33. See Kamstra, 220. Kamstra asserts that service to youth benefits in building positive self-worth. “Young people have a basic need to do something meaningful, to make a lasting impact on someone,” and to be highly appreciated by it. Ibid. Service for others provides them with this experience. Kamstra notes that “adolescents who participate in service projects benefit by an increase in self-confidence, are less concerned about being accepted by others, and are more willing to accept the risks of self-disclosure.” Ibid.

²Kamstra, 221.

³Douglas E. Wingeier, “Learning about Ministry from the Two-thirds World,” in *Knowledge Attitude, and Experience: Ministry in the Cross-Cultural Context*, ed. Young-Il Kim (Nashville, TN: Abingdon Press, 1992), 130. Regarding the genuine power and authority, Douglas E. Wingeier points out: “The authority of inner integrity and authenticity is greater than the outer authority of position. Those who devote their time and energy to responding to the needs of other human beings are willingly respected, appreciated, listened to, and followed, while those who use their power and authority to command respect and obedience are only tolerated and feared.” Ibid., 131. The ministry of service gives the power and authority to Christian leaders. Servant leadership is

authority by which the Christian leader leads is not power but love, not force but example, not coercion but reasoned persuasion. Leaders have power, but power is safe only in the hands of those who humble themselves to serve.”¹ Everyday they experience apparent weakness, by which the power of God is revealed.²

Most leaders agree that the best style of youth leadership—and Christian leadership, in general—is servant leadership shown by Jesus Christ who was incarnated as a human being to model being a servant. Such leadership in a person can be developed through a God-disciplined character. What makes the leader distinctive as a servant leader is not only one’s knowledge of God but personal experience with him in this life and applying the knowledge of the truth in one’s life.³

genuine leadership following the pattern of Jesus.

¹John R. W. Stott, “What Makes Leadership Christian?” *Christianity Today*, August 1985, 26.

²Bennett J. Sims, *Servanthood: Leadership for the Third Millennium* (Boston, MA: Cowley Publications, 1997), 58. If God were not vulnerable to human weakness so he could avoid the human suffering, he would not be a mighty God, but rather inferior to humanity. “Jesus, in servant vulnerability to the pain of loving,” was the God who sympathized with our weakness. Ibid. This is not feebleness, but genuine power and authority.

³Joshual Bob Jokiman, “Developing Leadership in the Local Church” (D.Min. dissertation, Fuller Theological Seminary, 1987), 115. See also Cathi Basler, “Finding a Lost Generation: Ministering through a Youth Church,” in *New Directions for Youth Ministry*, ed. Amy Simpson (Loveland, CO: Group Publishing, 1998), 109. Youth are looking to hear from adults who are real. The younger generation is eager for “attention from adults and want them as friends in their lives, . . . want to find role models to pattern their lives after.” Ibid.

Implementation of a Total Youth Ministry

God has chosen people to work for the world and to carry His message to the world. Every ministry of the church must recognize this mission to the world. Youth ministry as part of the total ministry of the church body has the same mission and same responsibility to the world. In that sense, youth ministry is the church ministry.¹

Youth are full members of the body of Christ. There is no difference theologically between the adult and young person. Youth, as church members, "have been gifted and called to ministry and should be involved in the work of the church." However, a tremendous developmental difference can be found between the young and the old in the church. "Youth ministry must seek creative ways to address the issues and challenges facing youth today. Youth ministry is part of the total ministry of a church."²

Even though Scripture has many references to individual young people, Scripture identifies hardly any specific ministries for young people. Throughout church history, adolescents have been treated like any other members of the church community. Traditionally, youth ministry has been part of the total church ministry. Only from the time of the industrial revolution at the end of the eighteenth century has this changed.³

¹Black, 15, 16. See also Lester L. Steele, "Identity Formation Theory and Youth Ministry," *Christian Education Journal* 9 (1988): 98. "We need to think not only in terms of ministry to youth, but the ministry of youth. They are the church as much as any adult, and their full membership and acceptance into that ministry is essential." Ibid.

²Black, 16.

³Paul Borthwick, "Some Tough Questions about Youth Ministry," *Evangelical Mission Quarterly* 32 (1996): 155. Borthwick refers "to the youth ministry that has arisen in response to the Industrial Revolution, after which societies began to recognize the creation of the 'adolescent' phase as we know it, a period where a young

The industrialization of the Western world generated urbanization and changed the lifestyle modern society.¹

From the biblical perspective, it is clear that future mission, growth, and vitality of the church depend on the role of youth. The question is, How are they to be prepared to carry on this role? Now a new, specific, and specialized ministry toward today's youth is needed. The following section attempts to suggest how this new youth ministry can be done.²

Two types of youth ministry

After examining youth-ministry models of specialists, two ministry models can be represented by their basic concepts, activities, approaches, and philosophy. One group of youth ministry models commonly represented is the activities or entertainment-based model. This model provides the young people with a program with as many activities as

person is neither child nor adult, or, better, is physiologically an adult but sociologically undefined." Ibid. Recently, World War II is the pivotal point for a new cycle of youth ministry, which is "no longer focused on the 15 percent of the youthful population described as student leaders," but rather on the various sub-populations to be ministered. Ibid.

¹Buford H. Adams, "A Model for Effective Church Youth Ministry" (D.Min. dissertation, Columbia Theological Seminary, 1992), 11. In the past, "each member of the family had a specific role to fulfill and tasks to accomplish that were important to the well-being of the entire family. There were animals to feed, fields to tend, and although the work at times could be exhausting, there was a sense of self-worth and healthy pride that resulted from being a contributing member to the economic well-being of the family and to society as a whole." Ibid. Even in the earlier days of the industrializing stage, the average teenager was engaged in family support by their income in a society which required the wages of every family member for existence.

²Donald W. Hackett, "A Strategic Plan for Youth Ministry at First Presbyterian Church" (D.Min. dissertation, Fuller Theological Seminary, 1997), 31, 32.

possible so they can be entertained and integrated into the congregational life. The outcome is that they have little remaining time or energy to spend and, hence, are kept from the culture of the secular world.¹ Such models are still popular in some churches where the parents realize their children are apt to engage in some indiscretions and they want to provide a protected environment.²

Another group of models can be represented by a ministry-based approach in contrast to the activity-based approach. This ministry-based model is different in several key factors. Instead of a variety of social activities with some spiritual elements, the ministry-based model is based upon a concept with discipleship and evangelism at its foundation. All the activities, including the social outreach, are planned with these goals in mind.

Buford H. Adams notes:

Rather than having the entire ministry revolve around one 'youth director,' the ministry-based approach uses a team of lay church members and youth leadership to work through a variety of church youth organizations. There is integration into the total life and ministry of the church community and, at the same time, a focused ministry on the particular discipleship needs of young people. Young people are more than recipients of the ministry. They are to be ministers. The involved church young people are viewed as resources to reach out to their unchurched schoolmates and friends in evangelism efforts.³

¹Mark Yaconelli, "Youth Ministry: A Contemplative Approach," *The Christian Century*, April 1999, 450. The entertainment model has resulted from "adult fears of secular society and adolescent freedom." Ibid. This model tries to keep the kids safe from the secular world, while they are involved in the religious activities.

²For examples, see Black, 22-28. These models are represented best by Wesley Black as Pied Piper, Activities Director, and Junior Church models. Three other models are Christian Guerrillas, Big Happy Family, and Equipper.

³Adams, 21.

Each model is not in competition, so youth workers can keep a balance between the concept of these two models. A ministry-based approach can gain an advantage from the entertainment model and vice versa.¹

Some practical reasons should be considered. It is easier to get immediate results from an entertainment-based effort. Many churches are under pressure to produce immediate results to prove a successful ministry. One practical reason for preferring the entertainment ministry is that the program execution is much easier than discipling the young people. Also a change in program is much easier to accomplish than a change of people's minds into the discipling spirit. Therefore, a program-planning youth director can be viewed as being more immediately successful than one who works with youth groups to train them in spiritual discipline and discipleship.²

¹Ibid., 23. For instance, one can get an advantage from the entertainment model to attract large crowds for a short period of time. Thus a ministry-based approach can borrow from the entertainment model and use special events to attract all the young people both church and unchurched. At the same time, youth ministries of the church should make every effort to win not only the young people who are in the church community but also those who are not in church. At the same time, one must not overlook the crucial element of youth ministry in the church to disciple its own young people.

²Ibid., 26, 27, 34. One might accept the entertainment model of youth ministry due to the influence of Abraham Maslow's hierarchy of the needs. He argues that the basic needs are more influential than the higher needs to the human being in the developmental stage of life. In his theory, when "a teenager has gained self-approval and recognition, he or she will not be interested in finding self-fulfillment by reaching out to minister to the needs of others." Ibid., 26. That is to say, the discipleship and evangelism in the ministry-based model which belong to the highest need for self-actualization and self-fulfillment can be met after all the needs, such as physiological needs, security and safety, self-esteem, cognitive needs, and aesthetic needs are met. "Self-actualization would not be the norm for the large percentage of teenagers involved in the typical church youth ministry." Ibid., 34.

Youth involvement in ministry

When someone owns something, he/she takes a heightened interest in it and is willing to invest more time and energy. Likewise, when young people realize that they are leaders in their own program, rather than spectators, they will invest much more commitment and will quickly develop a sense of ownership. As owners of their ministry, they not only will attend their activities but also are more likely to participate in all they do.¹

Youth participation in the planning and the decision-making processes is one of the keys to successful youth ministry. Every youth does not need to be involved in every decision-making process, but enough members need to be involved so the decisions will reflect the thinking of the group as a whole. Leaders in youth ministry need to pay careful attention to how they can be effectively involved in the planning and doing.²

The more youth participate in the ministry, the more they feel ownership of their church. Wesley Black wrote:

Youth who are Christians are members of the body of Christ and should be involved in the work of ministry. Teenagers learn about ministry best when they are doing ministry not just hearing about it. They are not just the church of tomorrow; they are the church today.³

¹Thom Schultz and Joani Schultz, *Involving Youth in Youth Ministry* (Loveland, CO: Group Books, 1987), 18.

²Jeffrey D. Jones and Kenneth C. Potts, *Organizing a Youth Ministry to Fit Your Needs* (Valley Forge, PA: Judson Press, 1983), 55; Fox, 44.

³Black, 122.

Therefore, involvement of youth in ministry need not wait till adult years.

When a person has an experience with Christ, he or she can begin immediately to share with others and can help those who need the help. Likewise, once youth have surrendered their lives to Christ they will possess the power to help others. Such usefulness can occur when they exercise their talents and are involved in the ministry.¹

Theological justification. The involvement of the youth in the ministry of discipleship is theologically justified and the entertainment-based youth ministry does not have as much support in Scripture. The ministry-based model is opposed by the current traditional ministry model. The youth minister must always ask about the value of a current ministry, whether or not it is working for the Christian maturity of the believers. If the ministry results in discipling others, there is no question that it is a helpful model.²

While it is evident that it is necessary for youth to be involved in ministry for their spiritual development, it is folly to expect a pastor to be conflict manager, facilitator, enabler, and pastoral director. The fundamental goal of the minister's role is to guide the church members toward Christian maturity. Scripture proves that Christian maturity can be attained by involvement in ministry or discipleship that demands self-denial and sacrifice.³

¹Hackett, 19, 20, 25. Like more mature adults, youth can learn best by doing and participating. Thus, all ministerial functions such as small-group leadership, music leadership, prayer groups, and service projects can be facilitated in youth ministry when it is open and available for youth involvement.

²Adams, 56, 57.

³Ibid., 51, 52.

A study of young adolescents and their parents indicates a growing tendency for teenagers to look to their peers for help. The older they are, the more they turn away from parents for help. This research shows the importance of friendship as a source of help. They look to their friends for help and guidance more than to any other source for counseling. On the other hand, it is also apparent that the influence of parents on adolescents cannot be eliminated or weakened in relation to other influences, even including the peer relationship.¹ The youth leader must search for every opportunity to put the youth into service. This is the best way to prepare youth to serve as adults in the future.²

Benefit of developing youth leadership. Among the benefits of youth involvement in the ministry is the opportunity to build the faith-development process. Involvement in leadership develops not only character and commitment but also confidence and self-esteem, both of which are important for the development of a sound Christian life. Research shows that students with low self-esteem are more vulnerable to

¹Black, 125. See C. Ellis Nelson, *Helping Teenagers Grow Morally: A Guide for Adults* (Louisville, KY: Westminster/John Knox Press, 1992), 66. Nelson states, "Teenagers will join or form groups because they need support from peers as they shift from the restraints of childhood to the more independent status of adulthood. Part of their struggle is to redefine themselves in relation to their parents and in the realm of what is considered right and wrong conduct." Ibid. See also Fuzz Kitto, "Shifting Paradigms in Youth Ministry," in *The Church and Youth Ministry*, ed. Pete Ward (Oxford England: Lynk Communications, 1995), 2:23. Kitto pointed out "declines in social conformity and freedom of choice" as two major factors to the emergence of youth culture since World War II. Ibid.

²Mark H. Senter III, "Five Myths of Youth Ministry," *Leadership* 8 (1987): 128.

every kind of high-risk behavior. Involvement of youth in leadership “has tremendous benefits in the area of self-esteem. . . . Involvement in leadership enables students to discover the ability to make decisions and keep commitments. . . . [It] leads to student ownership and support of the youth ministry . . . [and] teaches kids that God wants to build and use their gifts and abilities.”¹

Thus, involvement of youth in leadership strengthens the youth ministry as a whole. A group of committed and trained youth leaders is one of the best gifts the church can have. The youth minister, then, will engage in a deeper level of care and nurture, such as training the youth to take the lead in caring for one another.²

Furthermore, “the church’s other ministries benefit from students trained in leadership.” Youth who think there is little place for them in the church, especially in leadership involvement, have this as one of the reasons for sometimes rejecting religious faith. Youth will take their churches seriously as they realize the churches take them seriously. Thus, involvement of youth in leadership contributes to the ministries of the whole church, even to long-range church growth.³

Above all, the youth minister himself or herself can benefit from the involvement of student leadership. Most youth ministers who work with youth have experienced genuine spiritual lives. Ray Johnston noted about the youth:

¹Ray Johnston, *Developing Student Leaders: How to Motivate, Select, Train, and Empower* (Grand Rapids, MI: Zondervan, 1992), 21-23.

²Ibid., 24, 25.

³Ibid., 25, 26.

They discover that they have gifts and abilities. They discover that they are capable. They discover that you trust them with significant responsibility. They discover that they are taken seriously. They discover that they can fail and survive it. They discover that God can use them. They discover that you value them and want to use them. They become a resource for the entire church, and they may end up impacting your life more than you have impacted theirs.¹

What a tremendous amount of benefits one can find as the ministers engage in youth ministry involving youth in leadership. In a short while they become helpers who will do anything in the church and in the community as well.

Leadership Pattern in the Korean-American Church

It is well known that the traditional authoritarian leadership style has functioned in the Korean-American church. "Traditionally, the call to personal commitment as a pastor is characterized as a unique experience, . . . by divine appointment." Some say that their leadership authority transcends that of secular leaders. It is also true that traditional authoritarian leadership actually did contribute to church growth in Korea. Even though such authoritarian leadership was needed for the old-time church and worked for the growth ministry, now the time has come for change.² It is commonly found that authoritarian leaders in the Christian church tend to confuse true leadership between God-given authority and their own.³

¹Ibid., 27, 28.

²Stephen Sikyong Pak, "Adapting Traditional Korean Leadership Models for Church Renewal" (M.Th. dissertation, Fuller Theological Seminary, 1988), 13.

³Gangel, 21.

The authoritarian leadership pattern of Korean ministers was often so assertive and over-controlling that it tended to create conflicts between the first- and second-generation church members. Such an out-of-date and uncompromising leadership pattern needs to be changed to avoid conflicts among church members and to develop new ideals and a more creative leadership model. Korean youth have become accustomed to the democratic leadership patterns and egalitarian leadership. "They now expect 'more opportunity of mutuality, ownership, and participation in decision making, and more shared leadership and responsibility' in leadership operation." The growing need to develop a new mode of leadership is suggested by some who are aware of the need to depart from the authoritarian leadership pattern in the Korean-American church.¹

Under authoritarian leadership the church hardly can be "open to new ideas, to new methods, to new theology, to new persons, to new way of life and to new possibilities." Thus authoritarian leadership needs to be analyzed in terms of the relationship block among the church members. One cannot refuse the authority of leaders by denial of authoritarian leadership. Power-driven authority sometimes brings church work forward. Without some authority, a leader cannot be a leader.²

Jesus, our model leader, had such true authority that everybody realized His authority was different from other leaders of his time. The issue is, What kind of leadership was it? No authority exists alone; it exists in the relationship to others. When

¹Suh Kyoung Suh, 39.

²Chang Soon Lee, "Growth Ministry in Korean Immigrant Churches" (D.Min. dissertation, School of Theology, Claremont, 1978), 72.

the church leader provides an environment where church members create “deep relationships and can experience their growing toward self-actualization,”¹ he/she has learned from Jesus’ model.

Delegation leadership

Probably the most crucial change needed in youth ministry is the leader’s style for the ministry from authoritarian to delegation leadership. Here one can use the symbol of the body of Christ in which the minister and lay persons together make up every part of the body. In the concept of the church as a body, the division of power for effective functioning is the biblical way. When the function and power are focused on one part of the body, dysfunction results. Delegation leadership means giving up power.

Responsibility for completing a task is distributed to others to achieve team goals.²

Moses’ leadership delegations are prominent in the Old Testament. It is also clearly observed in Jesus’ earthly ministry recorded in the New Testament. He showed the top priority of His ministry from the beginning in discipling. His plan was to delegate His leadership and mission to the disciples. He could not accomplish “His mission by Himself alone, but by the disciples who succeeded Him in the ministry of on-going discipleship.” Leadership delegation can be accomplished through lay-leadership-centered activities such as small groups so the church can transform its structure from pastor-

¹Ibid., 74, 75.

²Pak, 22.

centered authoritarian leadership to the egalitarian leadership of relationship-centered personnel.¹

Need for training bilingual leaders

Korean-American churches in the United States need to take into serious consideration the raising up of new English-speaking church leadership. The second-generation, young-adult congregation provides an opportunity for the English-speaking generation to develop leadership skills and responsibilities. They need a full-time or part-time, English-speaking, associate pastor who is well-trained, equipped with new ideas, and, hopefully, more capable of maintaining the link between the two language groups. The youth have the tendency not to make a commitment to a particular denomination or church. Therefore, they will "leave for another church where they will receive the nurture they need," unless the Adventist Korean-American church succeeds in meeting the needs of this English-speaking congregation.²

¹Ibid., 22, 23. Pak suggests small-group activities, especially in terms of involvement of lay leadership, which have great potential not only for outreach mission through those activities but also as a remedy for the internal problems of the church.

²Robert D. Goette, "The Transformation of a First Generation Church into a Bilingual Second Generation Church," in *The Emerging Generation of Korean-Americans*, ed. Ho-Youn Kwon and Shin Kim (Seoul, Korea: Kyung Hee University, 1993), 245.

The youth pastor must recognize that he/she is in a prophetic ministry that needs to proclaim the word of God and a priestly ministry that needs to pray to God for the sake of young people.¹

Fortunately some second-generation, English-speaking Koreans are now training in theological seminaries for their future ministry. Nevertheless, the number of well-trained youth leaders is too few compared to the urgency and the immediacy of leadership needs for Korean-American churches. English-speaking Korean ministers have much to do. "There is a need to create resource materials that would be applicable to [the] Korean-American context and situation." Also needed are "curricula, activities and other programs which take into account" the experiences of the second-generation Koreans. Over all, the Korean-American church needs well-trained, qualified, English-speaking Korean leaders to ensure successful future ministry for the Korean-American church.²

Revised Worship Services for Youth

Young people find it difficult to understand why people gather regularly to celebrate such a dull and uninspiring worship that seems to be irrelevant to one's everyday

¹Hyo Shick Pai, "Korean Congregational Church of Los Angeles: The Bilingual Ministry and Its Impact on Church Growth" (D.Min. dissertation, Fuller Theological Seminary, 1987), 188.

²Colloquium on English-Speaking Korean-American Ministry, *Models and Issues of English-Speaking Korean-American Ministry* (Princeton, NJ: Princeton Theological Seminary, 1991), 18.

experience and life. "A clear understanding of the concept of worship and its true meaning is essential in youth ministry."¹

It is true, in some churches, that the worship service is dull. Instead of an uplifting experience, the worship service plods along with a mechanical routine, which makes the experiences of worship boring. Such a routine prevents the congregation from celebrating worship. This rigid form of worship must be changed through a more flexible worship process.²

Worship is the Christian's experience of God's presence. Worship always recognizes the salvation relationship with Jesus. Worship should be designed for the refreshment, comfort, and encouragement of the worshipers. Through worship, the believers are changed to God's image.³

Worship as God-Centered Celebration

The original word "worship" is derived from the Angle-Saxon "worthship" which carries the root meaning of worthiness. Thus God is worthy of worship. Worship, then, is a human's way to recognize God's worth. "Worship arises out of a sense of the worthiness of God. Christian worshippers will especially recognize the worthiness of God

¹General Conference of Seventh-day Adventists, Church Ministries Dept., "Worship," in *Youth Ministry Handbook and Leadership Training Manual* (Silver Spring, MD: The Youth Dept., 1990), 3.

²Chang Soon Lee, 76, 77.

³Kamstra, 231.

through His salvation-act in Jesus.”¹ Therefore, Christian worship focuses on God who deserves to be praised, to be glorified, and to be thankful for what he has done and what He will do.² Barry Gane noted:

Authentic worship will be worship that is primarily to God, of God. Not only will words and thoughts in worship be directed to God, but they will be of, or about God. Because God is the object of worship, any reference to the individual will be incidental (Rev 5:9).³

When it comes to matters of true worship, different opinions generally arise between the young and the old. What seems to be acceptable worship to one “may be offensive to another, or be too boring to bother to participate.”⁴

Humans worship God because it is His will. He commands human beings to do so and grants them the highest and holiest experience. The Christian believer naturally

¹Gane, 182.

²Kamstra, 230.

³Gane, 183.

⁴General Conference of SDA, Church Ministries Dept., “Worship,” 5. See Steve Clapp and Jerry O. Cook, *Youth Workers' Handbook* (Elgin, IL: FaithQuest, Brethren Press, 1990), 201, 202. People have many and diverse concepts of worship. Some think its purpose is so the worshiper can gain something good in their hearts, such as “a feeling of comfort and reassurance about life.” Ibid., 201. Others think a worship service should inspire the worshiper to have a highly exalted feeling from some extraordinary experience. Still some others attempt to be more conscious of their responsibility and try to live Christian lives to fulfill the mission and service to others. All these ideas about worship can be accepted as some of the ingredients for worship service; however, they fail to focus on the central purpose and meaning of worship. Many people “misplace the emphasis of worship by focusing on the worshiper rather than on God. . . . The main purpose of worship is to praise and glorify God” regardless of a particular feeling or the experience of the worshipers. Ibid., 202.

worships God. But humans should be wary of using God; the only true reason to worship Him is to know Him better.¹

It appears that God intended true worship to be exciting and satisfying. It can be developed through participation in the worship service. True worship should “call forth joyous memories of wholeness, of being fulfilled with the Presence of the One for whom he was made.” The psalmist expressed his delight in worship: “Then I will go to the altar of God, to God my exceeding joy” (Ps 43:4).²

¹Warren W. Wiersbe, *Real Worship: It Will Transform Your Life* (Nashville, TN: Oliver-Nelson Books, 1990), 111. It is dangerous to “use worship in order to accomplish something else other than to glorify God in the edification of His church. We do not worship God in order to achieve peace of mind or to solve our personal problems,” but these blessings come as a result of worship. Ibid.

²Julie A. Gorman, “Youth in Worship,” in *Youth Education in the Church*, ed. Roy B. Zuck and Warren S. Benson (Chicago: Moody Press, 1978), 17:248. White says that “our meetings should be made intensely interesting. They should be pervaded with the very atmosphere of heaven. Let there be no long, dry speeches and formal prayers merely for the sake of occupying the time. All should be ready to act their part with promptness, and when their duty is done, the meeting should be closed. Thus the interest will be kept up to the last. This is offering to God acceptable worship. His service should be made interesting and attractive and not be allowed to degenerate into a dry form.” (*Testimonies for the Church*, 5:609). Two key factors are found in the word that Jesus mentioned: “God is spirit; and those who worship him must worship in spirit and truth” (John 4:24). Declaring God’s worth implied passion in the heart of worshiper, not just lip-declaring service. True worship can be done by those “whose hearts are passionate toward him because of his Spirit within them fanning the flames of that relationship.” Gorman, 248. As the worshipers come to express the worthiness of God, the Spirit of God enables it. The true Spirit encourages the worshipers and energizes their spirits to declare him as the Lord. The Spirit helps worshipers to have the right attitude toward God and enhances the enthusiasm and passion so the worshipers can worship him in spirit. Ibid., 249. On the other hand, worship is also built on another factor that we worship God in truth. The worshipers come to know the God who revealed himself through worship in truth. “The Word of God serves as the guide and source of truth.” Ibid., 249. Worship is an expression and manifestation of the truth in the relationship between God and humanity.

What should be the emotion of the worshiper? One does not worship God with rational thinking and intellectual exercise alone. "Worship is a movement of the will, a stimulating of the emotions, and it involves the whole person's inner makeup. One cannot have worship without emotion."¹

Worship Patterns of Youth in Postmodern Culture

What is the worship pattern of young people in the postmodern culture? As observed throughout the local churches in North America, they are discovering their worship pattern in their own ethnic and generational groups. Their gospel is contextualized for each new community of believers. Hence, "no single worship pattern or style characterizes Christian worship within Generation X culture."² Contextualization of the worship service is common in a postmodern fashion. Each congregation has its unique expression for worship, but some key characteristics can be found in the strategies of its worship services.

¹Dettoni, 74. He differentiates the emotions from emotionalism and cautions against worship that focuses almost exclusively on emotions or an emotional high.

²Richard Webb, "Worshiping in Spirit and Truth," in *What NeXt?: Connecting Your Ministry with the Generation Formerly Known as X*, ed. Andrea Lee Schieber and Ann Terman Olson (Minneapolis, MN: Augsburg Fortress, 1999), 4:102, 103. See Thomas K. Chu, "Good News for Young Adults," in *Disorganized Religion: The Evangelization of Youth and Young Adults*, ed. Sheryl A. Kujawa (Boston MA: Cowley Publications, 1998), 1:13. "The term 'Generation X' was invented by author Douglas Coupland for his work of fiction Generation X in 1991. Although he probably did not intend it to become the code word it is today, for many people the term implies a group of young adults without focus, hope, or credibility." Ibid., 13. Those who belong in the so-called Generation X are adults today, typically born between 1961 and 1981.

Youth use a diversity of music and ritual styles and recombine them to form something new and unique to express its own culture. The worship styles are known for their unique indigenouslyness. The cultural language and experience of the worshipping community, which includes those who are from the unchurched community, are used for faithful and effective worship. The concern of youth for indigenous worship strategies affects the components of their worship. Consequently, much diversity of musical styles is evident during the worship service.¹

One common style of preaching is the narrative pattern. In narrative preaching, preachers in their sermons strive to make connections between the story of Jesus and stories of the hearers. This is a big difference from another common preaching style "which is seminar-style sermons based more on ideas." The new narration-style sermons are based on stories. "The postmodern cultural tendency toward contextualization contrasts sharply with the worship practices of the last two centuries."²

Developing criteria for true worship

By reflecting on Scripture and considering the experience of the worshiper, we can establish some criteria as guidelines for faithful and effective worship for the new generation. Worship is the experience of worshipers being with God. One cannot be manipulated and led to a religious experience through a worship service. Those who were

¹Ibid., 104, 105. Worship leaders in many congregations are frustrated by the fact that their own music, written in the Generation community, has not been published until recently. Diverse methods of preaching styles show the trend toward contextualization among the Generation X community.

²Ibid., 106, 110.

called in vision remind us that “worship is a place where we discover the God who has been with us all along.”¹ The only things we can do as worship leaders is to “make the way straight for the coming of the Lord,” as did John the Baptist.

Worship strategies must be shaped by the experience of the worshipping community. That means the worshipping community is the main factor to be considered when developing worship strategy. One thing we can learn from the reformation tradition is that commendable, faithful worship lies in the contextualization of worship.²

The fact that the postmodern, Generation X, worshipping community is open to the traditions and language of many generational and ethnic groups gives the Korean-American church community the positive opportunity to develop a diversity of congregational worship services between them. Careful planning should provide the experience of a satisfying worship within the context of the worshipers. It is difficult to develop intergenerational worship strategies. Since each segment of the congregation wants to worship in a language they understand best. To have the most effective worship that reaches into the Generation X community, the Korean-American church needs to

¹Ibid., 120. Worship is where the worshiper discovers God’s power. Whenever the worshiper experiences God’s presence, he/she is moved with strong emotion.

²Ibid., 122. Contextualization is a tremendous challenge for congregations that think they should always worship in the same fashion. Modern society is moving very fast to a postmodern society and large cultural shifts are showing between them; hence, “the gap between the younger generations and the older generations is growing wider.” Ibid.

develop a bilingual ministry program in which worship can be held in the cultural language of each segment of that community.¹

Revised worship pattern for youth

How can postmodern youth learn about the Christian faith? What do they really want to see and hear? The youth learn best through true stories that transmit a truth to the listener. Through good stories, youth can picture reality. They have a chance to reflect on their own life experience and to find answers to their own problems. James K.

Hampton suggests:

We need to bring students to a place where God's story intersects with their stories—where they can finally experience God in a way that makes sense to them. . . . Students want us to be real and transparent with them. They want to know that how we encourage them to live is lived out in our lives—and is radically affecting us. . . . Our students need to be able to see and examine every aspect of our lives—and how the gospel affects all those aspects.²

Young people have some reason to reject the average worship service. They experience “a difference in need, a difference in experience, and a difference in the definition of worship.” Such differences challenge and discourage worship leaders, but this does not mean that the youth do not respond to church worship at all. Youth leaders need to learn from them how to attract their attention long enough to look at Christ, to create a worshipful spirit toward Christ who is worth our worship.³

¹Ibid.

²James K. Hampton, “The Challenge of Postmodernism,” *Youthworker*, January/February 1999, 20.

³David S. Hart, “How Should We Use Music in Youth Ministry?” in *Reaching a Generation for Christ*, ed. Richard R. Dunn and Mark H. Senter III (Chicago: Moody

We need to find the positive value of the worship patterns of youth and how to understand them.¹ However, developing an exciting worship, through such means as an interesting story and enthusiastic music, does not always guarantee meaningful worship. We have to remember that true worship always draws a worshiper to a powerful and wonderful experience. What key elements will lead youth to such experiences?

Sermons for youth. A recent survey about young people suggests that “the optimum amount of time for a youth talk is between fifteen and thirty minutes, although a significant number of kids are willing to listen for up to forty-five minutes.” What does this mean to the speakers? It says that the speakers in youth worship always should be conscious of the amount of the time in worship service. They need to plan a time range of fifteen to thirty minutes. In order to keep the talk within that time range, they need to mark ahead of time the sections that may have to be cut out.²

Second, speakers need to constantly regain the attention of the youth throughout the sermon. Thirty minutes may be short for some youth to pay attention to a worthwhile sermon, but for a boring sermon even fifteen minutes will be unbearable.

Press, 1997), 21:471, 473.

¹Merton P. Strommen, *Bridging the Gap: Youth and Adults in the Church* (Minneapolis, MN: Augsburg Publishing House, 1973), 63. Strommen pointed out that the most important thing about a youth “worship service is variety, spontaneity, and personal involvement. . . . They want an open, informal atmosphere. They want variety, not the same order [every week]. . . . They would like dialog sermons, short drama to illustrate a point, a chance for questions from the audience. They like joyous music.” Ibid.

²Mike Nappa, *What I Wish My Youth Leader Knew about Youth Ministry: A National Survey* (Cincinnati, OH: Standard Publishing, 1999), 40.

When speakers have reached the thirty-minute mark and realize they have covered only one topic, they had better just plan to finish it the next time. Doing this, they will show sensitivity to the time concerns of the audience.¹

The speaking methods the teenagers chose as their top three were discussion, stories, and skits. All three of these methods preferred by the youth have extraordinary features which are not so familiar to the adults in the church. This preference of the youth demands that the youth leaders will redefine their roles as messengers of Christ to youth. The youth expect the leaders to take the role of a learning facilitator instead of an all-knowing lecturer.²

Concerning the sermon content, the study under consideration shows that two-thirds of teenagers prefer sermons that are topical in nature—those that deal with real-life topics applied with the appropriate Scripture. The rest of them prefer an exegetical sermon where the Scripture is studied first, then applied to a real-life situation. Some ministers opt to preach verse-by-verse rather than by topics so the youth can appreciate the contextual meaning of the Bible. Many youth appreciate the Bible and personal study and application. The preachers, of course, should use topics such as peer relationships, integrity, and lust—drawing the interest of the youth to the exposition of the text.³

Sermons for young people should be delivered with sensitivity. Some listeners may feel tired, be hurting, anxious, or even experiencing excitement. Whatever their

¹Ibid., 41.

²Ibid., 41, 42.

³Ibid., 42.

“feelings are, the sermon should touch” what the young people “are experiencing at that moment.” The sermon should be delivered in a way to support positively the experiences of young people. The minister needs to create a sense of his/her participation in their experiences together with them. “It does not mean the minister should support all their behaviors, or their ethical decisions.” It means that the minister must understand human nature and the weaknesses of humans and be willing to take their burden of “human existence with problems, alienation and conflicts” through the sermon. The sermon should challenge them to overcome their human weaknesses, solve their problems, and carry out their burden for missions so that they can find potential growth and creativity in God.¹

Music for youth. Several decades ago, a simple, modern-styled, Christian band could draw many youth who were tired of organ music. This is no longer so. The musical tastes of youth have become so diverse, it is difficult to draw all the youth with the sound of music. “Contemporary music” is, however, “still one of the best tools”² to draw

¹Chang Soon Lee, 78, 79. The sermon should be the key factor for a celebration worship. Worship in a one-way communication cannot become a celebration for young people. When the word of God is spoken through the speaker, then the worshipers respond in worship. “What is important is that when any of the instructional items are included, opportunity for response must also be included. As believers, we need to listen to God and then respond to Him” (Gorman, 254).

²Hart, 465. Music is one of the most powerful tools God has provided to youth and their leaders who are committed to worship services. Hart says “music provides entry points for hearing their hearts and entry points for speaking to their hearts.” Ibid., 476. Youth at worship without music cannot be imagined. “Music can be used to provoke interest, provide opportunities, and promote personal investment in worship.” Ibid. Music is one of the most important factors in worship and its influence cannot be underestimated. As a basic and important element, it produces a proper atmosphere leading to worship. In that sense, worship music can a good tool to positively involve the youth in worship. Therefore, adult leaders need to learn the principles for selecting the

not only church youth but also the unchurched closer to the Christian faith. Knowing that the youth choose secular music which meets their emotional needs will allow youth leaders to offer the solutions for their spiritual lives.¹

According to Nappa's survey, "the type of songs teenagers like to sing most are praise songs and contemporary Christian music hits."² The adult generation can no longer hold young people captive in their childhood. He suggests that "we need to make a sincere effort to incorporate more contemporary Christian music into the group singing time at our youth groups."³ It is probably better to reduce the number of songs, rather than increase the number of newer songs in youth worship.

effective worship music so they can teach the youth how to choose music that is appropriate for worship.

¹Robert E. Webber, *Planning Blended Worship: The Creative Mixture of Old and New* (Nashville, TN: Abingdon Press, 1998), 18. New music employed in Christian worship can broaden the emotional atmosphere in worship. It enhances the worshipers' emotion to encounter the living God in the midst of worshipping congregations. It empowers them to go into the world to love and serve the Lord.

²Nappa, 56. See also Clapp and Cook, 200. Throughout the history of the church, all kinds of music have been used by the church. The Christian church borrowed a diversity of music tunes for worship from the classic, folk music, and nationalistic words and tunes. Thus, the Christian faith can be expressed by diverse musical words and tunes. E. Dee Freeborn, "Youth and Music," in *Youth Education in the Church*, ed. Roy B. Zuck and Warren S. Benson (Chicago: Moody Press, 1978), 18:264. Worship music is one of the biggest revolutions in youth ministry. The involvement of youth in worship leadership has created celebration worship which is influenced by contemporary music. Richard D. Dinwiddie, "Music Is a Contemporary Citizen," *Christianity Today*, September 1982, 96. Dinwiddie figures that the beginning year of contemporary Christian music is 1960s, but it exploded in the 1970s. Now, it dominates Christian records and sweeps over the publishing industries.

³Nappa, 56.

In addition, the survey reveals that “a majority of teenagers rank group singing as their favorite form of worship, but large numbers of these kids are also open to participating in other worship forms as well.”¹ With all this information about youth preferences, we need to examine our dull worship patterns and expand our narrow vision for worship styles. Worshiping God does not mean that we have to hold to the traditional patterns in worship.²

A new issue about church music currently debated is whether to emphasize youth-oriented music or traditional worship-centered music. The problem is now to incorporate these revised worship services with the more traditional worship services to meet the needs of all worshipers.³ The important thing is to get the youth, as well as adults, to think critically about their music so its appeal can extend to the whole culture.⁴

¹Ibid., 58, 59.

²Dettoni (76, 77) says that music leaders must cultivate a sense of balance when choosing worship music, finding the best that is available for young people. They also have to choose and teach high-quality music young people can develop an understanding and appreciation of music in worship commitment that will help them grow in their spirituality. Considerable debates concern what kinds of instruments are appropriate for effective worship performance. Obviously, a wide variety of instruments was used in worship of Old Testament times. For the most part, instruments are culturally oriented. Using the various instruments for worship will contribute to the effectiveness of worship service.

³Forrest H. Heeren, “Church Music and Changing Worship Patterns,” *Review and Expositor* 69 (1972): 190, 193.

⁴Mark H. Senter III, “Introduction,” in *New Directions for Youth Ministry*, ed. Amy Simpson (Loveland, CO: Group Publishing, 1998), 12. Senter noted that a key component to the method of communicating the Christian gospel is to confirm the Christian message in the emotion of youth, that they find “in the authentic life of a local faith community.” Ibid.

Recently, in an Adventist college, the student-led alternative worship service has captivated their students. This is how it happened. "They decided to take a campus survey to find out whether current worship services ministered to the students' needs. Of the nearly 500 students surveyed, 84 percent view the current worship service as traditional." Most of them believed that an alternative program was needed. "The survey also showed that the students wanted more upbeat, contemporary music, heightened worshiper involvement, and a more joyful and contagious worship atmosphere."¹

Many students were impressed with the atmosphere of "we-ness shown on the part of the student leaders." As a result, a united church family in the worship of God was formed. This completely student-produced worship service "begins with an uplifting, contemporary song service" and ends with the sermon. "The messages are upbeat and energetic and pertain directly to the questions and dreams of college students. Sermons have been received with tremendous gratitude and applause."²

The reaction has been the overwhelmingly support to that student-led alternative worship service. Many students have realized the necessity of God in their lives. "They believe that one way to accomplish this is through active student participation in worship services." An innovative idea created by a few students has led hundreds of young people to a life-changing worship experience.³

¹Heidi Brenner, "Connecting Students with God," *The Journal of Adventist Education* 56 (1993): 36.

²Ibid., 36, 37.

³Ibid., 38.

Meaning of True Worship for Youth

Four important ingredients need to be present in the youth's worship services to assume a truly spiritual experience. First, the leaders should involve the young people in the ministry in a significant way. Kaminska suggests that they should be given the "opportunity to assist with worship services in every possible way."¹ Through such service opportunities, the young people actually participate in arranging and leading a worship service. They will find Christian ministry more attractive, and sometimes they will decide to make it their life-time ministry. The most meaningful activity of all is participation in worship leadership for young people.

Second, since worship services reflect the character of God, a clear picture of God must be represented. Through worship services, we can convince youth of the infinite and limitless love of God. Ministry leadership must be prepared for dynamic means to celebrate in every worship service with youth. A youth band can sometimes participate in worship services and helps to create a worshipful atmosphere. Experienced, youth-group members should lead the worship services and explain how they worship at youth group and church service. They need to learn that the church is a congregation for fellowship, active participation, "not an audience waiting to receive one-way communication."²

¹Clyde W. Kaminska, "Replace Yourself – Before It's Too Late!" *Christianity Today*, September 1982, 98. Kaminska also suggested that young people could also participate "in social experiences at the church with both peers and congregational members." Such activities are valuable in the "establishment of a personal devotional life." Ibid.

²Hart, 474.

Third, all who lead out and participate need to understand the true meaning of worship. Worship, then, is “a celebration of God’s saving work in the living, dying, rising, and coming again of Jesus Christ. The essence of worship is our celebration of Christ’s victory over the powers of evil.”¹ Thus, worship is the celebration of all the believers for the saving deed or salvation that God accomplished in Christ. As we celebrate God’s redeeming work in Christ, all other purposes of worship are accomplished as well. That is, “God’s character is magnified, saints are educated, sinners are saved, values are formed, and concern for social needs is heightened.”²

Last, one of the most crucial ingredients of true worship is that it should meet the needs of young people in worship. Such creative worship seeks out the young people who are wandering in their spiritual journey. It helps them to locate God, to find a hope they can experience as they learn to know the Lord, Jesus Christ. In that sense, worship is a tool through which the church can help youth to hear the call of God in their lives.³

Therefore, effective worship is the one that offers youth an opportunity to witness, to pray, and to commit themselves to God. The praise of God through true

¹Robert E. Webber, “Word and Table: Infusing Ancient Forms with Modern Sense,” *Youthworker* 6 (1990): 26-27. This view may be a departure from the traditional view of worship in which they “think the primary purpose of worship is to magnify the character of God or to teach the saints or to save sinners or to shape values or to sensitize us to the needs of others.” *Ibid.*, 27.

²*Ibid.*

³Robert E. Webber, *Blended Worship: Achieving Substance and Relevance of Worship* (Peabody, MA: Hendrickson Publishers, 1998), 63; Wayne Rice, “An Agenda for Youth Ministry in the ‘90s,” *Youthworker* 6 (1990): 71.

worship service helps worshipers to be changed and to become more like Jesus Christ.

According to Selleck and the others,

Youth worship may be the most important component of youth ministry. . . . Worship, as in all other aspects of youth ministry, is done with affirmation for all involved. The planning of youth worship is done with youth, not for youth. The goal of worship—whether it is with youth or in the congregation—is transformation.¹

In order to reach the goals for a revised youth worship service, we are not so dependent on exercises, but that the youth be “redirected to a living God who is concerned about their lives, in the here and now as well as their future. Those ideas can be expressed in a way that is relevant, contemporary, personal, and meaningful.”² Such a worship style may not fit into the traditional worship style. But even though their worship is far different from that of their parents, it will be real worship and will be a practical way to learn of the true and living God.

Bilingual and English Worship Service

First-generation Korean Christians want to pass to their next generation the Christian faith, not necessarily traditional Korean Christian beliefs. To do this, they have to provide youth with faith in Jesus Christ in terms they can understand. Their purpose, then, should be built on a sound Christian faith and experiences of the life-changing power of true Christianity. How they could accomplish this goal depends on the strategies and methods of their youth ministry in Korean-American churches.

¹Micheal L. Selleck, Natalie L. Woods, and Mike Wright-Chapman, *Just the Facts: A Handbook for United Methodist Youth Ministries* (Nashville, TN: Discipleship Resources, 1996), 76.

²Hart, 476.

A bilingual ministry is a dynamic process for the Korean-American church that will attract both the old and young generations. Both the first-generation Korean immigrants and second-generation children feel disadvantaged in American life. The second generation, who are accustomed to American life, often feel alienated from their homes. For both generations, the bilingual ministry will be a tremendous help, since "the bilingual ministry has a power to direct culturally deprived believers in redirecting and retooling themselves to fit the dominant culture."¹

The corporate worship of the older and younger generations in one accord will give an opportunity for every family to gather together for worship so that a vital and cheerful atmosphere will be created in singing, praying, and hearing in the language that they speak. Every church member needs to "pay careful attention to the worship practice in . . . the second language that he desperately needs to become dealienated." Above all, they need to worship with the confidence that God is pleased to hear both languages and accepts their worship in the bilingual ministry.²

The church must be ready to take the gospel to each person in the context of their own language and culture. Most church leaders of the Korean-American community want to minister to the real and spiritual needs of every individual young and old. "If each individual of every family and church were both bilingual and bicultural,"³ communication would never be a problem.

¹Pai, 136.

²Ibid., 142.

³Goette, 239.

Gospel and Contextualization

Jesus placed himself in a historical and a cultural context through his incarnation. His gospel narratives concern the political, economic, and social context of his day. Youth ministers also need to find a better way “in which the Gospel might be contextualized within youth culture.”¹ To do this we must first learn to understand and respect the cultural world of the young people with whom we share the gospel.

We must realize that God is seeking human beings in the context of culture. Gospel cannot be understood without the cultural context of the human being. It was given to the Jew first, in a specific location and time of history, two thousand years ago. The gospel cannot be proclaimed separately from culture. The faith of the believers is generated between the gospel and culture, and the result is Christianity. At the same time, the gospel characteristically is contagious through any cultural boundaries. Thus, the gospel is given in the context of culture, and has the potential to change the culture from within.²

Cultural Pluralism and Bilingual Ministry

It is clear that such a minor ethnic group of people as Koreans cannot be easily assimilated into mainline American society. People in a culturally pluralistic society

¹Ward, “Christian Relational Care,” 17-18.

²Dea Hee Kim, “A Cultural Program as an Effective Means of Ministry with the Second Generation Korean Youth in the United States of America” (D.Min. dissertation, Drew University, 1990), 36. “Acts 2 is the classical record of how the Gospel and culture became intimate partners.” Those who heard the story of Jesus “began to relate the Gospel message to their culture,” to the extent that the Christian culture changes their own culture. Ibid.

believe that all people have an equal opportunity, that their human rights are equal, so they recognize that one pattern of lifestyle cannot be adopted by everyone.¹

Cultural pluralism, where one simultaneously maintains the language, value, and customs of both cultures, may be optimal for an ethnic minority in America. The pluralistic model probably is the most desirable model for the Koreans in America. This pluralistic model is certainly the most receptive to allowing bicultural and bilingual differences.²

The ministry model of this pluralistic society demands bicultural and bilingual ministry for Korean-Americans so that Korean tradition and cultural heritage can be preserved.

Another reason for this demand is the typical progress of "a shift from the dominant culture to a diverse culture. That will be the case even more in the next decade."³ Thus, experts and cutting-edge youth workers expect the multicultural congregation to be the significant church pattern during the first ten years of the third millennium.⁴

¹Ibid., 29.

²Ibid.

³Larry Acosta, "Seven Trends to Watch in the Next Decade," *Youthworker*, January/February 2000, 29.

⁴Pete Ward, "Popular Culture and Youth Ministry in an English Context," *Transformation*, April/June 1994, 20. Ward notes that "in Jesus' ministry the primary means of instruction in the Kingdom life and values comes through informal association and friendship. Just as Jesus was well known for being in table fellowship with sinners, the youth minister . . . needs to break out of the meeting-orientated approach to outreach those predominantly outside the church." Ibid. By meeting youth wherever they can on the streets or in the schools, the minister "can build friendships which can become the means for a contextualized sharing of the faith." Ibid. Thus, the evangelism of youth ministry can occur in the informal meeting place and in coincidental conversations.

Models of English-Speaking Korean Church

Most Korean people agree that their church needs some kind of English-speaking ministry. While some leaders argue that the church and its ministry for the first generation should remain in “the Korean churches to maintain the Korean identity and its heritage,” others argue that they should be separated so the English congregation is free “to find its own identity and to express and worship in the way most meaningful to its members.”¹

Many types of Korean-American church ministries can be developed in the near future. Each model has its own strengths and weaknesses. Different places and situations demand different types of an English-speaking, Korean ministry. Korean-American youth ministries are now in the process of forming some models, which include a new generation of Korean people.²

The young members of the English-speaking congregations cannot afford to support their church financially. So at this point, it probably is best for the Korean-speaking church to support the English-speaking youth programs while at the same time maintaining the Korean tradition as well as Korean culture, including language and customs. Many of the first-generation Koreans, concerned with maintaining the Korean culture in the traditional Korean ways, have had strong feelings that it would difficult and “unwise for an English-speaking ministry to be separate from the Korean church.”³ Much

¹Colloquium on English-Speaking Korean-American Ministry, 5.

²Ibid., 6.

³Ibid., 14.

discussion has followed regarding the best way to carry on an English-speaking ministry and whether or not English-speaking Korean-American ministries should be separate from the Korean-speaking church.

The number of English-speaking Koreans is dramatically increasing in the Korean-American community and church. An English-speaking ministry for the second and third generations is a significant need of the Korean church. The problem is that "only the larger, financially established and stable churches"¹ can afford to have a full-time minister for an English-speaking ministry. Furthermore, very few English-speaking leaders are available to minister to the English-speaking, Korean-American youth. Even in some financially able churches, it is hard to find qualified youth leaders who have the experience and necessary understanding of English-speaking Korean-Americans. The English-speaking Korean ministry is very new; therefore, many difficulties and weaknesses still need to be ironed out.²

The worship service is so important in the experience of young people, because relationships hold the key to youth ministry, and not only the relationship of youth to youth but also youth to adults. Even more crucial are the divine-human relationships that are fostered by worship. The experience of the youth worshipping together with a congregation of Korean adults may create an atmosphere of dialogue in the church that will develop a most profound relationship with God and adults. When we worship God

¹Ibid., 18.

²Korean Seventh-day Adventist Church Council of North and South America, *Korean Church Compass*, April 1999, 47.

together in adoration and commitment, we grow and change and eventually become transformed into new creations.¹

Holistic and Relational Youth Ministries

Adolescents are in a most critical stage of spiritual development, as well as physical, emotional, and moral development. Family and church both are assumed to give special attention to nurturing the youth that they can develop mature faith and a relationship with God.² Some people may wonder why the church considers a separate and specific ministry for youth. The youth are an important part of the church, hence a part of the total ministry of the church must be devoted to the youth. At the same time, they are in a particularly sensitive period of their personal development when they have to face issues, problems, and relationships that are different from those of older church members.

¹David Ng, *Developing Leaders for Youth Ministry* (Valley Forge, PA: Judson Press, 1984), 19.

²General Conference of SDA, Church Ministries Dept., "Discipleship," 6. Adolescents not only can understand the importance of spiritual disciplines but also can be much more spiritual than adult people think. "They are ready for disciplined Bible study, genuine prayer, compassionate service, and weekly worship." Les Parrott III, "Adolescent Spirituality: What Can We Expect?" *Youthworker* 11 (1995): 39. In addition, they can be challenged to drive their faith to a higher level of spiritual maturity. Parrott claims "adolescents can make a genuine and meaningful decision to accept Christ. While the ways in which they think and feel about their faith may be different than in an adult faith." *Ibid.*, 39-40. Doubtless, adolescents can make a decision to a higher standard of Christian living in spiritual maturity.

Ministry for the youth should include the five basic elements: “worship, nurture, fellowship, outreach, and stewardship.”¹ Other youth-ministry programs emphasize how the youth-ministry program is designed. Thus we find a “ministry patterned on a three-level approach of evangelism, nurture, and discipleship.”²

In these models, the first level is strictly devoted to evangelism or outreach. The next level, nurturing, focuses on introductory Bible studies and issues of the Christian faith—taking those young people who have made or are considering a commitment to Christ, deeper in their new faith. The third level is discipleship, developing more mature Christian young people into peer leaders. This third level proved to be a major component in pushing a youth ministry program into a totally different category of effectiveness.³

Understanding of Adolescent Spirituality

Young people begin their early adolescent years at about ten to twelve years of age. At this age, some are developed enough and desire to make a significant spiritual commitment. Actually, most Adventist youth “are baptized between the ages of ten and

¹General Conference of SDA, Church Ministries Dept., “Discipleship,” 6.

²Ibid

³Charles N. Rosemeyer, “Building a Successful Youth Ministry,” in *Disorganized Religion: The Evangelization of Youth and Young Adults*, ed. Sheryl A. Kujawa (Boston, MA: Cowley Publications, 1998), 5:34. Rosemeyer mentions a church which applied a three-level approach to their youth ministry: “The first level, which is open to everyone, is called ‘club.’ It consists of both secular and Christian contemporary music, a skit or game, and a short talk on one of the basic elements of the Christian faith. The second level, which is open to those who want to really learn about the Christian faith or are ready to make a commitment, is called ‘campaigners.’ It consists of an introductory Bible study coupled with deeper discussions of the Christian faith. The last level focuses on leadership development, fashioning mature Christian young people into peer leaders.” Ibid., 35. This three-level approach can be applied on one level first and the other two levels next or all three levels in one planned program.

fourteen,” so we can see that they “usually have a genuine and personal desire to make a public commitment to Jesus.”¹

Late adolescent spirituality can be particularly crucial.

Towards the end of the teenage years, in the late adolescent period, youth are likely to critically examine the belief structure of their parents and the church. They may question the existence of God, the validity of recommended standards of behavior, or the relevance of certain doctrines of the church. In this review and assessment time, two critical areas of development take place. These are systems of belief and moral values. The youth’s direction of life is being determined.²

Of course, their spirituality or Christian belief is not set in concrete during these years, but when they later come to making a decision in these stages, the young adults become an abundant resource for church growth, and faithfully support the church.³

¹General Conference of SDA, “Discipleship,” 5, 6. Even though there may be some spiritual barrenness between early adolescence and middle adolescence, it is not taken seriously because it may be caused by trivial matters such as peer pressure that every teenager in this period experiences. During these years of transition, youth leaders and parents should not overreact. At the same time, they also need to remember “that the spiritual experience of childhood usually doesn’t fade away completely,” it is likely to surface a little later when one gains more self-confidence. Ibid., 6.

²Ibid.

³Ibid., 6, 10. It is during adolescence that youth begin to question and doubt their faith. The beliefs and values of their early ages that they have regarded as significant and have accepted may be questioned in adolescence. Sometimes conflict arises in their spiritual experience as they attempt to apply some principle. It is the experience of every individual as well as adolescents that one’s previously held beliefs and values are critically assessed in the process of spiritual development. Wayne Rice, *Junior High Ministry: A Guidebook for the Leading and Teaching of Early Adolescents* (Grand Rapids, MI: Zondervan, 1978), 108. It is important to remember that their doubt and alienation are “a necessary part of one’s spiritual development, and the key is not to eliminate the doubt but to help the person to persevere.” Ibid. Parrott adds, “A strong faith is not the result of avoiding questions, but of working with doubt” (35).

Some psychologists argue that spiritual development occurs only in the lives of adults. They assert that “spiritual development properly begins only at the crucial turning point in one’s life when one can be reflective, critical, and analytical about what must be changed in one’s life.”¹

Even though some psychologists disregard the important stage of adolescent spiritual development, most who have studied adolescent spirituality and been associated in ministry with youth realize that adolescents can understand a profound faith and their faith can be developed at a very deep level. Many adolescent studies argue that the adolescent years are the most crucial for challenging faith and for the conversion experience.²

Thus, in the process of spiritual development and maturity, “adolescence is the optimum age for identity formations. It is also the optimum age for the development of a belief system and for the adoption of a personal set of values. It is the stage of faith in which an individual sees deep meaning behind faith issues.”³ The fact is that “85% of

¹Mark A. Lamport, “Adolescent Spirituality: Age of Conversion and Factors of Development,” *Christian Education Journal* 10 (1990): 18. The spiritual development in the lives of youth is diverse, even to modern researchers.

²*Ibid.*, 19.

³General Conference of SDA, “Discipleship,” 7. Studies now indicate that adolescence is an optimum age for conversion. A clear and relevant strategy for effective youth ministry should be developed for adolescents. In addition, “youth desire to know the absolute truth concerning the mysteries of life and the worth of their own lives. People involved with adolescents should speak often about the call and commitment to the Christian philosophy of living.” Mark A. Lamport, “Adolescent Spirituality: Age of Conversion and Factors of Development,” *Christian Education Journal* 10 (1990): 27. It is also the optimum age for the development of a belief system; therefore, “a recommitment to the chief objective of promoting spiritual development of adolescents in

persons who become Christians do so by the age of 18.” According to research by Lamport, “the average age of conversion was 15.5.”¹ Therefore, the churches sense that a distinct and specific ministry is needed to assist their youth in spiritual and moral development.

Spiritual Development and Relationships

Spiritual formation can be defined as development of the inner life, “so that a person experiences Christ as the source of life, reflects more Christlike characteristics, and increasingly knows the power and presence of Christ in ministry.”² Adolescent spirituality, then, must be the developmental process of their spiritual growth because “youth’s spiritual development unfolds progressively.”³ At the same time, adults should

our care is needed.” Ibid. It is easy to lose sight of the spiritual aspect in a fast-running youth program. Above all things, youth ministry should concentrate on nurturing the soul in terms of spiritual development. See also Mark H. Senter III, “Axioms of Youth Ministry,” in *The Complete Book of Youth Ministry*, ed. Warren S. Benson and Mark H. Senter III (Chicago: Moody Press, 1987), 13:205.

¹Lamport, “Adolescent Spirituality: Age of Conversion and Factors of Development,” 20, 21. The credibility of the statistics can hardly be confirmed for lack of evidence; however, such illustrations surely confirm that conversion tends to occur at a young age.

²Ranjit DeSilva, “The Missing Ingredient in Leadership Training,” *Evangelical Missions Quarterly* 32 (1996): 20. In order for the spiritual formation to develop, the dynamic relationships between the trainer and the trainee need to be built in the process of training. “This kind of training is indispensable for developing effective ministry leaders. Though spiritual formation can be achieved in a variety of ways, it demands a one-on-one relationship between trainer and trainee.” Ibid., 56.

³Philip H. Briggs, “The Church Tomorrow,” *Southwestern Journal of Theology* 38 (1996): 34, 37. Two mistakes are common in passing faith from one generation to another: (1) the adult generation expects exact compliance and (2) they also demand immediate agreement from youth.

be very patient as the youth struggle, and should exhibit unusual concern for their spiritual maturity.

Most spiritual growth happens in a manner similar to the way the human body grows, a spurt at a time. Spiritual growth spurts are associated with new ideas, personal crises, or violated relationships. In between growth spurts are periods of solidification in which new spiritual capacities are tested, expanded, and refined.¹

While it may be difficult to understand the spiritual growth of adolescents, one common answer in all the theories is a loving relationship “because love was understood to be at the heart of the gospel, even by secular students.”² In a new-century ministry for the emerging generation, the Christian message needs to be emphasized in a relational context as the way to develop spiritual growth. Sometimes the motivations of those who are involved in activities provided by a youth leader are not spiritual in nature. They tend more to be social; however, “locally appropriate activities that appeal to the targeted young people” will succeed in presenting the Christian gospel to them.³

¹Senter III, “Introduction,” 10. Ng notes that “during childhood, information about traditions, belief, and religious practices is learned.” In the years between childhood and adulthood, youth “search for values, beliefs, and commitments” for their life-time (37). Black says that Jesus, who related himself to people at their level of understanding, is, the model leader. When He trained the Twelve, He gradually revealed more and more Himself according to the process of their understanding. His example shows us the methodology we should use to teach adolescents at their own level of understanding (16).

²Senter, “Introduction,” 10. In a pluralistic world, one cannot concisely define love in relationship. Yet it has the power to transform secular people to Christians. Also it carries not only religious connotations but also has a special meaning among secular people.

³Ibid., 11. Seldom will young people say they are attending church because they want to learn the Bible or desire to grow spiritually. The majority of them come to church to see their friends. We easily realize that what is happening in Sabbath school or Friday-night meeting is relationships, the bonding among friends. Church programs are not necessarily for spiritual discipline and careful Bible studies. They are used to talk

Some youth-ministry professionals expect that the emerging youth ministries will be relational since they “are most effective in the bringing and converting aspects of the delivery system.” Such ministries will be focused primarily on the “shepherding functions which respond to perceived needs in young people.”¹

Grace-oriented faith development

The alienation of youth is from institutional religion which the youth see as legalistic rather than relational. Dudley and Laurent reported that “church-related youth who understand religion to consist of a personal relationship with a loving God are less likely to be alienated than those who believe that religion consists of earning God’s favor by acts of righteousness.”²

about their problems—especially in prayer meeting. “A teenager will not become theologically mature until he or she is sociologically comfortable.” Idem, “Five Myths,” 127.

¹Mark H. Senter III, “Emerging Patterns of Youth Ministry at the End of the Twentieth Century,” in *Relational Youthwork*, ed. Pete Ward (Oxford England: Lynk Communications, 1995), 126. See Kitto, 29. Kitto also pointed out that the future, effective youth ministry will be based upon relationships. The majority of young people who have come to faith are strongly involved with their Christian friends or family. In almost all the aspects of the Jesus’ ministry, he modeled a relationship-centered approach. Consequently, building relationships of trust can be considered as the first stage of ministry upon which all other ministries can be built. See also Camilo Soares, “Aspects of Youth, Transitions, and the End of Certainties,” *International Social Science Journal* 164 (2000): 210-212. Soares pointed out that the flaw of traditional understanding of youth is to define youth in terms related to the formal education system or an age range. That makes youth merely a passing phase. Youth without considering their own specific characteristics and aspirations cannot be defined appropriately.

²Roger L. Dudley and Robert Laurent, “Alienation from Religion in Church-Related Adolescents,” *Sociological Analysis* 49 (1988): 418. The characteristics of alienated youth show great anxiety about their uncertain relationship with God. They have a sense of isolation from people and feel under pressure. They may have a sense that life

In the light of these feelings among the youth, we can see how important it is for them to understand God's grace. They must be encouraged to look at the perfect example of their Savior. The best way to transmit a grace orientation to the youth is "by providing a climate of warmth and acceptance in homes and local congregations and by choosing caring adults to do religious training."¹ Young people can learn and understand the grace of God "through warm, supportive interpersonal relationships with graceful human beings."²

On the other hand, kids have the tendency of having a law-oriented relationship with God. About this Strommen and Hardel write:

The tendency of children and youth is to interpret Christianity as a religion of expectations, demands, or requirements; as a result, many grow into adulthood assuming that their efforts to live a good life qualify them as Christians. Their attention is on what they do and not on what God has done, is doing, and will do for them.³

is meaningless. "These youth lack a sense of purpose and look at life with feelings of despair. For them life is empty." Strommen, 49.

¹Roger L. Dudley, "Religious Attitudes and Behaviors of College Students: Does Adventist Education Make a Difference?" *The Journal of Adventist Educator* 57 (1994): 44.

²Ibid. Regarding the relatedness of discipleship with relationships, Everly et al. explain: "Discipleship is learning how to practically live out Godly principles. It is sharing with others what you have learned through personal experience. Relationship is the thread that binds us to God and to others. Each of us has a need and desire for meaningful relationships. As Christians, we need to develop relationships with those who have a similar vision and purpose. In effect, we are discipling each other simply by relationships." Shawn Everly, Joanna Everly, Hubie Harmon, Sarah Mohler, and Brian Sauder. *Youth Calls and Youth Ministry* (Ephrata, PA: House to House Publications, 1997), 28.

³Merton P. Strommen and Richard A. Hardel, *Passing on the Faith: A Radical New Model for Youth and Family Ministry* (Winona, MN: Saint Mary's Press,

Confidence in the future is closely related to this understanding. Fear about the future and anxiety about last-time events are “significant negative predictors of commitment to”¹ their church and personal religion. People who think they are not ready for Christ’s return and who feel afraid and worried about the future have a tendency to be less committed to their religious lives and the church. What is so clear from this study is that our churches and schools need to foster assurance and confidence about the future and to explore better ways to demonstrate grace-oriented faith and emphasize the love of God so that young people can build confidence in their beliefs and commit themselves to a higher level of commitment.²

Influential factors for adolescent spiritual development

Most youth directors identify a warm relationship with their parents as one of the reasons why youth reach a high level of spiritual maturity. Another is a personal experience of difficulty or hardship for a period of time in their lives. Youth ministers can take comfort in the fact that they are not the only ones to help the youth. Parents also are

2000), 127.

¹Dudley, “Religious Attitudes and Behaviors of College Students: Does Adventist Education Make a Difference?” 44.

²Ibid. Young people “determine truth by what they experience in relationships.” Ibid. They often show positive attitudes toward religion when adults who are faithful establish significant relationships with them. Wayne Judd, “The Alienation of Adventist Youth from Religion,” *The Journal of Adventist Education* 48 (1986): 47. The involvement of the youth in important decisions and projects in local churches needs to be more than symbolic. Such involvement of the youth in the church shows that not only are they the best hope for the future church but also useful tools in the present church.

responsible for the spiritual formation of their youth. Youth directors can help the youth to have good relationships with their parents.¹ The impact of the adult model at home is the most important factor. In order for spiritual growth in our youth to be realized, the parents' help is required.²

In addition, one must emphasize the importance of friendship in adolescent life. Adolescent friendships are a primary influence. Friendship patterns in adolescent years vary with each developmental stage. As youth pass their adolescent years, their friendships become individualized. Thus, in the earlier years of adolescence security is more emphasized in their friendships. On the other hand, in the later years of adolescence, they give more attention to needs of intimacy. When Jesus is presented to the youth "as a friend in a friendship model," He is more apt to meet their needs at the various adolescent stages.³

¹Senter, "Five Myths of Youth Ministry," 126; Hackett, 23. As children and youth interact with the faith community in a variety of relational settings, they observe, imitate, and slowly internalize the heartbeat of following Jesus. Regardless of the cultural context and family composition, the youth require loving adults who will personally invest in them over a long period of time for their own faith to bloom. Charles M. Shelton, *Adolescent Spirituality: Pastoral Ministry for High School and College Youth* (Chicago: Loyola University, 1983), 155, supports the notion that adult relationships influence the adolescent's religious life. The adolescent learns what Christian life is from the faith commitment of the adults. An adult sharing experiences helps the adolescent to search for the religious meaning for one's own life and the spiritual development in one's own faith.

²Paul Borthwick, "Getting Your Group in Gear," *Youthworker* 3 (1986): 56.

³Shelton, 159. See also Lampert, "Adolescent Spirituality: Age of Conversion and Factors of Development," 26.

Challenge for Youth Spiritual Development

Sometimes the church has the mistaken notion that it should design youth programs to have fun, to make friends, and to teach them a little bit about the truth. Researchers of youth ministry contend that the goal in youth ministry should be to nurture in young people a life-changing faith.¹ "Youth, whose intellectual capacities are growing exponentially . . . need a setting where they are challenged to think and ask the tough questions about their faith."² In such an environment, young people can reach the full-grown state of their faith.

Thus, the climate of the church that challenges young people with thinking and hard questions actually assists them to develop a deeper, more personal faith than that inherited from their parents and other adults. Even if the church understands the importance of a thinking climate, most young people are not allowed to experience it. About half of the youth in Protestant congregations do not find a thinking climate in their own churches where they are challenged to grow in faith. When there is no challenge, young people are bored. As a result, many of them drop out of the church the first chance they get.³

¹Mike Fans, *Are Junior Highs Missing Persons from Your Youth Ministry?* (Wheaton, IL: Victor Books, 1978), 42; Wayne Rice, "Spirituality Is Not Spontaneous," *Youthworker* 9 (1993): 49. Discipline has been considered the primary method for the nurturing the spiritual life. However, one should have a positive understanding of discipline as the essence of the key component of discipleship.

²Eugene C. Roehlkepartain, "The Thinking Climate: A Missing Ingredient in Youth Ministry," *Christian Education Journal* 15 (1994): 53.

³*Ibid.*, 54.

The Valuegenesis study found that “learning to think for oneself is an important part of achieving responsible adulthood.”¹ It also found that young people’s perceptions of a thinking climate in the church were important predictors of Adventist values, denominational loyalty, and faith commitments. However, only about a third of the youth in Adventist congregations challenges and see their church as a place that challenges and nurtures their thinking. Many of them think that they are not encouraged to ask questions.²

One research institute examined various factors that influence nurturing the faith in youth. Among many things, six factors were identified as key ingredients for spiritual and faith growth of the congregations:

An effective Christian education program (by far the strongest influence); a thinking climate that encourages asking questions and challenges thinking; a warm climate where people feel accepted; a caring climate where people feel supported and cared for; spiritually uplifting worship; having opportunities to serve others through acts of compassion and justice.³

Of the six general factors, a thinking climate within the congregation ranks second only to an effective Christian education program. “Furthermore, all of these factors can be enhanced by creating a climate where youth feel challenged to think and feel comfortable asking questions.”⁴

¹Roger L. Dudley with V. Bailey Gillespie, *Valuegenesis: Faith in the Balance* (Riverside, CA: La Sierra University, 1992), 171-173.

²Ibid.

³Roehlkepartain, “The Thinking Climate: A Missing Ingredient in Youth Ministry,” 54.

⁴Ibid.

The survey research of Gallup indicated that young people “should be given greater spiritual nourishment. Youth appear to want to explore the depths of their faith and to learn more about prayer and meditation methods. They seek spiritual discipline and want a deeper level of involvement than activities or recreation.”¹

In order for young people to spend time in thought and study, youth-ministry programs with thinking climates need to be developed. Such programs can challenge them to grow into greater faith. “Encourage youth to ask tough questions about themselves, their world, and God. They offer experiences that stretch young people to see themselves and their world” through critical and faithful eyes.²

Christ-Centered Program

A Christ-centered youth-ministry program is what makes the church “different from all other youth clubs and organizations. It’s what makes our activities different.”³ Christ-centeredness may mean that young people and adults together attempt to be open-minded so that God can do all things in and with their youth ministry.

¹George H. Gallup Jr., *Religion in America 1979-84* (Princeton, NJ: The Princeton Religion Research Center, 1984), 66. See also Russell L. Staples, *Community of Faith: The Seventh-day Adventist Church and the Contemporary World* (Hagerstown, MD: Review and Herald, 1999), 121.

²Roehlkepartain, “The Thinking Climate: A Missing Ingredient in Youth Ministry,” 55. It is true that a thinking climate does not come automatically or even easily, however, “an examined, thinking faith is too important to ignore.” Karen A. Wrobbel, “Teaching for Thinking: A Must for Christian Education,” *Christian Education Journal* 12 (1992): 152.

³Ginny Ward Holderness, *Youth Ministry: The New Team Approach* (Atlanta, GA: John Knox Press, 1981), 22.

A successful youth ministry has to do with fundamental truth. It is centered in a commitment to a Person, Jesus Christ. The commitment to Christ should be emphasized more than an ideology, a belief, a theology, and even a lifestyle. "Our values and style of life should be a result of our faithful response to Jesus Christ. We need to constantly be discovering and rediscovering who He was and is, and what that means to us today."¹ Such a truth-searching life can be centered in their lifelong exploration through daily Bible study, a prayer life, and a contemplative approach to the Word. Any commitment in Christian life cannot substitute for these crucial factors of devotional life.²

The light of the cross challenges young people to decide their future on the side of God because "it shows them the enormous love that God has for them and the very high price he was prepared to pay to forgive them."³ Discipline in the lives of youth "is done first and foremost in obedience to Christ who"⁴ died for them on the cross and asked them to be his disciples. The truth of the cross will not be accepted by many, and it will not arouse a massive response, but its acceptance by the committed youth will bring a totally life-changing experience.

¹Ibid., 24. See also Jard Deville, *The Pastor's Handbook on Interpersonal Relationships: Keys to Successful Leadership* (Silver Spring, MD: Ministerial Association, General Conference of Seventh-day Adventists, 1995), 199.

²T. H. Jemison, *Facing Life: Guidance for Christian Youth* (Pacific Press, 1958), 138.

³Mark Ashton, *Christian Youth Work* (Eastbourne, England: Kingsway Publications, 1987), 75, 76. See also Paul Borthwick, "Does Your Youth Ministry Measure Up?" *Christianity Today*, September 1985, 89.

⁴Ashton, 76.

Bible study

Obviously, the young people need to learn from the Bible. Adolescence is a time of inquiry. Youth want to know what and why they believe. Even though Bible study is considered a natural stage in the development process, simple random study of the Bible cannot hold their interest.¹

When they learn “about the challenges and costs of being a Christian” from an honest and compassionate Christian teacher, they willingly come to study. They want to find out how the Bible answers their questions for their lives from God’s perspective. Such a search makes Bible study relevant in the youth-ministry program.²

Bible study has two approaches. The traditional approach considers “the Bible as the only source of authoritative revelation; education that is essentially concerned with transmitting the divinely authoritative, salvation message.”³ A more contemporary approach says that “the Bible is a record of God’s revelation that is to be understood

¹Paul Borthwick, *Organizing Your Youth Ministry* (Grand Rapids, MI: Zondervan, 1988), 118.

²Ibid., 118, 119; Ann Updegraff-Spleth, *Youth Ministry Manual: Christian Church (Disciple of Christ)* (St. Louis, MO: Christian Board of Publication, 1981), 20. Senter firmly offers a convincing word, “the written Word of God has power to change lives and bring about spiritual growth.” Senter, “Patterns for Spiritual Growth,” *Leadership* 3 (1986): 43.

³Burt D. Braunius, “Theological Concepts for a Relational Approach to Church Education,” *Christian Education Journal* 16 (1995): 14.

experientially, the teacher's role is to guide the growth of students toward responsible Christian living."¹

Leaders in Bible-study groups are challenged by how they can help youth to encounter the Bible in such an interesting way that they will understand what is being said and be transformed by its life-changing insights. Thus, effective Bible study means a thoughtful analysis and application for everyday life. In-depth Bible study takes a two-step process. "It begins with a straightforward analysis of the text. It then moves into an imaginative encounter with the results of the analysis so as to grasp on an intuitive level the significance of what has been discovered by cognitive means."² In Bible study, both purposeful concentrations are vital.

Prayer discipline

"Prayer is not preparation for the work. Prayer is the work, and we can do nothing until we pray."³ Prayer is not the obligation of the pious and devout Christian, but the privilege of every believer in Christ. It is one of the most incredible privileges granted

¹Ibid. Plueddemann comments that one of the good Bible study methodologies "seeks to compel critical reflection between personal experience and the Bible. The Bible is taught clearly but the teaching of content is not the end—it is a means. The teacher must challenge the student to explore the tension between God's standard and life experiences" in such a way that the teacher helps the student to integrate the two factors. James E. Plueddemann, "Do We Teach the Bible or Do We Teach Students?" *Christian Education Journal* 10 (1989): 78.

²Richard V. Peace, "Imagination and Bible Study in Groups," *Christian Education Journal* 13 (1993): 77.

³Jim Feldbush and William Hurtado, *7 Principles for Youth Ministry Excellence: Practical Strategies to Turn Yourself and Your Youth into Leaders* (Lincoln, NE: AdventSource, 1999), 21.

to every Christian. If a leader does not enjoy this privilege in prayer, he/she cannot inspire the youth to pray.

Prayer life is the fundamental principle for the spiritual lives of Christians.

Those who are ministering to youth must learn how to help youth experience the meaningful prayer life "in the midst of the adolescent's own developmental growth."¹

Adolescents are in the stage where they need to relate and share with the larger Christian community. As their developmental needs become more intense, they need to discuss prayer life in the context of their intense needs. To know Christ personally, youth need to do something for him.

Since prayer is so important to the Christian life, it is very valuable to study the purpose of prayer; that is, prayer is to lead youth to a deepening of spiritual life.²

Prayer discipline means that one builds some boundaries around him/her so that one can listen, a free space, an empty place where God can come in and talk to and with them is then created.³ The life-changing spiritual growth and conversion of youth can occur only

¹Shelton, 122.

²Mary Michael Doherty, *Spiritual Dimensions in Teaching High School Religion* (New York: Alba House, 1976), 101.

³Henri Nouwen, "Gazing at Jesus," *Youthworker* 9 (1993): 39, 42. Prayer must be the first concern of all Christian disciples. Why does prayer take such a high priority? "Because it was a high priority for Jesus. Jesus' primary concern was to live in communion with his Father. And out of that communion, that intimacy with God, he spoke and he acted, he healed and he ministered. That is what the Christian is called to do: to be like Jesus. We are called to live our lives out of the place where we are in communion with God. We speak and act with authority that can flow out of only that communion, that intimacy, that connectedness. Prayer is our primary concern simply because prayer is where we enter again and again into communion with God. and out of that intimacy we are able to live our lives" (p. 39). See also United Presbyterian Church in

through the ministry of prayer in which both youth workers and their programs are supported.¹

The youth-ministry program must help young people know about God through study of the Bible. It must also help youth to find God in a personal relationship through prayer experience as well as Bible study. Having participated in such programs should help the youth to become men and women of God. They should have an ardent desire to dwell in God's presence, to listen to God's voice, to touch God's presence, to read his Word, and to pray.²

Relationship-Based Youth Ministry Programs

"Youth ministry is not a program but people—people accepting each other and trying to help each other."³ The spiritual maturity of adolescents "doesn't come through

the U.S.A., *Youth Program, New Covenant Community: A Model for Ministry with Youth in the United Presbyterian Church, USA* (Crawfordsville, IN: Geneva Press, 1977), 34. Ancient Christian disciplines followed strict rules; however, today's Christianity has encouraged a discipline which does not demand its followers to retreat from the world, but to have a holistic, wholesome relationship with God and other people.

¹Borthwick, *Organizing Your Youth Ministry*, 121, 122.

²Beth E. Brown, "Practices of Leadership in the Context of Church Education," *Christian Education Journal* 12 (1991): 109, 110.

³Keith Ignatius, "Youth Ministry Reflections," *American Baptist Quarterly* 17 (1998): 269. See also Duffy Robbins, "Onward Bound: Practical Tool for Spiritual Development," *Youthworker* 3 (1986): 66.

programs—it comes through people.”⁴ People should always take precedence over programs.

Too heavy an emphasis on the spiritual aspect in youth ministry “without first developing the foundational relationships” does not promise a program of success.² The most outstanding findings in most research are that effective youth-ministry programs should be relationship-driven, first, then program-driven.³ Thus, youth ministry is both

¹Ignatius, 269. See also Paul Borthwick, “Some Tough Questions about Youth Ministry,” *Evangelical Mission Quarterly* 32 (1996): 154; Dudley and Laurent, 419. This study suggests as a crucial area of future study that the best way to prevent and reduce the alienation among adolescents is to work at improving the quality of the relationships between parents and church leaders and young people.

²Mark E. Oestreicher, “Can the Theories of Adult Nonformal Education Be Applied to Church Youth Ministry?” *Christian Education Journal* 11 (1991): 21. See Daniel J. Weyerhaeuser, “Relationship-Based Ministry Model,” in *Reaching a Generation for Christ*, ed. Richard R. Dunn and Mark H. Senter III (Chicago: Moody Press, 1997), 30:645; David R. Veerman, “How Can Leaders Build a Relational Youth Ministry?” in *Reaching a Generation for Christ*, ed. Richard R. Dunn and Mark H. Senter III (Chicago: Moody Press, 1997), 10:218; John Allan, “The Organization of Youth Ministries in the Local Church,” in *The Church and Youth Ministry*, ed. Pete Ward (Oxford, England: Lynx Communications, 1995), 1:13. The instability of relationships in our society today makes youth demand more significant relationships in their lives. Allan notes, “They are less prone to trust adults easily. . . . It’s not as easy to build relationships with young people as it used to be.” Ibid.

³Rosemeyer, 5:32, 33; David Zehring, “Alternatives to Traditional Youth Programing,” in *The Youth Leader’s Source Book*, ed. Edward Vining (Grand Rapids, MI: Zondervan, 1983), 11:130. Whether a program is successful or not must depend on lasting personal growth and on establishing a relationship with Christ that will last a lifetime. Healthy and attractive youth ministry must have a program “that is ready to face the question, whether it is authentic and communicative, and whether it can open itself to be a playground for transcendence.” Bert Roebben, “Shaping a Playground for Transcendence: Postmodern Youth Ministry as a Radical Challenge,” *Religious Education* 92 (1997): 346. Then, an attractive youth ministry will be the result.

personal and relational. Both youth and adults in ministry together are needed to build a covenant community.¹

Small-Group Activities

Even though Jesus was busy evangelizing the multitudes, he set aside special time for his chosen disciples. He fulfilled His mission to evangelize the entire world through this small group of individuals. Jesus applied small-group activities as an effective method to encourage close fellowship so His disciples could develop faithful commitment and spiritual maturity. Small-group activities can develop a most powerful ministry which can be emphasized more in today's church. Through small-group activities, a strong relationship and deep fellowship can be developed within the church.²

We want the young people to build strong personal relationships and establish strong friendships. They should start with group goals and commitments. Fellowship can be defined as sharing common experiences with common goals. As they reach the same goals in their own group, friendships begin to blossom. As they "spend time together

¹Ng, 11; Ginny Ward Holderness with Robert S. Hay, *Teaming Up: Shared Leadership in Youth Ministry* (Louisville, KY: Westminster John Knox Press, 1997), 241. Relational youth ministry has been the most effective one yesterday, today, and in the future. It is essential for young people to feel that they are loved and accepted by the church members, and especially by their peers. Senter adds that relational youth ministry is not an independent model among many; it is an essential principle for ministry to be effective. Senter, "Introduction," 6.

²Barry St. Clair, *Leadership: Equipping Youth Workers to Lead Studies to Maturity in Christ* (Wheaton, IL: Victor Book, 1985), 116; Senter, "Introductions," 6, 7. Jesus held many ministries in a small-group meeting, prayer meetings, Bible studies, even officers meetings. Small-group ministry is not a new strategy. It was appropriately applied as an effective ministry in the Bible. James A. Davies, "New Testament Principles of Relationships," *Christian Education Journal* 12 (1992): 142.

socially,” individuals in the group develop deep relationships.¹ The leader needs to “be the initiator.” The leader can ask questions, share in their interests and activities, and demonstrate unconditional acceptance. They need to be close together.

Some authorities note that, when a group reaches twelve or more individuals, it is time to delegate; that is, choose adults who can each work with a smaller group. One adult volunteer may lead a group in Bible study, another can lead a group prayer meeting. A group of adult volunteers can reach many more students than one youth minister could. Such a delegating strategy is a good way to prevent youth minister burnout.²

Sometimes it is hardly possible for adult leaders to build a good relationship with the youth in the church.³ “Regardless of the size of one’s youth group, it is vital that each student is cared for in a personal and tangible way.”⁴ Kageler further notes that “the best way to structure a youth ministry for care and meeting of needs is through small groups.”⁵

¹St. Clair, 117. See also Pat Wick, *Let Me Be a Window: Building a Relational Youth Ministry* (Washington, DC: Review and Herald, 1990), 77.

²Senter, “Five Myths of Youth Ministry,” 123, 124. In general, youth ministry experts claim that the most appropriate number of members for an effective youth ministry is between twenty to forty students. It depends upon the real number who regularly attend the church. When the number increases to more than fifty, the kids start to leave by the back door. Rosemeyer says that youth ministry experts suggest “a one-to-five ratio of leaders to young people” for a healthy youth ministry (32).

³Holderness with Hay, 116.

⁴Kageler, 23. See also Michael Warden, ed., *The Practical Youth Ministry Handbook: A Start-to-Finish Guide to Successful Youth Ministry* (Loveland, CO: Group Books, 1993), 65.

⁵Kageler, 23.

Small-group youth ministry is experiencing a recurrence in acceptance because it can be a secure place for students to share, strive, study, pray, and grow in their faith. Not only are small groups being used effectively in churches and schools to nurture students, but some inner-city programs also are experimenting as to how to utilize them for evangelism. The approach of using small groups for evangelism holds great potential.¹

Youth in postmodern culture are eager to accept each other. The church can offer them a place where they can share their concerns, belong, find intimacy, and deal with problems in a Christian environment. "Small groups allow students to share their pain, and to encourage and practice being Christ to one another. After meeting with a student discipleship group for a time," they can become family to one another.²

Mentoring for discipleship

Youth need adult mentoring for their spiritual development and faith growth. Adolescent spiritual growth occurs when "older Christians model the Christian faith"³ and have a good relationship with the youth. If adults want youth to become Christian disciples and fulfill the great commission in their lives, adults have to give attention to "the

¹Mark H. Senter III, *The Coming Evolution in Youth Ministry* (Wheaton, IL: Victor Books, 1992), 177.

²Hampton, 24. "Each cell is encouraged to have a purpose or vision. Some youth cells may have a vision to go to perform skits and drama to present the gospel. Other youth cells may have a vision to work for the community in service projects." Everly et al., 18-19. Thus, whatever activities they do, they are expected to have a common purpose to build unity and oneness among the cell members.

³Wayne Rice, *Junior High Ministry, Updated & Expanded: A Guide to Early Adolescence for Youth Workers* (Grand Rapids, MI: Zondervan, 1998), 191.

potential that a mentoring system provides.”¹ Through mentoring, youth can be trained in praying, reading, studying, worshiping, and serving to the level of their spiritual maturity.

Every young person needs a mentor. Many reasons establish the importance of mentoring. One of the most compelling reasons is the fact that mentoring is the best way to keep young people from “the negative influences of peer pressure and the media.” Some researchers assert that “the most powerful influences on teenagers are, when it comes to ultimate issues, . . . in order parents, the extended family, adults outside the home, peers, the community, and the media.”²

Peer-group influence exerts a dominant power on millions of youth today. When young people feel they are surrounded by a caring atmosphere, they can be free from any kind of dominant influence. Youth leaders can make an effort to equip the extended family to provide the right atmosphere for the youth. Youth “really want guidance and direction from people who are older and wiser than they are.”³ This is one of the biggest reasons for a mentoring program.

Most of the discipling in a youth program can take place within mentoring relationships. Adult volunteers assigned to youth are to take the responsibility for finding out their struggles and victories, how they are doing in school and what problems they have. Such mentoring systems have contributed to building incredible relationships with

¹Ibid., 197.

²Wayne Rice, “Intentional Connections: Using Mentoring in Youth Ministry,” in *New Directions for Youth Ministry*, ed. Amy Simpson (Loveland, CO: Group Publishing, 1998), 4:66, 67.

³Ibid., 68.

youth.¹ Where many youth are observed in love with God and his Word, it is sure that the phenomenon did not miraculously just happen without the effort and commitment of leaders and volunteers.²

Student-led cell groups

Over the decades, one of the youth-ministry strategies for students has been to reach the leaders in the high school and target the student-body president. The new models of youth ministry help students connect with God and each other. One of the best ways to promote this is through the youth-ministry model of “student-led, adult-coached small groups” that are popularly being adopted and are still growing in local church settings.³

¹Harvey F. Carey, “An Oasis of Hope: A Working Model for Urban Ministry,” in *New Directions for Youth Ministry*, ed. Amy Simpson (Loveland, CO: Group Publishing, 1998), 2:36. Adult mentoring is one of the major factors which can positively influence youth to develop their own personal faith. It assures that parents are to take the most important role of adolescent spiritual development. Thus, Lamport adds that “adult role models can be significant factors in showing youth how to live out one’s faith in the world. Youth desperately want adult friends in addition to their peers and their parent(s) to work with them.” Lamport, *Adolescent Spirituality*, 28.

²Carey, 46. Carey adds: “Although successful programs are an integral part of any effective youth ministry, they aren’t the main force behind powerful” youth ministry. The integrity of youth leaders and workers is a key issue with youth and essential in youth ministry. “Lifestyle of each leader and youth worker is vital to the successful communication of biblical truth” (36). See also David R. Veerman, *Small Group Ministry with Youth* (Wheaton, IL: Victor Books, 1992), 85-87. Today, Willow Creek Community Church stands as a modern, church-growth phenomenon in Barrington, Illinois. Each week 1,4000 attend, and for the Tuesday night program, every week, 1,200 kids still attend.

³John Ruhlman, “Platoons and Shepherds: Ministering through Student-Led Cell Groups,” in *New Directions for Youth Ministry*, ed. Amy Simpson (Loveland, CO: Group Publishing, 1998), 1:30.

The advantage of this type of ministry with youth is that each youth has the option to choose a group, and most youth want to join. The youth also have the choice to bring their friends who do not want to come to church. Most youth who have been in school all day are eager to join such a meeting "in a fun atmosphere where the program centers on" interests of their own group.¹

Burns pointed out the benefit of student-led cell group ministries:

One of the healthiest movements in youth ministry today is the emphasis on peer ministry and developing student leadership. Finding meaningful ministry opportunities for as many students as possible is a primary chore of today's youth workers. We've known for years that ministry to students is best done by other students, that kids support what they help create. What many of us didn't realize is the incredibly positive results in the lives of those young people involved in peer ministry. Experiences that create servanthood skills will follow kids through life.²

Today's youth are interested in learning to minister to their peers. As they take responsibilities for meaningful jobs in the youth group, cell-group-ministry skills can be developed among them. The development of these peer-ministry skills has two positive effects. Those who are involved in peer ministry not only enjoy helping their indecisive peers in the faith, but they also improve themselves in strengthening their faith.

Most young people sense that they need one another. "They want someone to care about them, to notice when they achieve something of significance to them."³ Thus, peer

¹Fans, 43.

²Jim Burns, "When Fun Isn't Funny: Helping Kids Find Joy in Spiritual Labor," *Youthworker* 9 (1993): 65.

³John Musselmen, "Ministering through Core Groups," in *The Youth Leader's Source Book*, ed. Edward Viening (Grand Rapids, MI: Zondervan, 1983), 12:142, 143.

leadership encourages youth to get involved in their activities, to eventually have ownership.¹

Family-Based Youth Ministry

In general, children tend to reflect their parents' thinking pattern, religious values, and attitudes about social behavior. They agree with their parents' lifestyle in social attitudes toward others and even in beliefs.² The research of Roger and Margaret Dudley reveals that parents have the power to model and reinforce the socialization of their children, especially in the primary years. "Youths tend to resemble their parents in the religious values they affirm. . . . That is, more traditional parents tend to have offspring who are more traditional than their peers, although the youths are less traditional than their parents."³

¹Les Christie, "Motivating Youth for Ministry," in *The Complete Book of Youth Ministry*, ed. Warren S. Benson and Mark H. Senter III (Chicago: Moody Press, 1987), 12:182. How can youth be disciplined to the level of full growth? The best and positive way to discipline youth is to motivate them in their own activities, to let them take the responsibility for their own program, and to give them charge of the decision-making process. Every youth can be involved in planning and carrying out of all the activities. Holderness adds "The more opportunities we give youth to make decisions and take responsibility, the more likely they will be motivated to actively participate. This is what is meant by ownership" (45). The youth program must be designed by youth themselves.

²Roger L. Dudley, "A Snapshot of Adventist Parents," *The Journal of Adventist Education* 58 (1995): 24.

³Roger L. Dudley and Margaret G. Dudley, "Transfer of Religious Values: Do Young People Accept Parental Standards?" *The Journal of Adventist Education* 48 (1985): 23, 41. See also Hoge and Petrillo, "Determinants of Church Participation," 360; idem, "Youth and the Church," 306. Another aspect of parents' influence is that "the impact of father's values is greater than the impact of mother's values, but some studies find no difference between the two. . . . But even if the parents are loyal church members and try to socialize their children into the faith and church, they may fail due to family

In that way, parents are most influential on the youths' own thinking and on the decisions they make about their lives. "Even though the influence of peers is significant on adolescents' values, parents' influence is still stronger." Another study says "that in the areas of values and beliefs, parents are more important than peers."¹

Many people in the church recognize that their emotions, relationships, and spirituality are reflected from their parents and hand them over to their children. Youth often find themselves doing the very things their parents did. Their behavioral character was already trained without any specific lesson from their parents. We cannot afford to ignore the parental values and beliefs given to their children.²

tension. Most research agrees that family tension interferes with transmission of parental religious values. When happiness of the parental marriage is measured, it is found to correlate positively with transmission of parental religious values to the children." Ibid. The commitment on the part of the parents to transmit their values and beliefs in the climate free of tension, conflict, and rebellion is required for socialization of children into church commitment.

¹Lamport, "Adolescent Spirituality, 24. It is fully recognized that the parents play the critical roles in the process of their children's spiritual growth. And it is also recognized that if youth in the period of adolescent rebellious years are "handled with nurturing care," they can have the improving experience in their spiritual development. Senter, "Patterns for Spiritual Growth," 43.

²DeVries, 78, 79. Youth workers must provide good models for adolescents. It is a well-known fact that the spiritual development and discipling of adolescents cannot be "accomplished by simply teaching and programming, but by being the right kind of example and model for them." Rice, *Junior High Ministry: A Guidebook for the Leading and Teaching of Early Adolescents*, 115.

Thus, because youth are inclined to embrace the values and beliefs of their parents, as long as the parents firmly hold "the beliefs and values of a Gospel-oriented faith," the children will choose them.¹

Intergenerational ministry

God provides every individual with other people and relationships, whether in his or her own nuclear family or the larger extended family. In the community of the household, or the church which is the larger family, an individual learns to live together with others. Jesus formed another type of family unit as an extended family in order to discipline the Twelve. The disciples left their homes and their occupations and founded an extended family with the Master.²

Young people need to maintain their faith in "the extended church community rather than separating young people from the rest of the church."³ Their faith and relationship with Jesus can be firmly founded on the extended family concept. The family-based youth ministry involves not only family but the extended church community, so each

¹Strommen and Hardel, 84.

²John Everett Winters, "Exploring Family Worship" (D.Min. dissertation, Drew University, 1978), 30, 32. Staples adds: "It is clear from the testimony of Scripture that the family occupied a prominent place in both Israel and the Christian church in transmitting the heritage of belief and socializing the young and preparing them for the responsibilities of the religious community and of society at large" (113).

³Chap Clark and Pamela J. Erwin, "Reconstructing Family Life: Family-Based Youth Ministry," in *New Directions for Youth Ministry*, ed. Amy Simpson (Loveland, CO: Group Publishing, 1998), 3:48-50. No doubt, this type of ministry needs to develop strong relationships with youth, so many volunteers who are willing to be involved in a relationship with young people are required. Young people need significant relationships with adult members who can nurture and encourage their relationships with their parents.

young person is pulled in and surrounded with a healthy, nurturing environment. As many adults as possible are required to join the functioning team to care for adolescents.

The effectiveness of a parents-and-youth ministry can reach to both students and parents. The ministry can draw families together, teach youth to be responsible and respectful as children, and at the same time help parents to have an easier relationship. Such a ministry needs to be supported from parents so that their ministries will reach the maximum effectiveness for youth and parents.¹

Devries pointed out that the problem with traditional youth ministry was that it had "seen parents as an interruption, as obstacles to success in ministry."² The youth ministry was dealt with without parents. As a result, the teens were isolated from their families and the rest of the church. Now is the time that our youth ministry must emphasize the importance of families. Both the communities of the church and the families need to support youth ministry and work together in guiding the youth. Projects

¹Borthwick, *Organizing Your Youth Ministry*, 196.

²DeVries, 85. Youth ministry "belongs to both youth and adults who are willing to commit themselves to it. . . . At all times this adult involvement should be enabling, encouraging, and modeling." Jones and Potts, 55, 56. Even though ownership and leadership of the church are essential, adults are the initiators of emerging youth ministries. The engagement of many generations in the effort of inter-generational youth ministry can reach a diverse group of young people. Senter, "Emerging Patterns of Youth Ministry at the End of the Twentieth Century," 7:127, 128.

such as “family worship, family camps and retreats, and intergenerational work”³ will help to promote the family-based youth ministry.

Recovery of family worship

From the primitive years of history, family worship was the Israelite tradition. In the religious society of Judaism, the father had the role of “the priest of the household and offered sacrifices on behalf of his assembled family.”² Throughout centuries of OT history, the household as a worshiping group was emphasized in Judaism.

Most religious leaders, not only within the Adventist church but also in other churches, have emphasized “the importance of family worship as an integral part of the Christian life style.”³ The SDA church holds a specific view and emphasis on the devotional life of every family unit different from the teachings of other religions or norms of contemporary American society. Adventist families may be different in some basic areas of Christian devotional lives, especially in the practice of holding daily family worship. However, recent research indicates a declining emphasis on family worship.

According to the study of Crider and Kistler, many Adventists give reasons for a decline in family worship:

¹DeVries, 85. See also Hackett, 86. Clark and Erwin mention that “many families have lost their close connections to extended family and to communities” (52). Family and youth ministry is one of the best ministries to create a sense of unity between parents and the youth group, which is a natural place to connect youth and their parents with the larger church and to help restore the community of believers.

²Winters, 31.

³Charles C. Crider and Robert C. Kistler, *The Seventh-day Adventist Family: An Empirical Study* (Berrien Springs, MI: Andrews University, 1979), 65.

It is impossible to find a time when all the family can be together. . . . It is difficult to find material that appeals to all members or that will hold their interest on a daily basis. The struggle to force or coerce each one of the children to be present or to participate is too much trouble.¹

Clearly, most church members feel that family worship is very important but confess that they can hardly manage and maintain it as united family worship every day. No simple way to solve this problem can be applied to all occasions. It is a challenge to each family. "Primary responsibility for the formation of character and the transmission of the faith and a sense of living before God in a moral universe lies with the family and cannot be simply abdicated and entrusted to church and school."²

In modeling Christian values and beliefs, parents have the responsibility to maintain a deep relationship with God. Youths learn Christianity from the way they imitate their parents. In most Korean families, parents do not spend enough time with their children. In their unusual situation, it is suggested that every family have regular bilingual family worship services. "Through these worship services, they can encounter each other in terms of a parent-child relationship that is loving, and they can maintain their own faith as well as the Korean language, heritage, customs, and culture."³

Mission and Witnessing

many of today's youth spend too great a proportion of their time in entertainment. "Their greatest need is not for more entertaining events, but for the faith

¹Ibid., 67.

²Staples, 118.

³Dea Hee Kim, 76.

that helps them make sense out of life.”¹ Such a life-changing faith can be developed through the experience of Christian mission. Effective youth ministry lies in designing programs that express high expectations of the young people, that view them as Christians mature enough for experiential learning through involvement in mission and witnessing. Many young people can be strengthened in their own faith commitments while working for the poor, participating in short-term missions, or serving other people’s needs.

Outreach mission and service beyond the safe boundaries of young people’s lives and their own church train them to develop a firsthand, practical faith. Today’s youth need to execute their faith by putting “actions behind verbal professions.” The spirit of mission is inspired by serving others. Another outreach program for effective youth ministry is cross-cultural experiences. Cross-cultural witnessing combined with Christian service affords youth the opportunity to minister outside their own culture and church and to broaden their insight into a world in need of Christianity.²

In witnessing the Christian gospel, we need to start with our community. Our youth-ministry program for witnessing needs to focus on our relationship with the Savior. Then we can enter our communities as witnesses, “giving ourselves in service to help

¹Beth E. Brown, 110. See also Larry J. McKinney, “Ministering to College Students in the 1990s,” *Christian Education Journal* 12 (1992): 201.

²Lamport, “Adolescent Spirituality,” 28. Personal evangelism efforts “provide opportunities for people to make commitments to Christ and to help the teenagers who share in their community build integrity.” Carey, 38. Youth are challenged by themselves to live according to what they assert to others. Through these events, youth experience a being-with-us of God and sense the power of God. As they fulfill the mission of this Great Commission of Christ, they actually experience the life-changing power both in them and their friends and neighbors.

others.”¹ Accordingly, witnessing for others is one of the most important activities in youth ministry.

By fulfilling the command of Christ, we not only become witnesses of the good news of salvation but also enjoy relationships with the people in our community. As they respond to shared love in Christianity, we, too, can find a great joy in Christianity. Such a joyous work in youth ministry can be done by the power of the Holy Spirit. How can our youth experience this joy, in doing such a high work? As we follow Christ’s method, true success will be guaranteed in reaching the people.²

Such youth evangelism is two-dimensional. It is both external and internal because it deals “with going to others, but it also has to do with the work to be done among the youth of the church.”³ Not all the youth who attend the church are converted, thus the church needs much internal evangelism in its ministry.

¹General Conference of Seventh-day Adventists, Church Ministries Dept., “Witnessing,” in *Youth Ministry Handbook and Leadership Training Manual* (Silver Spring, MD: The Youth Dept., 1990), 3. White, *Messages to Young People*, 227, writes: “The work above all work,—the business above all others which should draw and engage the energies of the soul,—is the work of saving souls for whom Christ has died. Make this the main, the important work of your life.”

²Ellen G. White, *Pathways to Health and Happiness* (Thomaston, GA: Family Heritage Books, 1990), 143. “Christ’s method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘follow me.’” Ibid.

³White mentions, “Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighborhoods.” Ellen G. White, *The Adventist Home*, Washington, DC: Review and Herald, 1980.

Fellowship

The definition of fellowship is emphasized in terms of social interaction and activity, but the biblical concept of fellowship carries a much deeper meaning. Fellowship, there, designates the social relationship between Christians and their cooperation in the work of the Lord. The biblical basis of fellowship can be found in a vital connection among the Triunion of God (1 John 1:3, 6, 7). "It is the saving relationship we have with God by the power of the Holy Spirit, made possible by redemptive act of Jesus Christ on the cross and won in triumph in his resurrection."¹ The Christian is related in two directions, which consist of a vertical one between a person and God and a horizontal one between one person and another person. This second direction brings in the Christian fellowship caused by the vertical relationship.

Youth-ministry "experts claim that one of the strong attributes of youth ministry is a sense of community" in which they enjoy fellowship with one another. "Christian community, commitment, conversion, and Christian growth" do not naturally happen but are purposefully gained by specific effort.² Such relational fellowship can be developed over a period of time. The goal is to lead youth to true Christian fellowship

¹Dettoni, 96. See also Paul Miller, "Spirituality, Integrity and Competence: Essentials of Ministry in Richard Baxter's Reformed Pastor," *The Evangelical Quarterly* 69 (1997): 314.

²General Conference of SDA, Church Ministries Dept., "Fellowship," in *Youth Ministry Handbook and Leadership Training Manual* (Silver Spring, MD: The Youth Dept., 1990), 3. Those activities of purpose can be summarized as these: (1) "growth usually comes by relationships with others; (2) Developing a relational and holistic approach to meeting youth needs through relationships forged out in fellowship; (3) Having young people come to the place where they can learn to help one another to grow through listening and sharing, learning and supporting." Ibid.

through the various stages of relationship and eventually reaching Christian growth in spiritual maturity.¹

Accordingly, before the church can reach and teach young people through evangelism and Christian nurture, which are the major tasks of the church to be fulfilled, it needs to gain a hearing with them. A correct program of fellowship provides for many the need for implementing the major programs of the church. Consequently, fellowship programs lead the young people to be more committed to Christian belief and loyalty to their church. Proper fellowship means that they design activities and conversation to increase the adolescents' knowledge in the belief of the Lord, rather than unsupervised games or play. The youth leader should keep in mind at all times that the ultimate goal is to lead to an understanding and knowledge of each other and the Lord, rather than focusing on immediate goals. The final outcome will declare whether the fellowship program was effective for faith development of the young people.²

Both types of Christian fellowship activities, shared witnessing and recreational activities, can properly work to break down the walls between youth so they

¹Ibid., 3, adds that fellowship within the peer group must be emphasized in youth groups. "This naturally develops into more intimate relationships within the group as members become older. The youth should be encouraged to meet together in group social activities such as a picnic or a party where people can" enjoy fellowship together and build significant relationships in an informal atmosphere. Ibid., 10.

²Dettoni, 98; Paul Miller, "Don't Start a Youth Group: Instead, Try This Integrated Approach to Youth Ministry," *The Christian Ministry*, May-June 1998, 25. Every activity in youth ministry is supposed to be centered on building relationships. Many social activities help youth get to know one another. In addition to social activities, the youth demand meeting their spiritual needs in Christ. That is the way to fulfill the goal of youth ministry.

can communicate openly with each other. Bible study focused in sharing activities is student-centered. In sharing activities, youth may be allowed “to read a passage in order to find out what it says to the original readers, to each individual, and to the group. Learning activities should emphasize primarily self-disclosure rather than content.”¹

Like other church programs, the goal of the fellowship program should be to “deepen personal relationships with each other and with Jesus Christ”² rather than just for fun, activities, or conversation. Effective Christian fellowship is concerned that the program is characterized by wholesomeness and propriety. A sound, Christian fellowship helps the Christian character of youth to be developed as they learn to be fair, just, and wholesome in their activities.

Summary

Adult leaders are called to enter into the lives and hearts of the young people, exploring with them what they consider to be important. Those who consider themselves as leaders in the church are to be immersed in the culture, language, and customs that make up the lives of youth. Those who have trouble with this entering process can never be said to have matured spiritually into an incarnational ministry. Incarnational leadership is a ministry of servants.

¹Dettoni, 100.

²Ibid., 101. As a part of Christian fellowship, Christian-youth camp meeting has an important role for the unique and irreplaceable experience. It has been one of the most effective ways to evangelize youth and make Christian growth, surpassing the effects of other programs within the church.

The youth worker must have confidence in his/her calling from God to be in ministry. This is much more important than any outward characteristic. Any effective youth work must begin with a calling from above. A called people are people of vision. They can see the ministry through a vision of the heart, but not with the eyes. Youth ministry presents its own unique kinds of challenges and opportunities. A person whose heart is sensitive to those opportunities and challenges has qualities of an inward nature.

Since youth ministry offers young people more than mere religious knowledge or facts, the youth leader has to be more mature and have qualifications in personal and interpersonal effectiveness. He or she also needs the leadership qualities most desired by today's youth: understanding, spirituality, knowledgeability, and personal and emotional maturity.

The successful Christian leader finds solutions to problems and, in fact, sees the circumstances as challenges rather than as problems. Many youth workers and ministers have outstanding success because rather than running from difficult circumstances, they see their situations as opportunities in which to display leadership.

The successful youth leader knows how to direct and use all the talents and resources of the youth group so all may participate. He/she knows how to delegate responsibility and authority but is always conscious of all the possibilities where results may turn out wrong. The good leader does not pretend to have all the answers but is willing to accept advice and suggestions.

The most desirable leadership model is servant leadership. The attitude of leaders should be the same as that of Christ who took the very nature of a servant and

taught it. Only with such compassion can leaders know their followers and sense their heartbeat, desires, and dreams. Even though leaders may perform some outstanding work, without the sympathetic understanding of their followers, what they accomplish is not dedicated to the ministry of serving people through servant leadership.

A servant leader is one who feels a sense of calling to serve God who has a purpose for him/her to bring others into God's will. They fulfill this mission through a servant spirit. It is the servanthood that defines them. Servant leaders not only have a clear vision for themselves but also can lead people to find a vision together.

A ministry-based, youth-ministry model is more effective and relevant to modern ministry than the entertainment model of youth ministry. The influence of behavioristic psychological theory upon youth ministry provides the basic reason why an entertainment type of youth ministry model should be left in the past.

Youth can be involved in significant decision-making roles, such as in a youth-ministry council. Such involvement gives them a sense of ownership as they work together with adults. Positive involvement of the youth in decision-making roles can equip them to take initiatives in the context of the total youth ministry. In such ways, adults can work with youth rather than for youth to help them sense that youth ministry really is also the church's ministry.

Obviously, any adult leader who is involved in youth ministry puts him/herself into the role of a model. Youth who are leaving their childhood and are in the process of becoming adults watch closely the adults in their lives. For this reason, adults have to be

good role models. Youth leaders need to show not only what adulthood is like, but also give youth good role models for their future lives.

Worship is where worshipers discover God's truth. God's presence is also a revelation of God's truth. God calls us to celebrate what Jesus has done for us. God calls us to face the truth of the nature of humanity and of the world. In that truth, one learns the connection between what Jesus has done for the sake of humanity and the people of the world. From the experience of the worshiper, worship can be evaluated.

As young people are educated in worship, their relationship with God is developed into a more personal and deep experience. The development and strengthening of this personal relationship enhances each occasion of worship. Worship as an encounter with God is the most satisfying spiritual experience young people can have.

The worship pattern of youth in postmodern culture is characteristic of their own ethnic and generational group. Therefore, their beliefs and worship patterns are contextualized for specific groups. No single worship pattern characterizes their worship services. That is to say, each congregation has its unique pattern for worship.

This generation of the twenty-first century longs for genuine encounters with God in a specific way. We need to remember that youth need to experience God more than anything else. Through worship, they may have an experience that God will bring understanding and growth into their lives. Worship is a great opportunity for youth to find that God can restore and make radical change in their lives.

Generation Xers respond to diverse preaching styles. In any style of preaching for their particular community, they want to hear the clear and faithful word about the hope that Jesus offers.

Ministry for youth through music is much more influential than any other ministry. The revolution in music worship in Christianity has opened up a freedom for creativity in musical forms and in styles of presentation for and by young people. The involvement of youth in current music has extended to every worship service held in the Christian church.

The issue of music in the worship service is caused by making a choice of either a youth-oriented or a tradition-centered style. Both factors need to be incorporated for revised worship services. The leader also should be aware that not all secular music is bad and that many of them carry meaningful messages, especially to youth.

Music is a basic means for communication in worship. The important thing for each community is that the style of music to be employed needs to connect with the experience of the worshiper. The emphasis upon spiritual objectives of the music ministry involves not only the spiritual idealism and the response of the musician but, more importantly, the response of the individuals within the congregation. The minister of music must be people-oriented as well as music-oriented.

Churches need to design programs and adjust church structure in order to meet the specific cultural needs of their particular group of church members. This would be the best way for the Korean-American church in the United States to start its own youth churches.

Effective worship should lead worshipers to be transformed in their character and to become more like Jesus Christ. The planning of worship must be done with youth. In order to reach such a goal of worship, the pattern of youth worship must be revised—redirected to a living God. This will not depend on the traditional worship style. The way in which the youth find God and express meaning in worship is different from the older generations.

Worship is the component that enables a youth group to stay firmly in the faith with God. Through the experience of worship, they keep in touch with God and one another. They become experienced at walking with the holy presence in their everyday work. Adults usually are surprised to see the depth of feeling and experience that is possible in worship with youth.

Young people, especially during the junior-high years, want to have significant relationships with adults. They want adults, who listen and understand them, to be involved with them. The most important facet of youth ministry is not methods and programs. It is essentially relational, and the people involved are the main ingredient.

It should not depend on the traditional worship style, because the way they find God and express the meaning of worship is different from the older generations. The lack of contextualization and the problem of relevancy are the most critical issues the present and future Korean-American church must deal with. Therefore, the worship form and its meaning should be adapted to the bicultural worship context of the Korean-American church.

Adolescents can understand a profound faith, and their faith can reach to higher levels of development than most adults think. Therefore, the adolescent years are the most crucial period of life for challenging faith and providing for the conversion experience. The sense of adolescent alienation from the parents and the church comes from an uncertain relationship with God. Grace-oriented faith is important for youth so they can be encouraged to look at the Lord as an example. The best way to transmit the grace-oriented faith to youth is to create a warm and accepting climate at home and in the church. Through such supportive interpersonal relationships with humans, youth can learn and understand the grace of God.

One of the most essential subjects in youth ministry is to emphasize discipline for spiritual growth. Discipline should be understood positively as a key building block of discipleship. In young people's spiritual discipline, the interpersonal relationship skills should be emphasized. Relationships with adults can greatly influence an adolescent's religious life. The adolescents learn Christian faith from adults' commitment to the truth.

Among the factors that aid an adolescent's spiritual experience is deep relationships with adult leaders. Relationships with others have a most significant effect on the spiritual development in adolescent years.

Youth can grow through personal and interactive relationships with both their leaders and their peers. This can be realized through specific youth activities in small groups. The youth may want to remain in larger groups with which they are accustomed, but most youth leaders agree that a small group is much more effective in caring for students and in teaching and holding students accountable for their growth.

Today's youth are eager for acceptance with each other. The church should offer a place where they can share their concerns; where they belong, find intimacy, and learn to deal with problems in a Christian environment. Small-group activities allow youth to share their concerns and to encourage and practice being Christ to one another. After meeting with a specific group for a time, they become a life-sharing group with one another.

In order to maintain an effective youth-ministry program, leaders should plan a long-range perspective. Young people will seldom progress in their Christian belief without the support of caring adults and their leadership. So adult members in their congregations are to be encouraged and educated to provide continual support.

The most influential factor in an adolescent's spiritual development is the parents. An adult's role model can be a significant factor in showing youth how to live one's faith. Youth want friends not only among their peers but also among adults. Personal relationship building through mentoring is one of the major discipling activities in a youth program. Such mentoring systems have contributed to incredible relationships with youth.

Family-based youth-ministry work provides an environment where bridge-building efforts teach parents how to understand their teenagers and the world in which they live. At the same time, the young people are challenged to love and care for their parents. In building bridges, family-based ministry requires a lot of work and many activities to bring about lifelong benefits through strengthened relationships between the parents and children.

Youth ministry as family ministry not only works to strengthen and support families but also encourages families to grow in their relationship with God. It encourages families to worship together, to pray together, to think together, and to focus together on the spiritual growth of all family members.

In any family-based, youth-ministry program a three-way partnership is developed among the youth-ministry program, the families, and the local church. A qualified family-based, youth-ministry program will serve to strengthen families, to connect youth ministry to the extended church, and to help the church function as a community of believers.

Intergenerational youth ministry can be observed as an emerging future ministry for young people. Even though ownership and leadership of the church are essential, adults are the initiators of emerging youth ministries. The engagement of many generations in the effort of an intergenerational youth ministry can reach a diverse group of young people.

Youth should be considered not only as the church of the future but also a church of today. They are members of the church as much as anyone else in the congregation. They need to have every opportunity to be engaged in every level of the life of the congregation, and they should be expected to contribute to ministry as a whole. In every aspect they should be fellow members of the body of Christ.

Fellowship comes from a relationship with God and with human beings who share life in Christ, through the work of the Holy Spirit. Christians willingly share their

lives in that they express those things that Christ has revealed to them which would be of benefit to others.

Every youth-ministry activity must be focused on building relationships.

Social activities can be effectively managed for getting to know one another. In addition, social activities also must be focused on the meeting of spiritual needs. In that way, they will reach the ultimate goal of youth ministry.

CHAPTER VI

SUMMARY AND CONCLUSIONS

Chapter II above investigated the biblical sources regarding youth and youth ministry. Chapter III developed theological foundations for youth ministry. Chapter IV analyzed the present state of youth ministry in Korean-American SDA Churches, and Chapter V researched a theoretical design for improving youth ministry in these churches.

This final chapter presents conclusions under four headings: (1) a definition of effective youth ministry, (2) principles found to be essential for effective youth ministry, (3) distinctive characteristics of Korean-American churches that demand a specific kind of youth ministry, and (4) strategies for implementing those principles, making them practical, visible, and tangible in Korean-American SDA churches.

A Definition of Effective Youth Ministry

This dissertation has discovered that effective youth ministry is:

1. Youth ministry is first of all a service of love. The motivating factor that brings others to belief and the goal of Christian ministry is love for God and love for the fellow human being. Service motivated by love can bring the community of young people to believe in a Christian life as better than any other and recognize God's hand in their lives.

Love is the crucial motive of every Christian worker that binds the church together and attracts others to Jesus.

2. An effective youth ministry can be performed by individuals called by God. The most important qualification of the youth worker is confidence in his or her innermost heart that doing youth ministry is truly a calling from God. This is much more important than any outward characteristic. Effective youth work must begin with a call from above.

3. Servant leadership is one of the best church leadership for youth. Youth are in the process not only of spiritual development and maturity but also in the time of formulating their worldviews, having a sense of personal life purpose, determining their lifestyle, and choosing values that will decide their life's direction and eternal destiny. Therefore, they need youth workers to stand beside them and help them to make the right choices. The key to effective youth ministry is found when young people feel that they are loved and accepted by church members as well as by their peers.

4. An effective youth ministry is rooted in the life of the church, supported by high-quality committed adults, and being involved in many aspects of the church's life. Such a ministry can reach the goal of bringing youth to a personal relationship with Jesus Christ to helping them grow in their faith.

5. Effective youth ministry creates community. Youth are gregarious by nature. They like to be around people, especially their peer group. This sense of community can be fixed firmly to youth by an attractive atmosphere in the church that will motivate the youth to perceive and appreciate their place in the family of the believers. Such community will be the growth factor in the mission of the church.

6. Effective youth ministry gives young people encouragement, ability, power, authority, and means to participate in the mission of the church. Youth are not simply ministered to, but they themselves become ministers to one another and to others outside their group. The best way to effective youth ministry depends on how deeply the young people are involved in ministry. A real active role for youth must be opened in the church. Their participation is viewed as important enough to participate and recognized as essential in the ministry of the church.

7. Effective youth ministry provides multiple opportunities for guidance and healing. Young people are suffering from alienation, loneliness, marginalization, misunderstanding, and rejection by society. The young people experience many conflicts peculiar to their age group, and being able to find guidance and healing when they are needed is essential. The occasions for guidance and healing ministry are varied from formal worship services and programs to informal conversations and healing ministries such as caring, counseling, guiding. Thus spiritual guidance and healing help the youth to maintain a healthy relationship with God.

8. Effective youth ministry calls young people to service. The youth ministry of justice and service provides the realization that young people are called to minister to others. By working in the service of the world young people become hands, voice, and ears of God doing the fundamental responsibilities of the whole Christian community. Service, therefore, can be regarded as a core reality of Christian existence.

9. Effective youth ministry connects young people with the Word of God. Just as proclaiming the word is a fundamental task of all Christian ministry, so the component of

word is basic to youth ministry. It is through the Word that God communicates with human beings. The life and thoughts of young people are greatly influenced by the Word of God. The Word is of importance not only in proclaiming the Good News but also in living with the experience of it in all that is said and done. The Word must be considered as an integral part of the youth program, one of the most crucial elements in youth ministry which cannot be ignored.

10. Effective youth ministry leads young people into genuine worship. Worship takes the central place in the activities of youth ministry. Worship is the verbal expression of one's belief in God, the means to communicate with the invisible God. Therefore, worship services and other worship experiences which can bring about authentic involvement and be a source of strength for the group are important for youth ministry. The emphasis on the worship of the true God includes providing opportunities for young people to share their faith with the larger community of the church. It is important for them to be included, because it affirms that they are true members of the church community.

Essential Principles for Effective Youth Ministry

The foregoing investigation has discovered the following essential principles of youth ministry. Principles are by definition timeless and universal, relevant for all youth ministry, but needing to be made concrete, visible, and real in specific situations. Principles of effective youth ministry in any Christian church, include the following:

1. Incarnational. Our first approach to youth ministry is grounded in the incarnation of Jesus Christ. By taking the very nature of a servant and being made in human likeness, He totally identified with humanity. This means that youth workers can love adolescents in absolute love regardless of their age. Because God shows such an unconditional love to us, so youth workers love them unconditionally. It is when workers themselves identify with youth that they can understand their hearts, know their minds, and do their work as they think, feel, and do.

Thus Jesus' ministry becomes a model from which youth ministers gain an insight into the nature, purpose, and strategy of youth ministry. Jesus' ministry reveals the divine purpose, nature, and plan to rescue fallen human beings. It brings about a living relationship between the divine and the human, and between one another. This ministry encourages young people into a loving relationship with those who manifest God's love. Anyone who wants to be a youth leader must be willing to spend their time and life for the sake of the youth, just as the incarnate Jesus spent His life for the sake of the world.

2. Developmental. One of the essential principles for youth ministry is developmental ministry. That means it is implemented on the stages and levels of development appropriate to their growth and maturation in all areas of life. Effective youth ministry needs to be delivered related to the various levels of youth development so that it can be communicated, understood, and received by youth. The continuous development of youth into whole, mature persons should be the focus of effective youth ministry.

3. Contextualizational. contextualization is closely related to the developmental principle. It must focus on the continuous development of each youth into a whole person. One way to contextualize a worship service for youth is to let them plan the planning in order that they may feel free in their worship of God and develop fellowship through it. In order to reach such a goal of worship, the youth worship pattern must be revised and redirected toward a living God. Youth leaders need to take the unchanging truth of Scripture and apply its principles to the changing community of youth. This indiginization will bring about a relevant form of youth ministry.

4. Relational. The goal in youth ministry is lives changed by the gospel, young people transformed into the image of Jesus Christ. Life-changing experiences of youth occur in the context of loving relationships. No other method, technique, or program can take the place of relational ministry. Relational ministry is biblical, and to be effective it takes time and effort. Relational youth ministry has been regarded as one of the most effective ministries in the past and today, and it will be thus even in future days.

Effective youth ministry requires long-term investment in relationships on the part of adults who will go where youth are and patiently build their trust. The gospel is not a set of ideas about Jesus but a relationship with him. The leader's role is simply to provide the context of friendship where deep relationships can take place.

Youth ministry through which God's love is shared and faith is transmitted can happen only on a relationship basis. Youth can recognize the truth through a personal relationship with an individual. A person is more vital than a meeting or a program in

terms of relationships that reach youth. Relationships between youth and adults create strong support for youth to develop a healthy, positive religion.

5. Integral. Youth ministry belongs to the whole church. It must be regarded as an integral part ministry of the total church rather than as an extra ministry that could be excluded from the mainline adult ministry. A church without a youth ministry is a church without a future. All church members should be aware of and support youth ministry in their churches so the youth understand that they are accepted as a part of the total body of Christ. In this experience, they will recognize the biblical truth that all believers belong to the body of Christ.

Salient Characteristics of Korean-American Churches That

Demand a Specific Kind of Youth Ministry

Chapter 4 above uncovered the following unique or distinctive characteristics of Korean-American churches, that need to be addressed through a specially designed Korean-American youth ministry. Youth ministry of the Korean-American churches must meet the specific needs of Korean youth at their stage and situation in the United States.

1. Worldview and cultural differences. Worldview differences in values, relationships, attitudes, and views of the church between the first and second generations have produced disagreements and misunderstandings, eventually causing conflicts between them. Therefore Korean-American youth ministry should be delivered in a different way. The second-generation children become individualists and follow the American mainline culture. Thus, these two opposite worldviews have to coexist in Korean-American homes

and churches. In order to cope with such problems, both generations need cross-cultural understanding.

Worldview and cultural differences creates the ministerial emptiness between first- and second-generation Korean-Americans. The second generation finds the worship services in the Korean language boring and dull because many of them do not adequately understand the language and the pattern of worship does not fit their culture. Even when the service is conducted in English, the worship service in the Korean church does not attract the second generation. They do not feel free in worshipping God or enjoy fellowship through it.

The worship form and its meaning should be adapted to the bicultural worship context of the Korean-American church. The pattern of youth ministry in the Korean-American church needs to be contextualized in order to carry true meaning for the second and third generations. Youth ministry for Korean-Americans is true only when it is related to the life experiences and struggles of Korean-American youth.

2. Language barriers. The subject of the relevancy of the worship service has always been a critical issue in the Korean-American churches. Every church member needs to understand what the second-generation youth confront in their daily lives and recognize that they are now worshipping in the bicultural community. They need to search for their own answers in their own community. Recognizing the fact that only some of the language used in Korean worship is understood by Korean youth, its youth ministry should make a point of preaching in a language the youth can understand.. One of the

most necessary provisions for the total ministry of the future in the Korean-American church is an English-speaking ministry.

3. Leadership conflict. An out-of-date and uncompromising leadership pattern needs to be changed to avoid conflicts among church members and to develop new ideals and a more creative leadership model. The first-generation-centered ministry and authoritarian leadership in the Korean churches contributes to rebellion and dissatisfaction in Korean youth.

A good leader for Korean-American youth ministry must be one who can understand the differences between the first and second generations and can communicate well with them. To narrow the widening gap between the two generations and solve the youths' problems, persons with transgenerational understanding are needed.

Transgenerational persons refer to those bilingual and bicultural persons who are equipped to bridge the gap between the first and the second generation Korean-Americans.

4. Youth ministry for ultimate needs. In order for the ministry to meet the relevant needs of the second generation, the church leaders must recognize the importance of their real or ultimate needs. It is crucial for Korean-American youth and leaders to recognize that what they really need in their Christian lives is the ultimate need, such as emotional and spiritual needs and relational caring, which is beyond the felt needs. In order to understand both felt needs and ultimate needs, church leaders must listen to them, try to understand their life style and recognize their value system. The Korean-immigrant church is faced with the urgent need of a total youth ministry centered on the needs and cares for

the second generation. If they are not nurtured through a total ministry in the church to which they are significantly related, they will not be satisfied

Strategies for Implementing Youth Ministry Principles in Korean-American SDA Churches

The challenge of making the biblical, theological, and relational principles of youth ministry practical, visible, and tangible in bilingual, bicultural Korean-American SDA churches, demands creative strategies to accomplish the goals of successful youth ministry. The following strategies have proven useful in many churches, may be adapted to varying church situations, and may be especially helpful for meeting the special needs of Korean-American SDA youth.

1. Carefully selected and trained leaders. Training of the next generation for leadership is one of the most demanding and satisfying parts of ministry. It is crucial that Christian leaders select and train those who have the possibility of leadership. Healthy, purpose-driven churches and institutions will be able to produce leaders for tomorrow from within their organizations, but it requires a leader's efforts to know how to select and to train them. The program should concentrate on the right attitude of trainees rather than just the skills of ministry.

2. Leadership development. Probably the most crucial change needed in youth ministry is the leaders' style for the ministry from authoritarian to delegation leadership. Delegation leadership means giving up power. Leadership delegation can be accomplished through lay-leadership-centered activities such as small groups so the church can

transform its structure from pastor-centered authoritarian leadership to the egalitarian leadership of relationship-centered personnel.

3. New leadership patterns. Korean youth have become accustomed to the democratic leadership patterns and egalitarian leadership. They now expect more opportunity of mutuality, ownership, and participation in decision making, and more shared leadership. The growing need to develop a new mode of leadership is suggested by some who are aware of the need to depart from the authoritarian leadership pattern in the Korean-American church.

4. Bilingual leadership. Korean-American churches in the United States need to take into serious consideration the raising up of new English-speaking church. The second-generation, young-adult congregation provides an opportunity for the English-speaking generation to develop leadership skills and responsibilities. They need English-speaking leaders who also speak Korean in order to maintain the link between the two language groups.

5. Mission-oriented ministry. A model for effective youth ministry can be represented by a ministry-based approach in contrast to the activity-based approach. The activity-based model provides the young people with as many activities as possible so they can be entertained and integrated into the congregational life. The ministry-based model is based upon a concept with discipleship and evangelism at its foundation. All the activities, including the social outreach, are planned with these goals in mind.

6. Youth participation in the planning and the decision-making processes is one of the keys to successful youth ministry. Every youth does not need to be involved in every

decision-making process, but enough members need to be involved so the decisions will reflect the thinking of the group as a whole. The more youth participate in the ministry, the more they feel ownership of their church. Thus, involvement of youth in leadership contributes to the ministries of the whole church, even to long-range church growth.

7. Worship in the primary language. Communicating about religion requires a much more sensitive and fluent use of language than is required for the more elementary transactions of casual social life. Another new mode of ministry for Korean-American youth would be to design programs and adjust church structures in an English-speaking youth church that is planned for and by the Korean-American youth.

8. Revised worship pattern. The traditional worship service plods along with a mechanical routine, which makes the experiences of worship boring and does not promote inspiring, participatory worship for second- and third-generation worshipers. This rigid form of worship must be changed through a more flexible worship process. It appears that God intended true worship to be exciting and satisfying. This can be achieved through greater participation in the worship service.

Worship strategies must be shaped by the experience of the worshipping community. The worshipping community should be a major factor to be considered when developing worship strategy. That means careful planning should provide the experience of a satisfying worship within the context of the worshipers.

9. Contemporary music. New music employed in Christian worship can broaden the emotional atmosphere in worship. It enhances the worshipers' emotion to encounter the

living God in the midst of worshipping congregations. It empowers them to go into the world to love and serve the Lord.

10. Bilingual and multicultural worship pattern. The effectiveness of a parents-and-youth ministry can reach to both youth and parents. The ministry can draw families together, teach youth to be responsible and respectful as children, and at the same time help parents to have an easier relationship. Such a ministry needs to be supported from parents so that their ministries will reach the maximum effectiveness for youth and parents. The experience of the youth worshipping together with a congregation of Korean adults may create an atmosphere of dialogue in the church that will develop a most profound relationship with God and adults. When they worship God together in adoration and commitment, they grow and change in their attitude toward Christian lives.

11. Grace-oriented faith development and thinking climate. Our churches and its ministry need to foster assurance and confidence about the future and to explore better ways to demonstrate grace-oriented faith and emphasize the love of God so that young people can build confidence in their beliefs and commit themselves to a higher level of commitment.

Spiritual and faith growth of youth can be enhanced by creating a climate where youth feel challenged to think and feel comfortable asking questions. In order for young people to spend time in thought and study, youth-ministry programs with thinking climates need to be developed. Such programs can challenge them to grow into greater faith and encourage youth to ask tough questions about themselves, their world, and God.

They offer experiences that stretch young people to see themselves and their world through critical and faithful eyes.

12. Small-group ministry. Another relevant ministry program for Korean-American youth would be small-group ministry. In this, activities can establish a strong relationship, and a deep fellowship can be developed within the church. Even Jesus applied the small-group ministry style as an effective method to encourage close fellowship so His disciples could develop in their faithful commitment and spiritual maturity. Through this small group of individuals Jesus fulfilled His mission to evangelize the entire world. Thus, small-group ministry is a powerful ministry which can be emphasized in the Korean-American church today.

13. Mentoring programs. Related to small-group activities, adult mentoring also can be suggested for Korean-American youth ministries. In many cases, mentoring programs have contributed to building incredible relationships with the youth. The mentoring system can be one of the best ways to influence youth, not only in their personal faith development but also in discipling other youth. Youth need adult mentoring for their spiritual development and faith growth. Adolescent spiritual growth occurs when older Christians model the Christian faith and have a good relationship with the youth. Through mentoring, youth can be trained in praying, reading, studying, worshiping, and serving to the level of their spiritual maturity.

14. Family-based youth ministry. The powerful impact of family on the spiritual maturity of youth is well known. If parents are faithful in their personal relationships with God and they model well their religious heritage, it can be handed down to their children.

The overall effectiveness in youth ministry is directly tied to the spiritual health of the parents. Christian parents still have the responsibility of maintaining a vital individual and personal relationship with God. The solid foundation for a Christian home is putting faith in God into everyday practice.

Youth ministry as a part of family ministry is not only to strengthen and support families but to promote families to grow in their relationship with God. It encourages families to worship together, to pray together, to think together, and is focused on the spiritual growth of all family members. In that way, family-based youth ministry helps to connect youth and adults and promotes family worship. The most crucial factor in family-based youth ministry is the emphasis on family worship.

15. Intergenerational worship. One very effective type of youth ministry for Korean-Americans is intergenerational ministry. It is suggested as an emerging future ministry for young people. The ownership and leadership of the church, which are essential to the Korean-American church, can be developed through intergenerational ministry. Many generations can join an intergenerational youth ministry in order to reach a diverse group of people.

16. Youth camp meeting. As a part of Christian fellowship, Christian-youth camp meeting has an important role for the unique and irreplaceable experience. It has been one of the most effective ways to evangelize youth and make Christian growth, surpassing the effects of other programs within the church.

The definition of youth ministry developed above provides a clear vision of the task. The principles support the definition by showing the inner dynamics of effective

youth ministry. The salient characteristics of the Korean-American churches identify the needs to be met, and the strategies suggest practical ways of meeting those needs.

Together, the definition, principles, characteristics, and strategies described above, constitute a comprehensive design for youth ministry to Korean-American SDA churches in the twenty-first century.

APPENDIX I

A. YOUTH SURVEY SAMPLE

B. SUMMARY SHEET

YOUTH SURVEY

Directions

This survey isn't about what you know.

**It's about who you are—
what you think,
what you feel,
what you believe.**

**It's about your school,
your church,
your friends,
your family,
yourself.**

**It's about what is important to you in life—
what you do,
what you worry about,
what you enjoy.**

Be honest in giving your answers. Your name will not be attached to the survey, so no one will know what you write. Your answers will be summarized together with the answers of other young people in your church. All of those answers together will provide important clues to the interests, beliefs, problems and hopes of your church's young people. It's important for youth ministry leaders to have those clues so they can do a better job of planning youth ministry for you and your friends.

Do not begin answering questions until you are instructed to do so. As soon as the survey administrator gives the signal to open this booklet to the first page, you may begin. Mark your answers on the answer sheet, not in this booklet.

For each question, decide which answer fits you best, then *circle the corresponding number or letter on the answer sheet*. Mark only one answer for each question. Do not spend a lot of time trying to decide between two answers; it's usually best to mark your first impression and go right on to the next question. There is no "right" or "wrong" answer to any question—so answer each question honestly.

When you have finished, fold your answer sheet in half and put it into the envelope provided by the survey administrator.

Thanks for helping.

Thanks for being you.

General Information

1. I am: F. Female
M. Male
2. My grade in school is:
7 8 9 10 11 12

A. What I Want in Life

Read below are things that some people want in life. Read through the complete list without making any marks. Then go back and decide how important each one is to you. Your choices are:

- V. Very important
S. Somewhat important
N. Not very important

is _____ to me . . .

3. To be good in music, drama or art.
4. To have a happy family life.
5. To make my parents proud of me.
6. To make my own decisions.
7. To do things that help people.
8. To feel safe and secure in my neighborhood.
9. To feel good about myself.
10. To be popular at school.
11. To have lots of fun and good times.
12. To understand my feelings.
13. To have lots of money.
14. To have God at the center of my life.
15. To have a world without hunger or poverty.
16. To get a good job when I am older.
17. To have things (such as clothes, records and so on) as nice as other kids have.
18. To do something important with my life.
19. To do well in school.
20. To have a world without war.
21. To be really good at sports.
22. To be different in some way from all the other teenagers I know.
23. To have friends I can count on.
24. To do whatever I want to do, when I want to do it.
25. To be part of a church.
26. To have clothes and hair that look good to other kids.

B. What I Worry About

How much do you worry about each of the following statements? Your choices are:

- V. Very much
S. Somewhat
N. Very little or not at all

worry _____ . . .

7. About how my friends treat me.

28. That I might kill myself.
29. That I might not be able to get a good job when I am older.
30. That someone might force me to do sexual things I don't want to do.
31. About how well other teenagers like me.
32. That I might lose my best friend.
33. That one of my parents will hit me so hard that I will be badly hurt.
34. That I may die soon.
35. That a nuclear bomb might be dropped on our country.
36. About all the drugs and drinking I see around me.
37. That one of my parents might die.
38. About all the people who are hungry and poor in our country.
39. That I might get beaten up at school.
40. About whether my body is growing in a normal way.
41. About how much my mother or father drinks.
42. About how I'm doing in school.
43. About my looks.
44. That my friends might get me in trouble.
45. About all the violence in our country.
46. That my parents might get a divorce.
(Leave this number blank if your parents are already divorced, or if one of your parents is no longer living.)

C. My Family

For each of the following statements, mark the response that best matches your feelings. Your choices are:

- A. Strongly agree
B. Agree
C. Not sure
D. Disagree
E. Strongly disagree

I wish my parents (or guardians) would . . .

47. Give me more freedom.
48. Spend more time with me.
49. Yell at me less often.
50. Talk with me more about their views on important issues such as sex and drugs.
51. Be more interested in the things I care about.
52. Give me more responsibility.
53. Say "I love you" more often.
54. Trust me more.

Mark the appropriate response to the following statements and questions.

55. There is a lot of love in my family.
A. Very true
B. Somewhat true
C. Not true

56. How often does your family do projects *together* to help other people (such as collecting food for the hungry or helping a neighbor)?
 A. At least once a month
 B. Once in a while
 C. Never
57. How often does your family talk together about God, the Bible or other religious things?
 A. Every day
 B. At least two or three times a week
 C. At least once a week
 D. At least once or twice a month
 E. Never
58. How often do you hear your mother talk about her religious faith?
 A. Every day
 B. At least two or three times a week
 C. At least once a week
 D. At least once or twice a month
 E. Never
59. How often do you hear your father talk about his religious faith?
 A. Every day
 B. At least two or three times a week
 C. At least once a week
 D. At least once or twice a month
 E. Never

D. How I Feel About Myself

Tell how true each of the following statements is for you. Your options are:

- V. Very true
 S. Somewhat true
 N. Not true

60. On the whole, I like myself.
 61. I spend a lot of time thinking about who I am.
 62. No one really understands me.
 63. I believe life has a purpose.
 64. I feel good about my body.

E. My Future

For questions 65 to 70, indicate how likely it is that each statement will come true. Choose one of these answers for each question:

- E. Excellent chance
 G. Good chance
 F. Fair chance
 P. Poor chance
 N. No chance

I believe there is a(n) _____ that . . .

65. I will someday be married and have children.
 66. I will go to college.

67. I will be very happy 10 years from now.
 68. I will be active in church when I am 40.
 69. I myself or someone close to me might get AIDS.
 70. The world will be destroyed by a nuclear war some-time in the next 10 years.

F. My Friends

71. How many close friends (not relatives) do you have?
 A. None
 B. One or two
 C. Three to five
 D. Six to nine
 E. Ten or more
72. I wish I could be better at making friends.
 A. Strongly agree
 B. Agree
 C. Not sure
 D. Disagree
 E. Strongly disagree
73. I wish I could be better at being a friend to others.
 A. Strongly agree
 B. Agree
 C. Not sure
 D. Disagree
 E. Strongly disagree
74. Some of my best friends belong to this church.
 T. True
 F. False
75. How often do you feel lonely?
 A. Every day
 B. Quite often, but not every day
 C. Once in a while
 D. Never
76. How often do your friends try to get you to do things you know are wrong?
 A. Very often
 B. Often
 C. Sometimes
 D. Once in a while
 E. Never
77. Which of the following choices best describes your parents' feelings toward your friends?
 A. My parents like all of my friends.
 B. My parents like most of my friends, except for one or two.
 C. My parents like about half of my friends, and half they don't.
 D. My parents don't like most of my friends, but one or two are okay.
 E. My parents don't like any of my friends.

G. Where I'd Go for Help

you were in the following situations, to whom would you most likely turn for help or advice? For each situation, choose one of these answers:

- A. A parent or guardian
- B. A friend my own age
- C. An adult friend or relative
- D. A minister or youth worker
- E. Nobody

8. If I were having trouble in school, I would turn to _____.
9. If I were wondering how to handle my feelings, I would turn to _____.
10. If some of my friends started using alcohol or other drugs, I would turn to _____.
11. If I had questions about sex, I would turn to _____.
12. If I were feeling guilty about something I had done, I would turn to _____.
13. If I were deciding what to do with my life, I would turn to _____.

H. My Christian Faith

4. Overall, how important is religion in your life?
 - V. Very important
 - S. Somewhat important
 - N. Not important
5. Compared to a year ago, would you say your faith is now more important, less important or about the same?
 - M. More important
 - L. Less important
 - S. About the same
6. I am sure God loves me just as I am.
 - T. True
 - ? . Don't know
 - F. False
7. Which of the following statements comes closest to your view of God?
 - A. I know for sure that God exists.
 - B. I am mostly sure that God exists.
 - C. I'm not sure if God exists.
 - D. I don't think there is a God.
 - E. I am sure there is no such thing as God.
8. Which of the following statements is closest to your view of Jesus?
 - A. Jesus is the Son of God who died on the cross and rose again.
 - B. Jesus is the Son of God, but I doubt that he actually rose from the dead.
 - C. Jesus was a great man who lived long ago, but I don't think he was the Son of God.
 - D. Jesus never existed; his life is just a story people made up.

89. My religious beliefs greatly influence how I act at school and with my friends.
 - M. Most of the time
 - S. Some of the time
 - R. Rarely or never
90. I believe God will stop loving me if I do a lot of wrong things.
 - T. True
 - ? . Not sure
 - F. False

What do you think God wants you to do with your life? For each of the following actions, choose one of these responses:

- T. True
- ? . Not sure
- F. False

God wants me . . .

91. To pray.
92. To worship.
93. To read the Bible.
94. To help get rid of hunger, poverty and war.
95. To tell other people about Jesus.
96. To spend time helping other people.

I. What I Do

Please answer the following questions as honestly as you can. Remember, no one will ever find out how you answered.

Choose one of the following answers for questions 97 to 107:

- A. None
- B. Once or twice
- C. Three to five times
- D. Six to nine times
- E. Ten times or more

97. In the past twelve months, how many times have you been to a party where people your age were drinking alcohol?
98. During the past twelve months, how many times have you taken something from a store without paying for it?
99. During the past twelve months, how many times have you cheated on a test at school?
100. During the past twelve months, how many times have you intentionally damaged or destroyed property (for example, broken windows or furniture, put paint on walls or signs, or scratched or dented a car)?
101. During the past twelve months, how many times have you lied to one of your parents?
102. During the past twelve months, how many times have you hit or beat up another kid?
103. During the past twelve months, how many times have you drunk alcohol while you were alone or with friends your own age? (Do not include communion wine.)

104. During the past month, how many times have you drunk alcohol while you were alone or with friends your own age? (Do not include communion wine.)
105. How many times have you used marijuana (grass, pot) or hashish (hash, hash oil) in your lifetime?
106. How many times in the past two weeks have you had five or more drinks in a row? (A "drink" is a glass of wine, a bottle or can of beer, a shot of liquor or a mixed drink.)
107. How many times in your lifetime have you tried cocaine or crack?
108. In the past month, how much time did you spend helping people outside your family with special needs (for example, collecting food for hungry people, mowing lawns for people who can't do it themselves, or spending time with sick or disabled people)? Don't count work for which you were paid.
 - A. None
 - B. One or two hours
 - C. Three to five hours
 - D. Six to ten hours
 - E. Eleven hours or more
109. How much television do you watch on an average school day? Don't count weekends.
 - A. None
 - B. One hour or less
 - C. About two hours
 - D. About three or four hours
 - E. Five hours or more

J. School

110. How much time do you usually spend on homework each week?
 - A. None
 - B. One hour or less
 - C. Between one and three hours
 - D. Between three and five hours
 - E. Between five and ten hours
 - F. More than ten hours
111. I enjoy school.
 - M. Most of the time
 - S. Sometimes
 - N. Rarely or never
112. I try to do the best I can at school.
 - M. Most of the time
 - S. Sometimes
 - N. Rarely or never
113. How often, if ever, do you get in trouble at school?
 - M. Most of the time
 - S. Sometimes
 - N. Never
114. During the past four weeks, how many school days have you skipped or "cut"?
 - A. None
 - B. One day
 - C. Two days
 - D. Three days or more

K. Right and Wrong

In your opinion, are each of the actions in questions 115 to 120 right or wrong? Here are the possible responses:

R. Morally right
? . Not sure
W. Morally wrong |
|--|

115. Sexual intercourse between two unmarried 16-year-olds who love each other.
116. People trying to keep a minority family from moving into a neighborhood.
117. Cheating on a test at school.
118. Lying to one's parents.
119. Sixteen-year-olds drinking a couple of beers at a party.
120. Stealing a shirt from a store.

L. Male-Female Relationships

121. How many times in the past twelve months have you been out on a date (such as going to a party or movie with one person of the opposite sex)?
 - A. None
 - B. One or two times
 - C. Three to five times
 - D. Six to nine times
 - E. Ten to nineteen times
 - F. Twenty times or more
122. In the past twelve months, how many times have you kissed someone about your age who is of the opposite sex?
 - A. None
 - B. One or two times
 - C. Three to five times
 - D. Six to nine times
 - E. Ten to nineteen times
 - F. Twenty times or more
123. Is it difficult for you to talk with other kids of the opposite sex?
 - Y. Yes
 - N. No
124. Are you in love right now with someone about your age who is of the opposite sex?
 - Y. Yes
 - N. No
125. Do you like to do things with teenagers of the opposite sex?
 - A. Usually
 - B. Sometimes
 - C. Never
126. How often do you think about sex?
 - A. Very often
 - B. Sometimes
 - C. Never

7. Have you ever had sexual intercourse ("gone all the way" or "made love")?
- Never
 - Yes, one time
 - Yes, two to five times
 - Yes, six times or more
 - I don't know what sexual intercourse is.

I. My Church

3. How many adults in your church do you think know you well?
- None
 - One or two
 - Three to five
 - Six to nine
 - Ten or more
9. How much does your church help you answer important questions about your life?
- Very much
 - Some
 - A little
 - Not at all
1. If you had an important question about life, how many adults in your church would you feel comfortable going to for help? Don't count your parents or other relatives.
- None
 - One or two
 - Three to five
 - Six to nine
 - Ten or more
- How important is church to you?
- Very important
 - Somewhat important
 - Not important
- Would you recommend your church to a friend who doesn't belong to another church?
- Yes
 - Not sure
 - No

II. My Feelings About My Church

For questions 133 to 138, circle the number that best describes the main "feeling" you get from your church. For example, if you believe that most people in your church think teenagers are important, but some don't, you might circle a 6 or 7 for question 133.

My church . . .

Kids are important	9 8 7 6 5 4 3 2 1	Kids aren't important
I have many church friends.	9 8 7 6 5 4 3 2 1	I have no church friends.
I learn a lot.	9 8 7 6 5 4 3 2 1	I don't learn anything.
Questions are invited.	9 8 7 6 5 4 3 2 1	Questions aren't welcome.
It's exciting.	9 8 7 6 5 4 3 2 1	It's boring.
Everyone cares about me.	9 8 7 6 5 4 3 2 1	Nobody cares about me.

Youth Survey

O. What I Want From My Church

When you think about what you want from your church, how important are each of the following to you? Your choices are:

5. Extremely important
4. Important
3. Somewhat important
2. Slightly important
1. Not important

It is _____ to me . . .

139. To learn about the Bible.
140. To learn what it means to be a Christian.
141. To learn what is special about me.
142. To help my religious faith grow.
143. To make good friends.
144. To get to know adults who care about me.
145. To have opportunities to help other people.
146. To learn more about how I can make decisions about what is right and wrong.
147. To learn about sex and sexual values.
148. To learn about alcohol and other drugs, and what my values about them should be.
149. To have lots of fun and good times.
150. To learn what a Christian should do about big issues such as poverty and war.

P. How Well My Church Is Doing

Rate how well your church does in each of the areas listed in questions 151 to 162. Your choices are:

5. Excellent
4. Good
3. Okay
2. Fair
1. Poor

How well does your church . . .

151. Help you learn about the Bible?
152. Help you learn what it means to be a Christian?
153. Help you learn what's special about you?
154. Help your religious faith grow?
155. Help you make friends?
156. Help you get to know adults who care about you?
157. Help you to help other people?
158. Help you learn about what is right or wrong?
159. Help you learn about sex and sexual values?
160. Help you learn about alcohol and other drugs, and what your values about them should be?
161. Provide lots of fun and good times?
162. Help you learn what a Christian should do about big issues such as poverty and war?

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Determining Needs in Your Youth Ministry

ANSWER SHEET

Circle the answer you want to give.

General Information

1. F M
2. 7 8
- 9 10
- 11 12

A. What I Want in Life

3. V S N
4. V S N
5. V S N
6. V S N
7. V S N
8. V S N
9. V S N
10. V S N
11. V S N
12. V S N
13. V S N
14. V S N
15. V S N
16. V S N
17. V S N
18. V S N
19. V S N
20. V S N
21. V S N
22. V S N
23. V S N
24. V S N
25. V S N
26. V S N

B. What I Worry About

27. V S N
28. V S N
29. V S N
30. V S N
31. V S N
32. V S N
33. V S N
34. V S N
35. V S N
36. V S N
37. V S N
38. V S N
39. V S N
40. V S N
41. V S N
42. V S N
43. V S N
44. V S N
45. V S N
46. V S N

C. My Family

47. A B C D E
48. A B C D E
49. A B C D E
50. A B C D E
51. A B C D E
52. A B C D E
53. A B C D E
54. A B C D E
55. A B C
56. A B C
57. A B C D E
58. A B C D E
59. A B C D E

D. How I Feel About Myself

60. V S N
61. V S N
62. V S N
63. V S N
64. V S N

E. My Future

65. E G F P N
66. E G F P N
67. E G F P N
68. E G F P N
69. E G F P N
70. E G F P N

F. My Friends

71. A B C D E
72. A B C D E
73. A B C D E
74. T F
75. A B C D
76. A B C D E
77. A B C D E

G. Where I'd Go for Help

78. A B C D E
79. A B C D E
80. A B C D E
81. A B C D E
82. A B C D E
83. A B C D E

H. My Christian Faith

84. V S N
85. M L S
86. T ? F
87. A B C D E
88. A B C D
89. M S R
90. T ? F
91. T ? F
92. T ? F
93. T ? F
94. T ? F
95. T ? F
96. T ? F

I. What I Do

97. A B C D E
98. A B C D E
99. A B C D E
100. A B C D E
101. A B C D E
102. A B C D E
103. A B C D E
104. A B C D E
105. A B C D E
106. A B C D E
107. A B C D E
108. A B C D E
109. A B C D E

J. School

110. A B C D E F
111. M S N
112. M S N
113. M S N
114. A B C D

K. Right and Wrong

115. R ? W
116. R ? W
117. R ? W
118. R ? W
119. R ? W
120. R ? W

L. Male-Female Relationships

121. A B C D E F
122. A B C D E F
123. Y N
124. Y N
125. A B C
126. A B C
127. A B C D E

M. My Church

128. A B C D E
129. V S L N
130. A B C D E
131. A B C
132. Y ? N

N. My Feelings About My Church

133. 9 8 7 6 5 4 3 2 1
134. 9 8 7 6 5 4 3 2 1
135. 9 8 7 6 5 4 3 2 1
136. 9 8 7 6 5 4 3 2 1
137. 9 8 7 6 5 4 3 2 1
138. 9 8 7 6 5 4 3 2 1

O. What I Want From My Church

139. 5 4 3 2 1
140. 5 4 3 2 1
141. 5 4 3 2 1
142. 5 4 3 2 1
143. 5 4 3 2 1
144. 5 4 3 2 1
145. 5 4 3 2 1
146. 5 4 3 2 1
147. 5 4 3 2 1
148. 5 4 3 2 1
149. 5 4 3 2 1
150. 5 4 3 2 1

P. How Well My Church Is Doing

151. 5 4 3 2 1
152. 5 4 3 2 1
153. 5 4 3 2 1
154. 5 4 3 2 1
155. 5 4 3 2 1
156. 5 4 3 2 1
157. 5 4 3 2 1
158. 5 4 3 2 1
159. 5 4 3 2 1
160. 5 4 3 2 1
161. 5 4 3 2 1
162. 5 4 3 2 1

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SUMMARY SHEET

Total group size: _____

Subgroup (if applicable): _____

Subgroup size: _____

Date: _____

Directions

The summary sheet is designed to translate and condense the raw data from the tally sheet into useful information about your group. Use the following procedure to analyze the data:

■ Trying to calculate the percentages for each response to every question would be overwhelming. The summary sheet highlights the most important responses to each question, thus condensing the data from the survey to a more manageable size. Therefore, it is not necessary to calculate the information in the shaded areas.

However, if you want additional data, calculate it in the appropriate shaded column.

■ Transfer the numbers from the last column of the tally sheet to the column marked "Total responses."

■ If the Total responses column calls for the sum of two or more responses, add

the responses together before recording them.

■ In the lines not shaded, calculate the percentage using this formula:

$$\frac{\# \text{ who chose this response}}{\text{total \# of respondents}} \times 100 = \text{percentage}$$

For example, if 54 people took your survey and 22 people marked "V" on question 3, then: $22 \div 54 \times 100 = 41\%$. Fill in this number on the appropriate line under the column marked "Percent."

■ Questions 133 to 138 and 151 to 162 call for averages rather than percentages. To calculate averages, follow the directions given at the beginning of each section.

■ See page 21 for more detailed instructions on using the summary sheet.

General Information

Question	Total responses	Percent
1. Sex	F	% are female
	M	% are male
2. Grade	7	% are in seventh-grade
	8	% are in eighth-grade
	9	% are in ninth-grade
	10	% are in tenth-grade
	11	% are in eleventh-grade
	12	% are in twelfth-grade

A. What I Want in Life

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
3. Arts	V		% say it is "very important to be good in music, drama or art."
	S		
	N		
4. Family	V		% say it is "very important to have a happy life."
	S		
	N		
5. Make parents proud	V		% say it is "very important to make my parents proud of me."
	S		
	N		
6. Make own decisions	V		% say it is "very important to make my own decisions."
	S		
	N		
7. Help people	V		% say it is "very important to do things that help people."
	S		
	N		
8. Feel safe	V		% say it is "very important to feel safe and secure in my neighborhood."
	S		
	N		

A. What I Want in Life (Continued)

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
9. Feel good about myself	V		% say it is "very important to feel good about myself."
	S		
	N		
10. Popular	V		% say it is "very important to be popular at school."
	S		
	N		
11. Fun	V		% say it is "very important to have lots of fun and good times."
	S		
	N		
12. My feelings	V		% say it is "very important to understand my feelings."
	S		
	N		
13. Money	V		% say it is "very important to have lots of money."
	S		
	N		
14. God	V		% say it is "very important to have God at the center of my life."
	S		
	N		
15. No hunger	V		% say it is "very important to have a world without hunger or poverty."
	S		
	N		
16. Good job	V		% say it is "very important to get a good job when I'm older."
	S		
	N		
17. Nice things	V		% say it is "very important to have things as nice as other kids have."
	S		
	N		
18. Important life	V		% say it is "very important to do something important with my life."
	S		
	N		

A. What I Want in Life (Continued)

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
19. School performance	V		% say it is "very important to do well in school."
	S		
	N		
20. No war	V		% say it is "very important to have a world without war."
	S		
	N		
21. Sports	V		% say it is "very important to be really good at sports."
	S		
	N		
22. Different	V		% say it is "very important to be different from other teenagers I know."
	S		
	N		
23. Friends	V		% say it is "very important to have friends I can count on."
	S		
	N		
24. Do my own thing	V		% say it is "very important to do whatever I want to do when I want to do it."
	S		
	N		
25. Church	V		% say it is "very important to be part of a church."
	S		
	N		
26. Look good	V		% say it is "very important to have hair and clothes that look good to other kids."
	S		
	N		

B. What I Worry About

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
27. Treat me	V		% say, "I worry very much about how my friends treat me."
	S		
	N		
28. Kill myself	V		% say, "I worry very much that I might kill myself."
	S		
	N		
29. Good job	V		% say, "I worry very much that I might not be able to get a good job when I am older."
	S		
	N		
30. Sexual things	V		% say, "I worry very much that someone might force me to do sexual things I don't want to do."
	S		
	N		
31. Kids like me	V		% say, "I worry very much about how well other kids like me."
	S		
	N		
32. Lose friend	V		% say, "I worry very much that I might lose my best friend."
	S		
	N		
33. Hurt me	V		% say, "I worry very much that one of my parents will hit me so hard that I will be badly hurt."
	S		
	N		
34. Die soon	V		% say, "I worry very much that I may die soon."
	S		
	N		
35. Nuclear bomb	V		% say, "I worry very much that a nuclear bomb might be dropped on our country."
	S		
	N		

B. What I Worry About (Continued)

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
36. Drink/drugs	V		% say, "I worry very much about all the drugs and drinking I see around me."
	S		
	N		
37. Parents die	V		% say, "I worry very much that one of my parents might die."
	S		
	N		
38. Hungry/poor	V		% say, "I worry very much about all the people who are hungry and poor in our country."
	S		
	N		
39. Beat up	V		% say, "I worry very much that I might get beaten up at school."
	S		
	N		
40. Body growing	V		% say, "I worry very much about whether my body is growing in a normal way."
	S		
	N		
41. Parent drink	V		% say, "I worry very much about how much my mother or father drinks."
	S		
	N		
42. School	V		% say, "I worry very much about how I'm doing in school."
	S		
	N		
43. Looks	V		% say, "I worry very much about my looks."
	S		
	N		
44. Trouble	V		% say, "I worry very much that my friends might get me in trouble."
	S		
	N		

B. What I Worry About (Continued)

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
45. Violence	V		% say, "I worry very much about all the violence in our country."
	S		
	N		
46. Divorce*	V		% of those whose parents are married say, "I worry very much that my parents might get a divorce."
	S		
	N		

*Individuals whose parents are already divorced were instructed to skip this question. Subtract the number who left it blank from the total group size before figuring percentage.

C. My Family

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
47. Freedom	A + B		% agree or strongly agree with the statement, "I wish my parents would give me more freedom."
	C		
	D + E		% disagree or strongly disagree with the statement, "I wish my parents would give me more freedom."
48. Time	A + B		% agree or strongly agree with the statement, "I wish my parents would spend more time with me."
	C		
	D + E		% disagree or strongly disagree with the statement, "I wish my parents would spend more time with me."
49. Not yell	A + B		% agree or strongly agree with the statement, "I wish my parents would yell at me less often."
	C		
	D + E		% disagree or strongly disagree with the statement, "I wish my parents would yell at me less often."
50. Talk	A + B		% agree or strongly agree with the statement, "I wish my parents would talk to me more about their views on important issues such as sex and drugs."
	C		
	D + E		% disagree or strongly disagree with the statement, "I wish my parents would talk to me more about their views on important issues such as sex and drugs."

C. My Family (Continued)

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
51. Interest	A + B		% agree or strongly agree with the statement, "I wish my parents would be more interested in the things I care about."
	C		
	D + E		% disagree or strongly disagree with the statement, "I wish my parents would be more interested in the things I care about."
52. Responsibility	A + B		% agree or strongly agree with the statement, "I wish my parents would give me more responsibility."
	C		
	D + E		% disagree or strongly disagree with the statement, "I wish my parents would give me more responsibility."
53. I love you	A + B		% agree or strongly agree with the statement, "I wish my parents would say, 'I love you,' more often."
	C		
	D + E		% disagree or strongly disagree with the statement, "I wish my parents would say 'I love you,' more often."
54. Trust	A + B		% agree or strongly agree with the statement, "I wish my parents would trust me more."
	C		
	D + E		% disagree or strongly disagree with the statement, "I wish my parents would trust me more."
55. Love	A		% say, "It is very true that there is a lot of love in my family."
	B		
	C		
56. Projects	A		% say, "My family does projects together to help other people at least once a month or more."
	B		
	C		
57. Talk religion	A + B + C		% say, "My family talks together about God, the Bible or other religious things at least once a week."
	D		
	E		

C. My Family (Continued)

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
58. Mother talk	A + B		% say, "I hear my mother talk about her religious faith at least twice a week."
	C		
	D		
	E		
59. Father talk	A + B		% say, "I hear my father talk about his religious faith at least twice a week."
	C		
	D		
	E		

D. How I Feel About Myself

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
60. Like self	V		% say, "On the whole, I like myself."
	S		
	N		
61. Who I am	V		% say, "I spend a lot of time thinking about who I am."
	S		
	N		
62. Understand	V		% say, "Nobody understands me."
	S		
	N		
63. Purpose	V		% say, "I believe my life has a purpose."
	S		
	N		
64. Body	V		% say, "I feel good about my body."
	S		
	N		

E. My Future

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
65. Marry	E + G		% say there is an "excellent or good chance I will someday be married and have children."
	F		
	P		
	N		
66. College	E + G		% say there is an "excellent or good chance I will go to college."
	F		
	P		
	N		
67. Happy in 10 years	E + G		% say there is an excellent or good chance I will be happy 10 years from now."
	F		
	P		
	N		
68. Church when I am 40	E + G		% say there is an "excellent or good chance I will be active in church when I am 40."
	F		
	P		
	N		
69. AIDS	E + G		% say there is an "excellent or good chance myself or someone close to me will get AIDS."
	F		
	P		
	N		
70. Nuclear war	E + G		% say there is an "excellent or good chance the world will be destroyed by a nuclear war some-time in the next 10 years."
	F		
	P		
	N		

F. My Friends

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
71. Number	A		% say, "I have no close friends."
	B		
	C		
	D+E		% say, "I have six to ten (or more) close friends (not relatives)."
72. Make friends	A+B		% agree or strongly agree with the statement, "I wish I could be better at making friends."
	C		
	D		
	E		
73. Better friend	A+B		% agree or strongly agree with the statement, "I wish I could be better at being a friend to others."
	C		
	D		
	E		
74. Best friends	T		% say, "Some of my best friends belong to this church."
	F		
75. Often lonely	A+B		% say, "I feel lonely quite often or every day."
	C		
	D		
76. Do wrong	A+B		% say, "My friends often or very often try to get me to do things I know are wrong."
	C		
	D		
	E		
77. Parents like my friends	A		% say, "My parents like all of my friends."
	B		
	C		
	D		
	E		% say, "My parents don't like any of my friends."

G. Where I'd Go for Help

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
78. School trouble	A		% would seek help from <i>parents</i> if having trouble in school.
	B		% would seek help from <i>peers</i> if having trouble in school.
	C		% would seek help from an <i>adult friend or relative</i> if having trouble in school.
	D		% would seek help from a <i>minister or youth worker</i> if having trouble in school.
	E		% would <i>not seek help</i> if having trouble in school.
79. Feelings	A		% would seek help from <i>parents</i> if wondering how to handle feelings.
	B		% would seek help from <i>peers</i> if wondering how to handle feelings.
	C		% would seek help from an <i>adult friend or relative</i> if wondering how to handle feelings.
	D		% would seek help from a <i>minister or youth worker</i> if wondering how to handle feelings.
	E		% would <i>not seek help</i> if wondering how to handle feelings.
80. Drugs	A		% would seek help from <i>parents</i> if friends started using drugs or alcohol.
	B		% would seek help from <i>peers</i> if friends started using drugs or alcohol.
	C		% would seek help from an <i>adult friend or relative</i> if friends started using drugs or alcohol.
	D		% would seek help from a <i>minister or youth worker</i> if friends started using drugs or alcohol.
	E		% would <i>not seek help</i> if friends started using drugs or alcohol.
81. Sex questions	A		% would seek help from <i>parents</i> if having questions about sex.
	B		% would seek help from <i>peers</i> if having questions about sex.
	C		% would seek help from an <i>adult friend or relative</i> if having questions about sex.
	D		% would seek help from a <i>minister or youth worker</i> if having questions about sex.
	E		% would <i>not seek help</i> if having questions about sex.

G. Where I'd Go for Help (Continued)

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
82. Feeling guilty	A		% would seek help from <i>parents</i> if feeling guilty about something.
	B		% would seek help from <i>peers</i> if feeling guilty about something.
	C		% would seek help from an <i>adult friend or relative</i> if feeling guilty about something.
	D		% would seek help from a <i>minister or youth worker</i> if feeling guilty about something.
	E		% would <i>not seek help</i> if feeling guilty about something.
83. Life decision	A		% would seek help from <i>parents</i> if deciding what to do with life.
	B		% would seek help from <i>peers</i> if deciding what to do with life.
	C		% would seek help from an <i>adult friend or relative</i> if deciding what to do with life.
	D		% would seek help from a <i>minister or youth worker</i> if deciding what to do with life.
	E		% would <i>not seek help</i> if deciding what to do with life.

H. My Christian Faith

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
84. Importance of religion	V		% say, "Religion is very important in my life."
	S		
	N		
85. More important now	M		% say, "Religion is more important to me now than it was a year ago."
	L		
	S		
86. God loves me	T		% say, "I am sure God loves me just as I am."
	?		
	F		
87. God exists	A + B		% say, "I am sure or mostly sure God exists."
	C		
	D		
	E		

H. My Christian Faith (Continued)

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
88. Resurrection	A		% declare a belief in Jesus Christ and the Resurrection.
	B		
	C		
	D		
89. How I Act	M		% say, "Most of the time my religious beliefs influence how I act at school and with friends."
	S		
	R		
90. God stop loving	T		% believe, "God will stop loving me if I do a lot of wrong things."
	?		
	F		
91. Pray	T		% believe God wants them to pray.
	?		
	F		
92. Worship	T		% believe God wants them to worship.
	?		
	F		
93. Read Bible	T		% believe God wants them to read the Bible.
	?		
	F		
94. Hunger/poverty/war	T		% believe God wants them to help get rid of hunger, poverty and war.
	?		
	F		
95. Tell about Jesus	T		% believe God wants them to tell other people about Jesus.
	?		
	F		
96. Helping	T		% believe God wants them to spend time helping other people.
	?		
	F		

I. What I Do

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
97. Beer party	A		
	B		
	C+D+E		% have been to parties three or more times in the past year where kids their own age were drinking alcohol.
98. Shoplift	A		
	B+C+D+E		% have shoplifted once or more during the past year.
99. Cheat	A		
	B+C+D+E		% have cheated on a school test once or more in the past year.
100. Vandalize	A		
	B+C+D+E		% have damaged or destroyed property at least once in the past year.
101. Lie	A		
	B+C+D+E		% have lied to their parents at least once in the past year.
102. Beat up	A		
	B+C+D+E		% have hit or beaten up another kid at least once in the past year.
103. Alcohol in year	A		
	B+C+D+E		% have drunk alcohol alone or with peers at least once in the past year.
104. Alcohol in month	A		
	B+C+D+E		% have drunk alcohol alone or with peers at least once in the past month.
105. Pot/hash in life	A		
	B+C+D+E		% have used marijuana or hashish at least once in the past year.
106. Five drinks	A		
	B+C+D+E		% have had five or more drinks in a row on one or more occasions in the past two weeks.
107. Cocaine in life	A		
	B+C+D+E		% have used cocaine or crack at least once in their lifetime.
108. Help others	A		
	B+C+D+E		% have spent three or more hours helping people outside their family without payment.

I. What I Do (Continued)

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
109. TV time	A		
	B		
	C		
	D+E		% watch three or more hours of television on an average school day.

J. School

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
110. Homework	A+B		% spend no more than one hour a week on homework.
	C		
	D		
	E+F		% spend at least five hours per week on homework.
111. Enjoy school	M		
	S		
	N		% rarely or never try their best at school.
112. Try my best	M		
	S		
	N		% rarely or never try their best at school.
113. Trouble	M		% are in trouble most of the time at school.
	S		
	N		
114. Cut school	A		
	B+C+D		% have skipped at least one school day in the past month.

K. Right and Wrong

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
115. Sex at 16	R		
	?		
	W		% disapprove of sexual intercourse for two unmarried 16-year-olds who love each other.
116. Discriminate	R		
	?		
	W		% disapprove of racial discrimination shown by trying to keep a minority family from moving into a neighborhood.
117. Cheating	R		
	?		
	W		% disapprove of cheating on a school test.
118. Lying	R		
	?		
	W		% disapprove of lying to their parents.
119. Drink at 16	R		
	?		
	W		% disapprove of 16-year-olds drinking a couple of beers at a party.
120. Shoplifting	R		
	?		
	W		% disapprove of stealing a shirt from a store.

L. Male-Female Relationships

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
121. Date	A		% have not dated at all in the past year.
	B		
	C		
	D+E+F		% have dated six or more times in the past year.

L. Male-Female Relationships (Continued)

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
122. Kiss	A		% have not kissed an opposite sex peer.
	B		
	C		
	D		% have kissed an opposite sex peer six or more times in the past year.
123. Talk	Y		% have difficulty talking with an opposite sex peer.
	N		
124. In love	Y		% say they are in love with an opposite sex peer.
	N		
125. Opposite sex	A		% say they usually like to do things with opposite sex peers.
	B		
	C		
126. Think sex	A		% say they think about sex very often.
	B		
	C		
127. Intercourse	A		% say they have never had sexual intercourse.
	B		% say they have had sexual intercourse once.
	C + D		% say they have had sexual intercourse two or more times.
	E		

M. My Church

Question	Total responses	$\frac{\text{Total responses}}{\text{Total group size}} \times 100 =$	Percent
128. Adults know	A		% say no adults in the church know them well.
	B		
	C		
	D + E		% say six or more adults in the church know them well.

M. My Church (Continued)			
Question	Total responses	Total responses x 100 = Total group size	Percent
129. Help answer	V		% say the church is a great help in answering their questions about life.
	S		
	L		
	N		% say the church is no help at all in answering their questions about life.
130. For help	A		% say there are no adults in the church that they would seek out to help with an important question about life.
	B		
	C		
	D + D		% say there are six or more adults they would seek out to help with an important question about life.
131. Important	A		% say the church is very important to them.
	B		
	C		
132. Recommend	V		% say they would recommend their church to an unchurched friend.
	?		
	N		

N. My Feelings About My Church

Instead of calculating percentages for questions 133 to 138, calculate the average rating given for each statement. To do this, multiply by nine the number of times 9 was chosen; by eight, the number of times 8 was chosen; etc. Then add together all the responses to the statement and divide by the total number of responses.

Question	Total responses	Average rating
133. Kids important	9X =	
	8X =	
	7X =	
	6X =	
	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div> <div>÷</div> <div>_____</div> <div>(total # of responses)</div> </div> <div> <div>=</div> <div>_____</div> <div>—the average rating on a scale of 1 to 9 given to the statement, "Kids are important in my church."</div> </div>	
	134. Church friends	
8X =		
7X =		
6X =		
5X =		
4X =		
3X =		
2X =		
1X =		
Total =		
<div> <div>÷</div> <div>_____</div> <div>(total # of responses)</div> </div> <div> <div>=</div> <div>_____</div> <div>—the average rating on a scale of 1 to 9 given to the statement, "I have many friends in my church."</div> </div>		

N. My Feelings About My Church (Continued)

Question	Total responses	Average rating	
135. Learn	9X =		
	8X =		
	7X =		
	6X =		
	5X =		
	4X =		
	3X =		
	2X =		
	1X =		
	Total =		
	<div style="text-align: right;"> $\div$ _____ (total # of responses) = _____ —the average rating on a scale of 1 to 9 given to the statement, "I learn a lot in my church." </div>		
	136. Questions		9X =
8X =			
7X =			
6X =			
5X =			
4X =			
3X =			
2X =			
1X =			
Total =			
<div style="text-align: right;"> $\div$ _____ (total # of responses) = _____ —the average rating on a scale of 1 to 9 given to the statement, "Questions are invited in my church." </div>			

N. My Feelings About My Church (Continued)

Question	Total responses	Average rating	
137. Exciting	9X =		
	8X =		
	7X =		
	6X =		
	5X =		
	4X =		
	3X =		
	2X =		
	1X =		
	Total =		
	$\div \frac{\text{(total \# of responses)}}{\text{=}} \text{---the average rating on a scale of 1 to 9 given the statement, "It's exciting in my church."}$		
	138. Caring		9X =
8X =			
7X =			
6X =			
5X =			
4X =			
3X =			
2X =			
1X =			
Total =			
$\div \frac{\text{(total \# of responses)}}{\text{=}} \text{---the average rating on a scale of 1 to 9 given to the statement, "Everyone cares about me in my church."}$			

O. What I Want From My Church

Instead of calculating percentages for questions 139 to 150, calculate the average rating given for each statement. To do this, multiply by five the number of times 5 was chosen; by four, the number of times 4 was chosen; etc. Then add together all the responses to the statement and divide by the total number of responses.

Question	Total responses	Average rating
139. Bible	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div> <div>÷</div> <div>(total # of responses)</div> <div>=</div> <div>—the importance on a scale of 1 to 5 of learning about the Bible.</div> </div>	
140. Christian	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div> <div>÷</div> <div>(total # of responses)</div> <div>=</div> <div>—the importance on a scale of 1 to 5 of learning what it means to be a Christian.</div> </div>	
141. Special	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div> <div>÷</div> <div>(total # of responses)</div> <div>=</div> <div>—the importance on a scale of 1 to 5 of learning what's special about themselves.</div> </div>	
142. Grow	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div> <div>÷</div> <div>(total # of responses)</div> <div>=</div> <div>—the importance on a scale of 1 to 5 of helping my religious faith grow.</div> </div>	

O. What I Want From My Church (Continued)

Question	Total responses	Average rating
143. Friends	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div> <div>÷</div> <div>_____</div> <div>(total # of responses)</div> </div> <div> <div>=</div> <div>_____</div> <div>—the importance on a scale of 1 to 5 of making good friends.</div> </div>	
144. Adults care	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div> <div>÷</div> <div>_____</div> <div>(total # of responses)</div> </div> <div> <div>=</div> <div>_____</div> <div>—the importance on a scale of 1 to 5 of getting to know adults who care about me.</div> </div>	
145. Help others	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div> <div>÷</div> <div>_____</div> <div>(total # of responses)</div> </div> <div> <div>=</div> <div>_____</div> <div>—the importance on a scale of 1 to 5 of having opportunities to help other people.</div> </div>	
146. Right/wrong	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div> <div>÷</div> <div>_____</div> <div>(total # of responses)</div> </div> <div> <div>=</div> <div>_____</div> <div>—the importance on a scale of 1 to 5 of learning how to make decisions about what is right and wrong.</div> </div>	

O. What I Want From My Church (Continued)

Question	Total responses	Average rating
147. Values about sex	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div>÷</div> <div>_____</div> <div>(total # of responses)</div> <div>= _____ —the importance on a scale of</div> <div>1 to 5 of learning about sex and sexual values.</div>	
148. Values about drugs	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div>÷</div> <div>_____</div> <div>(total # of responses)</div> <div>= _____ —the importance on a scale of</div> <div>1 to 5 of learning about alcohol and other drugs, and what my</div> <div>values about them should be.</div>	
149. Fun	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div>÷</div> <div>_____</div> <div>(total # of responses)</div> <div>= _____ —the importance on a scale of</div> <div>1 to 5 of having lots of fun and good times.</div>	
150. Big issues	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div>÷</div> <div>_____</div> <div>(total # of responses)</div> <div>= _____ —the importance on a scale of</div> <div>1 to 5 of learning more about what a Christian should do about</div> <div>big issues such as poverty and war.</div>	

P. How Well My Church Is Doing

Instead of calculating percentages for questions 151 to 162, calculate the average rating given for each statement. To do this, multiply by five the number of times 5 was chosen; by four, the number of times 4 was chosen; etc. Then add together all the responses to the statement and divide by the total number of responses.

Question	Total responses	Average rating
151. Bible	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div>÷</div> <div>(total # of responses)</div> <div>=</div> <div>—the average rating on a scale of 1 to 5 given to the question, "How well does your church help you learn about the Bible?"</div>	
152. Christian	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div>÷</div> <div>(total # of responses)</div> <div>=</div> <div>—the average rating on a scale of 1 to 5 given to the question, "How well does your church help you learn about what it means to be a Christian?"</div>	
153. Special	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div>÷</div> <div>(total # of responses)</div> <div>=</div> <div>—the average rating on a scale of 1 to 5 given to the question, "How well does your church help you learn what's special about you?"</div>	

P. How Well My Church Is Doing (Continued)

Question	Total responses	Average rating
154. Grow	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div style="text-align: right;"> $\div$ _____ (total # of responses) = _____ —the average rating on a scale of 1 to 5 given to the question, "How well does your church help your religious faith grow?" </div>	
155. Friends	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div style="text-align: right;"> $\div$ _____ (total # of responses) = _____ —the average rating on a scale of 1 to 5 given to the question, "How well does your church help you make friends?" </div>	
156. Adults care	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div style="text-align: right;"> $\div$ _____ (total # responses) = _____ —the average rating on a scale of 1 to 5 given to the question, "How well does your church help you get to know adults who care about you?" </div>	
157. Help others	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div style="text-align: right;"> $\div$ _____ (total # of responses) = _____ —the average rating on a scale of 1 to 5 given to the question, "How well does your church help you help other people?" </div>	

P. How Well My Church Is Doing (Continued)

Question	Total responses	Average rating
158. Right/Wrong	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div>÷</div> <div>(total # of responses)</div> <div>=</div> <div>—the average rating on a scale of 1 to 5 given to the question, "How well does your church help you learn about what is right and wrong?"</div>	
159. Values about sex	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div>÷</div> <div>(total # of responses)</div> <div>=</div> <div>—the average rating on a scale of 1 to 5 given to the question, "How well does your church help you learn about sex and sexual values?"</div>	
160. Values about drugs	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div>÷</div> <div>(total # of responses)</div> <div>=</div> <div>—the average rating on a scale of 1 to 5 given to the question, "How well does your church help you learn about alcohol and other drugs, and what your values about them should be?"</div>	

P. How Well My Church Is Doing (Continued)

Question	Total responses	Average rating
161. Fun	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div style="text-align: right;">÷</div> <div style="text-align: center;">_____</div> <div style="text-align: center;">(total # of responses)</div> <div style="text-align: center;">=</div> <div style="text-align: center;">_____</div> <div style="text-align: center;">—the average rating on a scale of 1 to 5 given to the question, "How well does your church provide lots of fun and good times?"</div>	
162. Big issues	5X =	
	4X =	
	3X =	
	2X =	
	1X =	
	Total =	
	<div style="text-align: right;">÷</div> <div style="text-align: center;">_____</div> <div style="text-align: center;">(total # of responses)</div> <div style="text-align: center;">=</div> <div style="text-align: center;">_____</div> <div style="text-align: center;">—the average rating on a scale of 1 to 5 given to the question, "How well does your church help you learn about what a Christian should do about big issues such as poverty and war?"</div>	

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APPENDIX II

**SELF-APPRAISAL SHEET FOR A CALL
TO YOUTH MINISTRY**

Signs of Readiness for Youth Ministry

1 = low to 10 = high

- _____ 1. Senses a personal calling.
- _____ 2. Is able to articulate a biblical philosophy of youth ministry.
- _____ 3. demonstrates an ongoing relationship with God.
- _____ 4. In competent in handling Scripture.
- _____ 5. Is competent in handling Scripture.
- _____ 6. Effectively communicates the faith to teenagers.
- _____ 7. Can administer people and program resources.
- _____ 8. Understands adolescence and youth culture.
- _____ 9. Exhibits both creativity and critical thinking skills.
- _____ 10. Exhibits both creativity and critical thinking skills.
- _____ 11. Understands the history and mission of the church.
- _____ 12. Can evaluate curriculum.
- _____ 13. Is able to work within (and around) organizational structures.
- _____ 14. Has and instills vision.
- _____ 15. Is a person of integrity.
- _____ 16. Loves kids and can work effectively with them.
- _____ 17. Is able to take direction and receive feedback from supervisor, peers, youth,
and parents of youth.

TOTAL SCORE

If your score is less than 115, you may not be ready for fulltime youth ministry.

If your score is less than 65, you may not be ready for volunteer youth ministry.

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APPENDIX III

SERMON SCRIPTS BY SONLIFE MINISTRIES

GUIDE MATERIALS FOR SONLIFE MINISTRIES

Love – The Basis of Our Ministry

by Dann Spader, Director of Sonlife Ministries

What is the greatest thing in all the world? If I could ask from each of you an honest response to this question, it might be varied. Some of you may say that the greatest thing in all the world is that of status; that of power; that of pleasure. Probably some of you would respond the greatest thing in all the world is that of good Bible teaching; effective evangelism; strong fellowship; or powerful preaching.

But yet God makes it clear to us that the greatest thing is love. 1 Corinthians 13:13 tells us this: "And now three things remain; faith, hope, and love. But the greatest of these is love." Love is the greatest. Love must be the basis of our youth ministry. Why? I think there are several reasons:

First, we see love emphasized throughout the Scriptures. This is brought out in the Old Testament in Matthew 22 where the writer refers to the Old Testament in verses 34-40 when he says this: "All the law and the prophets hang on these two commandments. Love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and greatest. Love thy neighbor as yourself."

Also in Romans 13, verse 8-11 and Galatians 5, verses 13 and 15 a reference again is made to the Old Testament where it says, "Love is a fulfillment of the law. He who loves his fellowman has fulfilled the law."

The emphasis is on the importance of love is also brought out over and over again in the New Testament. Over fifty-five times the command to love one another is brought out:

John 13:34 "Love one another."

Matthew 22:39 "Love your neighbor as yourself."

1 Corinthians 14:1 and 2 Timothy 2:22 urges us to pursue love.

1 Corinthians 16:14 "Do everything in love."

Galatians 5:13 "Serve one another in love."

Ephesians 4:2 "be patient, bearing with one another in love."

Ephesians 4:15 "Speak the truth in love."

Ephesians 5:2 "Live a life of love, just as Christ loved us and gave Himself up for us."

Ephesians 5: 25 "Husbands, love your wives."

Colossians 3:14 "And beyond all these virtues, put on love."

1 Peter 4:8 "Above all, love each other deeply because love covers a multitude of sins."

Paul, when he wrote to the different churches, had a continued encouragement to love each other. When he wrote to the Philippians in chapter 1, verses 9 and 10 he had this to say, "And this is my prayer, that your love may abound more and more in knowledge and depth of insight."

And then Paul, when he wrote to the Colossians in Colossians chapter 2, verse 2, said this, "My purpose is that you may be encouraged in heart, and knit together in love." When he wrote to the Thessalonians, he had this to say, "Now about brotherly love, we do not need to write to you, for you yourselves have been taught by God to love each other; and in fact you do love all the brothers throughout Macedonia. Yet I urge you, brothers, to do so more and more."

Peter, when he wrote to the various churches, in chapter 1, verses 21-22 of the book of Peter, has this to say, "Now that you have purified yourself by obeying the truth, so that you have sincere love for all your brothers, love one another deeply with all your hearts."

1 Timothy 1:5 the goal of our instruction is love

John 13:35 :By this will all men know, you are my disciples if you have love one for another."

Hebrews 10:24-25 "Let us consider how to stimulate one another to love and good deed."

Eight out of thirteen verses in 1 Corinthians 13 emphasize the importance of love. Throughout the Scriptures, we find the command and the encouragement and the exhortation to love one another. Love must be the basis of our youth ministry.

SECONDLY, we do not only find the emphasis on the importance of love in the Scripture, but we are also secondly seeing that love acts as a catalyst to produce spiritual growth in the lives of our young people. In Ephesians 4:15, it tells us, "Speaking the truth in love, we are to grow in all aspects into Him." Love is a catalyst which produces spiritual growth.

When I was in high school, I can remember taking a chemistry class, and one of the tasks that we had in that chemistry class was to find a catalyst that would create the right type of reaction, because a catalyst produces a reaction; and love is that catalyst which will create a reaction in the lives of our young people. A reaction to want to serve the Lord. A reaction to want to grow in Jesus Christ. A reaction of unity and working together.

John Stott had this to say, "Love without truth is soft. Truth without love is hard. But truth with love will bring spiritual growth." Love acts as a catalyst to bring about spiritual growth in the lives of our young people. As we love our young people, we will see them grow as never before in the Lord Jesus Christ.

I am convinced that to the degree in which we are effective in communicating love, is the degree to which we will see our young people grow in Jesus Christ.

THIRDLY, love is important as the basis of our youth ministry because of the tremendous need that we see among teenage young people today. I am told that over one million young people run away from home every year. Every minute somewhere in the United States a teenager attempts suicide because he feels that no one loves him. It is estimated that over 750 a day attempt to take their life. I am told that seventy-five to eighty percent of the songs that are written today deal with the subject of love in one way or another. Why? Because young people now, more than ever, are looking for love. There's a great need for it, and our young people are looking for it. Love, because of that, must be the basis of our ministry.

How? How do we communicate love? How do we create in the atmosphere of love? Let's look at that. I believe there are at least six things that we can do to work toward creating an atmosphere of love within our youth ministry.

FIRST, we need to evaluate our own lives. Evaluation can often be painful, but yet it is extremely necessary. When I get up in the morning, one of the first things I do is to go to the mirror and evaluate how I look. Usually my first response is that of gross me out – painful but necessary.

This is true in our own lives concerning love. We need to ask ourselves painful but yet evaluative questions. Do we really love our young people? Do we miss them if we don't see them for a while? Do we feel we need our young people? Are we willing to give sacrificially for them? Is our work a job to fulfill, or is it a ministry? Is our work just routine tasks, or do we see it as an opportunity to love and express God's love? We need to evaluate our own lives.

SECONDLY, we need to evaluate our ability to communicate love. To have love, but not have the ability to communicate love will not help anyone. Some people are very good at communicating love on a one-to-one basis. Some people are very good at communicating love on a one-to-small group basis. Some people are very effective on a one-to-large masses basis. But yet we need to be growing in our ability to communicate love in all of these areas.

When I was a young boy growing up, love was not openly expressed in our home. I do not doubt the fact that my parents love me; it was never expressed. And I had to grow in my ability to express and communicate that love. Some of us come from home situations where we can very naturally, and openly, and freely communicate love. But many of us need to grow in our capacity to communicate that type of love.

Paul says that we're to grow in this way in Philippians chapter 1 when he writes, "this is my prayer—that your love may abound more and more." In 1 Thessalonians 4:10 Paul

says, "there is no doubt that you do love the brethren throughout Macedonia, yet we urge you to do so more and more." In other words, we need to be continually growing in our capacity to love. Continually evaluating our ability to love, asking God to help us to grow in that capacity. We need to ask our young people what communicates love to you? How can I effectively communicate to you that I care for you? And then we need to work to become effective in doing that very thing. Communicating and demonstrating love to others.

THIRDLY, in an effort to create love within our youth ministry, we need to create situations in which love can be expressed. I believe that it's good for a youth group to spend two to three weeks at least every year just discussing the importance of love.

When I first began to do this, I would stand up in front of the kids, open in prayer, lecture for forty-five minutes on the subject of love, close in prayer, and then everyone would go home. I would never give them an opportunity to express that love. I had unknowingly structured out that opportunity. The second year and years after that, when we discussed the subject of love, I made it a matter of serious prayer to ask God for creative ways in which we could communicate that love that was in our hearts.

We need always to be looking for opportunities and situations in which we can get or kids to communicate love. Maybe it's through a small group discussion dealing with the topic of love. Maybe it's through service projects to the elderly or needy. Maybe it's through praying for one another regularly; or opening up and honestly discussing our inner needs. Maybe it is through a time when each of us writes down, and shares why we love each other, or why we appreciate each other, or why we're thankful for each other; and then openly sharing what we have written down. Maybe it's through sacrificial giving of our time, their time, or their energy to each other.

Whatever . . . we need to be keenly aware of opportunities in which we can get love flowing in our youth ministry. Love flowing for each other, and for outsiders. It must be a priority, and I am convinced that as we go to God, and seek God's direction and ways to creatively create situations in which love can be expressed, that God will give us unlimited ideas and means in which we can get love flowing.

FOURTHLY, when it comes to creating an atmosphere of love in our youth ministry, we need to use disappointments as an opportunity to express love. Let me explain . . .

Paul, in 2 Corinthians chapter 2, emphasized how he had learned this lesson. The Corinthians had written to Paul, and they had made him very sorrowful. They had disappointed him. Paul wrote them a letter, and he chewed them out, and he let them know they had disappointed him, and Paul says, "in turn I made you sorrowful." And then when Paul went to visit the Corinthians, he said, "No one was there to cheer me up, to make me glad; because they were sorrowful, I was sorrowful, and no one was there to cheer us up." So, Paul says, "I've learned from this. I've determined for my own sake

that if youth disappoint me, if you make me sorrowful, I in turn will not make you that same way." Instead, Paul says, "we need to reaffirm our love for one another when we're disappointed." And then Paul goes on to tell them to do this in the case of a man who had made them sorrowful.

In other words, Paul says, when others disappoint us, we need to forgive them, to reaffirm our love to them, in order that Satan does not have a chance to take advantage of us.

Disappointments become an opportunity to communicate and express love. Whenever we work with people, we're going to face disappointments. Disappointments come when others let us down; when others fail to meet our expectations. Disappointments can often come quickly, and they very much affect our feelings and how we look upon others. But yet, we know that Jesus Himself was often disappointed. He was disappointed with the disciples, He was disappointed with the unbelieving crowd; but yet Jesus never allowed those disappointments to become discouragement.

In Isaiah 42:4, the Scriptures tell us that Jesus never became discouraged. He knew how to handle and use those disappointments. When we become discouraged, we give up. We lose hope. We lose courage. We want to quit. But when we use disappointments correctly, we use them as an opportunity as Jesus did to communicate our deep love for those who have disappointed us. They become that opportunity to demonstrate God's love—that unconditional love.

Hardly a day will go by as we work with people that we will not be disappointed four or five times a day. But yet that is an opportunity to demonstrate love to that person.

FIFTHLY, when it comes to creating an atmosphere of love within our youth ministry, we need to learn to teach in tones of love, not in tones of law. This was a very, very difficult lesson for me to learn. When I first began working with young people, I would often use the Word of God as a club to make a young people feel guilty. I was teaching in tones of law. I was trying to use the Word of God to get them to perform—to get the young people to do what I felt they needed to do. I was teaching in tones of law.

Before we begin to analyze what I mean by this, it's important that I explain a couple of things:

First, the Word of God tells us in Ephesians 2, verses 4 and 5 that we were once dead in our sins, but now we are seated in the heavenly places with Jesus Christ. The Word of God tells us that we are completely accepted totally, by Jesus Christ. We don't need to perform to please God. We don't need to work to please God, because we are pleasing to God if we're a child of God. We cannot earn our standing before God because Jesus earned that standing for us. Our confidence rests in Christ, not in our performance.

Secondly, we need to understand that the Word of God tells us that law was written to show us that we are sinners, and to point out our sinfulness. And the law was written so that we would recognize our need to depend upon Jesus Christ. The law is there, in other words, to point us to Jesus—to point us to Christ.

Now, having said that, let us look at what it means to teach in tones of law. When we teach in such a way that we imply or state that people need to perform to be pleasing to God, we are teaching in tones of law. When we use the Word of God as a club to point out faults, and then to make our young people feel that they need to work or to produce to correct those faults, we are teaching in tones of law. When we teach in tones of law, what we do is we lift up the Word of God as a law or standard by which others must measure up to, and if they come short of that standard, then they feel unspiritual.

Teaching in tones of law implies that we need to perform to please God, to work harder, to do this or that to be accepted by Him. This type of teaching produces Christians who have no joy in their life; Christians who are always feeling guilty because of their imperfection; Christians who are legalistic in their lifestyle; who are insecure in their position and relationship with the Lord; and are very frustrated and defeated in their walk with God. This type of teaching places our young people back under the burden of the law, under slavery in bondage as Paul talks about in Galatians, chapter 4, verses 9 and 10. And it places our young people under the curse of the law, as Galatians 3:10 tells us.

But, when we teach in tones of love, we start with a different understanding. We start with the understanding that our young people are already completely accepted in Jesus Christ. We start with our position in Christ and we attempt to live out that position by faith. Rather than attempting to work to gain a position of acceptance and right standing before God, we emphasize that our young people already are pleasing to God. They are acceptable to Him. They don't need to perform or work to please God. They don't need to gain God's favor, but they are already accepted by Him. And as we begin to think about our young people in that way, that as they are pleasing already to God because of who they are, not because of what they do, then we will see our attitudes changed toward our young people.

This, I am convinced, is the thrust of the teaching of the book of Galatians and Colossians. When we begin to understand our security and acceptance in Christ, and begin to teach in that way, the content of our teaching will remain the same, but the emphasis and the application will be different.

Let me attempt, at the risk of being misunderstood, to illustrate. Let's say that I'm teaching to my young people Psalm 5, verse 3. It says this: "In the morning, Oh Lord, Thou will hear my voice. In the morning, I will order my prayer to Thee, and eagerly watch." Now let's say I'm teaching in tones of law. My emphasis will go something like this: you guys need to be spending more time with God. How many of you spent time with God today? How many of you have been like David and have heard God answer

your prayers everyday? In other words, I would use the Word as a lever or as a club to get attention.

My application, if I were teaching in tones of law, would imply something like this: you need to work hard and discipline yourself to have a better quiet time. Unless you spend time with God daily, you're not pleasing to Him. It doesn't matter how much time you're spending with God now, you need to be growing and spending more time with Him. In other words, I'm implying that our young people need to get out and work harder at having a better quiet time.

Now, the result of this type of teaching would be twofold:

First, those who are Christians would really want to be pleasing to God. So they would go out and try for a week to be more disciplined. If they're spending ten minutes a day with God, they would try to spend twenty minutes. If they're spending twenty minutes a day with God, they would try hard to spend thirty minutes. They would go out and work hard to be better disciplined. And the end result would end up they'd feel very disappointed and guilty. It's a very legalistic routine. They would end up feeling they're unspiritual and weak Christians.

Secondly, those who are very disciplined, much more so than the first group, they would go out and dedicate themselves to be more disciplined—to do what you just said they should do. Through their own strength and efforts, they would spend more time with God every morning, but it would be through their own strength and effort. They would end up spiritually proud and very self-sufficient; almost pharisaic in their attitudes because they have done it because of their own discipline. They would tend to say look at me; look at my goodness; look at what I've done.

So teaching this type of passage in tones of law, our emphasis would be that we would use the Word as a club to make them feel guilty that they need to spend more time with God. Our application would be that they need to go out and, whatever they're doing, spend more time. And the results would be very much of a self-effort to perform or a spiritual pride because they have performed.

But, let's say we're teaching this same passage, Psalm 5:3, in tones of love rather than in tones of law. The content will still be the same; but the emphasis probably will focus upon the goodness of God in that He delights in hearing our prayer. We will emphasize how great it is that Jesus made it possible by His blood to come boldly and confidently before Christ's throne. We will emphasize how valuable it is for us to spend time in the morning with our Father before we begin the day. That will be our emphasis—on the goodness and greatness of God, and what He has done for us already; and then how valuable it is to spend time with Him.

The application of this type of teaching would consist of praise for what God has done for us through His Son. The application consists of joy and a sense of privilege in being God's children; for the opportunity that God has given us to come before His throne. The application would be that one of prayer, prayer that God would continually help us to use the privilege to get to know Him better.

In other words, the application is that we would pray, and ask God to help us use that privilege that He has given us. An application of praise and joy for all that He has done. The result of this type of teaching would consist of people and young people who have a new sense of the reaches and grace of God's goodness. They would desire to meet with God out of a response of love, not because they have to. They would go out by faith, trusting God to help them spend more quality time with Him.

You see, as we continually teach in tones of love, and work to teach in that manner of style, we will produce stable Christians who are secure in the Lord; not in their own performance stable Christians who are secure in the Lord; not in their won performance. They will possess a confidence not in what they have done, but a boldness and confidence in who God is. These types of young people will experience a real joy in their Christian walk. They will be capable of loving others unconditionally because they have experienced God's unconditional love. A love that is unconditional, not based upon performance. They will be capable and willing to daily depend upon God, rather than upon their own performance and accomplishments; because they will have realized that all comes from God.

Learning to teach in tones of love, rather than law, is a growing process. It is very easy to shift from teaching in tones of love to a very legalistic tones of law. We need to continually evaluate ourselves; and evaluate that we're growing in our confidence in our position, rather than in our performance.

But, as we teach in this manner, it will do much to help create an environment on love and joy within our youth group. You see, our young people will not feel that they have to perform for God, or perform for us; but instead they will be overflowing with love for God, and love for each other because not of what they do, but because of what God has done for them.

SIXTHLY, when it comes to creating an atmosphere of love within the youth group, we need to continually be students of God's love. If love is the greatest, and God says that it is, if we are to pursue, and God says we are to, then we need to continually be studying what God says about love. We need to be searching God's Word on how we get love.

How do we give love? We need to be evaluating our own capacity to love; our own ability to communicate love. We need to be asking tough questions like: what does God mean when He says the whole law is fulfilled as we love our neighbor as ourselves; or

what does God mean when He says faith working, or energized, by love? We need to move out of just 1 Corinthians 13 when we talk about love, and we need to begin to explore 1 John, 1 Timothy, the Gospels, the Old Testament. We need to grow in our own understanding and practice of love. We need to be students of love. But most of all we need to ask God to love through us. We need to ask God to teach us about real love.

I guess I go back to an initial statement I made at one time—that if we do not have love in our hearts for young people, we need to get down on our knees, and stay there until we sense an overflowing in our hearts of God's love for our young people. We need to see God love through us because we become the model on which our young people will love others. So when it comes to creating an atmosphere of love, we need to continually be students of God's love through the Word of God and what it says about love.

Let's review. When it comes to creating an atmosphere of love, we've suggested six things that need to be done:

FIRST, we need to evaluate our own lives.

SECOND, we need to evaluate our ability to communicate love.

THIRDLY, we need to create situations in which love can be expressed.

FOURTHLY, we need to use disappointments as an opportunity to demonstrate love to those who disappointed us.

FIFTHLY, we need to learn to teach in tones of love, and not in tones of law.

SIXTHLY, we need to continually be students of God's love.

There are many other means in which to create an atmosphere of love. Probably there are as many ways as there are people in the whole world. Many of you perhaps have even better suggestions on how to create an atmosphere of love. But it's been by prayer as I've shared these ideas with youth that they will be helpful for you in building a youth ministry based upon love. How great it would be for the world to look at our young people, and our youth ministry, and say, "Oh, they love one another." John 13:35 would then become a reality.

The Contacting Ministry

by Dann Spader, Director of Sonlife Ministries

The contacting ministry is one of the most effective elements in developing a growing youth ministry. This contacting ministry consists of going to where the young people are: their schools, homes, school events, hangouts, and special activities.

There are two purposes to the contacting ministry:

FIRST, that of building good relationships outside of the normal church structure.
SECOND, for the purpose of evangelism—winning young people to Jesus Christ.

Throughout the Scriptures we see the emphasis of going. In Matthew 28, verse 18 we see Jesus saying, “Go and make disciples.” In John 15 we see the emphasis upon going and bearing much fruit. And then in Mark 16, we hear Christ saying, “Go into all the world and preach the Gospel to all creation.” The thrust is upon going. Go and make disciples; go and bear much fruit; go into all the world.

In John 20, verse 21 Jesus says, “Just as My Father has sent Me, so send I you.” Yet, in our youth ministries in churches we are often so busy saying, “come, come, come. Come to our youth program. Come to our beautiful facility. Come to our activity.” We even have it so turned around that we find ourselves getting mad, disgusted, and discouraged with our young people because they don’t come. And yet Jesus told us to go. We have no right to expect young people to come until we have been faithful in going. Let me say that again. It is my conviction that we have no right to expect young people to come until we have been faithful in going.

Christ came into our world and penetrated our culture. He lived among us and experienced the trial and temptation we experience. He came not to be served, but to serve. He rubbed shoulders with the worst of the lot as well as the so-called best of the bunch. He entered in and out of people’s lives—caring for them, healing them, weeping over them. He gave up rights that He had as God so that He could live among us and die for us. He developed friendships with publicans and sinners, even going so far as to eating with them in their homes. He knew the people’s needs because He walked in their shoes; He live amongst them; He carried their burdens; He wept over them; He was the perfect High Priest who could sympathize with the people’s weaknesses because He lived among them and was tempted as they were. He was not isolated from the reality; but was in the world, yet not a part of it.

Christ tells us to do the same. We need to go into our young people’s real world. We need to get on their turf; to understand their needs and struggles. Real ministry does not

consist of just teaching Sunday School, as important as that is. Real ministry does not just consist of putting together a fun social, as good as that is. Real ministry does not consist of volunteering or committing our lives to working with young people, as important as that is. It consists of going to them, and making personal contact in their world, and then ministering to them. Penetrating their culture with Jesus Christ.

Before we briefly discuss how we can do the contacting ministry, let us look at some of the principles involved in this kind of ministry.

FIRST, the principle of aggressiveness. Jesus has called us to being aggressive in building relationships and winning people to Himself. He called us to be fishers of men.

As a boy when I was growing up, my father and I would often go fishing. When we were fishing, we'd never just sit in the boat and wait for the fish to jump in. No, of course not. We'd aggressively go after them, making a real effort to find where they were, and then catch them.

So it is in our church youth groups. We cannot, as fishers of men, sit and wait for the fish to come to us. We must aggressively, and may I add lovingly and tactfully, go after them. In John chapter 4, Jesus said, "Lift up your eyes. Look into the fields. See that they are white unto harvest." So often we are so busy planning our own programs. Looking at ourselves and our problems, that we fail to see how ripe the harvest is. That's why Jesus urged us to lift up our eyes, to get our eyes off of ourselves and our own petty problems and our own petty programs, and see how white the harvest really is.

In Matthew 9, verses 36 through 38, it says, "Jesus saw the multitudes, and was moved with compassion." Then He told His disciples, "The harvest is plentiful, but the workers are few. Therefore, pray the Lord of the harvest to send our workers into His harvest," penetration with the purpose of harvesting.

SECOND, we have a principle of concern and compassion. In Matthew chapter 8, verses 14 and 15, Jesus had come into Peter's home. He saw his mother-in-law lying sick in bed with fever; and the Scriptures say Jesus touched her hand, and the fever left her. Jesus went and ministered to those who were needy—even in Peter's home.

In Mark 1, verses 40 to 45, another reference is given to this principle. It says, "And a leper came to Jesus beseeching Him to heal him. And Jesus, moved with compassion, reached out His hand, and touched him."

The more I study the life of Christ, the more I am impressed with how Christ seemingly was always drawn to those who were needy and unlovely. His response always was one of compassion and reaching out and touching them. I wonder if Christ walked into our youth group, who would He first go to? Would he go to the lovely; to those that are

doing spiritually fine? Or would He be drawn to that needy one in the corner? The one that no one's talking to. The one that needs the most love. A principle of concern and compassion.

THIRDLY, we have operating in the contacting ministry a principle of identification. It is important for us to get on the turf of our young people. It becomes very easy for our young people to develop a dichotomy in their own minds—that of the church world, as good and as meaningful as that may be; and that of the real world. What goes on in the church world is good and valuable; but it doesn't relate, in their minds, to the real world. But when we penetrate that real world and they see us on their turf, it breaks down that dichotomy in their minds. Our teaching then takes on a whole new value to them. They know we have been in their real world; and they realize that it does, and can relate to them.

We are also helped in that process; because as we are in that young people's world, we have a better understanding of what that real world really is. All too often, our teaching is from theory or from old personal experiences, rather than dealing with the real issues our teens are facing. We can only find out what our teens are facing as we penetrate their culture and get to know them in their everyday world.

Doing the contacting ministry is not always easy though. It can be hard for several reasons:

FIRST, because it takes a lot of time and effort. To build new relationships, make new contacts, and penetrate new circles of friendship does not come naturally. I am convinced that approximately 1/4 to 1/3 of our time and energy should be spent doing contacting. Especially during the first two to three years of our ministry as we are seeking to build relationships and getting to know the young people. It does take time, valuable time, but yet it is worth it and absolutely necessary. If we fail to take the time, or fail to encourage our lay leaders and kids to continually be penetrating new circles of friendship, we soon will become a very ingrown youth group without any non-Christian friends. And yet how often is this the case? Christians who do not have any contact with non-Christians. Christians who don't know any non-Christians. Contacting does take time, but it is time that must be taken.

SECONDLY, a problem that we face in doing the contacting ministry, and that makes it difficult, is what Pat Hurley refers to as the stomach problem. We've got no guts. To go on the high school campus, to visit the kids' home, to go to teen hangouts when youth know no one, to try to get to know the student body president; all of these require a certain amount of courage and boldness.

Perhaps this is what Paul was experiencing when he wrote to the Thessalonians, "And I was with you in weakness, and in fear, and in much trembling." Often how I feel when

I'm on the high school campus. And yet we have Christ's promises—"Do not fear, do not anxiously look about, for I will go with you." If we are afraid to go to them, isn't it easy to see why they would be terrified to come to a church youth group?

THIRDLY, we must be aware of and face in the contacting ministry, the possibility of seeing slow results. How clearly I remember my first contact on the high school campus. Not only was I nervous, but I felt awkward and out of place; yet all the time I was praying, and asking God to help me meet some new kids. I was praying that kids would see me, and remember me as someone who was interested in them, and concerned enough to come to them. How overjoyed I remember I was when I saw one of the church kids so that I had someone to talk to I knew. Yet after five years of regularly visiting that campus, what a joy it was to walk on that campus and literally be known by several hundred students, to be recognized by many teachers, and to be greeted on a first name basis by the principal, superintendent, and their secretaries.

Yet these results were slow and tedious. These contacts didn't come quickly without a lot of work and energy. Many contacts that we attempted with athletic teams or the student government fell through, but we kept trying. And we keep on being there, knowing that the results are slow in coming. Trust is only developed over a period of time. Contacting is slow, often discouraging, but yet necessary.

We need to remind ourselves often of Galatians 6:9 when it says, "Let us not get tired of doing what is right, for after awhile we will reap a harvest of blessings if we don't get discouraged and give up."

Now, where do we do contacting? The answer to this question can be either simple or very detailed. We do contacting wherever there are young people. Some of the places include school. After we receive permission from the principal to be on that campus, we make contact at that school with students during lunch hour, between classes, or whenever students have free time. Contacting can be done after school. We make appointments to pick up the kids after school to go out for a Coke and just talk. Tremendous progress in getting to know the teens can be accomplished through this simple procedure. By meeting with two kids a week after school, either separately or together, over 100 personal contacts can be made in a year.

Another opportunity that can be valuable is that of simply picking up kids before or after school and giving them rides home. This can be an excellent way to get to know many of their friends also. Contacting can also be done at school activities: athletic events, plays, music production, dramas—an endless number of school activities provide good opportunities to get to know your teens and their friends. If you can't make it to the actual evening activities, drop in the dress rehearsals or afternoon practices. Use these opportunities to demonstrate interest in your teens and their friends.

Contacting can also be done at our young people's homes. A natural time to make a visit to the homes would be before a retreat or special activity. You could drop by to express personal interest in whether that teen is going. It becomes an excellent opportunity to make contact with the parents also.

Contacting can be done at KcDonald's, shopping malls, the library, by telephone calls, through personal letters, through breakfast meetings, and numerous other ideas. The means are unlimited. The key is that we are going, making and developing contacts, building good relationships, reaching out to young people and penetrating new circles of friendship.

As we are in the process of doing contact, there are some practical do's and don'ts to keep in mind.

FIRST, do show a real interest in the young person. Ask good questions and then listen—really listen—to the answers.

SECOND, do remember names. Whatever it takes, work hard at it.

THIRD, do look for ways to serve the young people. Find out their needs. Seek to meet those needs, even if it is something as small as taking them to get their driver's license.

FOURTH, do pray as you go. Always be asking the Lord to lead and guide you.

FIFTH, do expand your contacts by having your kids introduce you to their friends.

SIXTH, do be casual, cheerful, sensitive, and enthusiastic.

SEVENTH, do develop a sense of humor, but don't try to be someone you are not.

EIGHTH, do be yourself, don't try to act like a teen.

NINTH, don't talk too much about yourself and your own program.

TENTH, don't violate other people's rights by going somewhere you are not supposed to be.

ELEVENTH, don't be forceful in talking about Christianity. Only discuss it if it is brought up by the kids. Your purpose is to build relationships and earn an opportunity to share the Lord.

TWELFTH, learn to enjoy the contacting ministry. Use your gift, your personality, your skills; and then ask God to open doors for you to reach out and touch the lives of young people. Let us just take a moment to review what we've said so far.

Contacting consists of going—going to where the young people are. We've said that we have no right to expect young people to come unless we have been faithful in going.

We talked about some of the principles that are involved in the contacting ministry. Principles of aggressiveness, and then principles of identification. We discussed some of the problems:

FIRST, the problems of time and effort. It takes time; it takes effort.

SECONDLY, a problem of fear—no courage.

THIRDLY, a problem of slow results—always a tendency to want to quit and give up.

We discussed also the places where contacting can be done. At schools, after and before school, at homes, at school events, at McDonalds, anywhere where young people are. We talked about some of the do's and don'ts of the contacting ministry.

But overall, I hope the emphasis comes through—that we must be doing contacting. We must be going to where our young people are. For it's in this we're fulfilling that which Jesus said when we are to go. Jesus said, "Just as My Father sent Me, so send I you."

It's my prayer that you'd find contacting to be fun. I'd pray that you'd be creative, making the most of everything that you are and you have, to doing the work of the contacting ministry.

ALLOWING JESUS CHRIST TO BE LORD OF OUR MINISTRIES

by Dann Spader

The key to seeing the Son-life strategy developed in your own youth ministries is the Lordship of Jesus Christ. Not only in our own lives, but also in our ministries. Many times we are very quick to recognize the importance of making Christ Lord of our lives, but yet fail to recognize the importance and implications of having Christ Lord of our ministries. What does it mean to have Christ, Lord of our ministries?

First, let's talk about what it does not mean. It does not mean that we can lay back and be lazy. The Scriptures say that we are to always be abounding in the work of the Lord. There is nothing wrong with work. In 2 Corinthians, Paul says, "By the grace of God, I am what I am, and God's grace toward me did not prove vain, but I laboured even more than the rest of them."

In Proverbs, God tells us that He has promised success to the hard-worker. Ministry is work. God will not do what you can do, but God will do what you cannot do when you have done all you can do. Let me repeat that. God will not do what you can do, but God will do what you cannot do when you have done all you can do. To have Christ Lord of our ministries does not mean that we can lay back and be lazy.

Secondly, it does not mean that Jesus is totally responsible. Jesus is the Chief Shepherd, we are the under shepherds. We are given a position, and with that position comes authority. In Luke, chapter 9, Jesus chose the twelve, and He sent them out with authority. But when they were finished, they came back and reported to Jesus what had happened. With authority comes accountability and responsibility. Having Jesus Christ as Lord of our ministries does not mean that we are not accountable and responsible for the results of those ministries.

Now, what does it mean to have Christ as Lord of our ministries? I think it means basically four things.

First, it means that He is the head. He is in charge. He is the boss. Jesus is the one who calls the shots. In Ephesians chapters 4 and 5, Christ is said to be the head of the body. Now, what does it mean to have Christ as head of the body?

First off, it means that He gives the orders. My finger does not make the decision to scratch my head. My brain makes that decision. My head makes that decision, and my finger simply obeys the command. If my elbow is hurt, my hand does not make the decision to rub my elbow. No, my head felt the need, and gave the orders. My hand just simply obeyed and rubbed my elbow. When I walk, my feet do not choose which path to

travel. If they did, I'd definitely have a very split personality, each going the wrong direction. No, my head chooses the paths to walk, and gives the marching orders to my feet. My feet simply obey. He gives the orders when He is the head. But He gives the orders to His body. My finger belongs to me. My foot belongs to me. It is not yours, it is a member of my body.

So the youth group is not yours, it is God's. The kids you have are not your kids, they're God's kids. They're children of God. But, for some reason, God has allotted them to your care and supervision. But, they are not yours.

For example, if by a far stretch of the imagination, I should have any extra money, I would allot that money to a stock-broker to take care of. I would go to a stock-broker who in some degree has proven himself. If that stock-broker does a good job, and multiplies my money, if he proves himself faithful, I'll entrust him with more. But, suppose that stock-broker begins to think, look at this money I've been given. It's mine. I'll use it for my own benefit, for my own sorted games. I'll use it for my own pleasure. I'd be very quick to withdraw my money from Him.

So it is with God. God has allotted or given to us members of His body to serve, to love, to shepherd, to care for. They are His, they are not ours. They have been entrusted to us to take care of, to multiply, to shepherd, to love, and to serve. They're His. He gives the orders to His body because He is the head.

Secondly, to have Christ Lord of our ministries not only means that He is the head, but it means that I, then, have to get directions from Him. If He is Lord of my ministry, it means that I will get directions in what to teach. I will go to Him and get directions in how to teach; in what goals to have; in what vision to shoot for; in what programs to do, and what programs not to do; in which ideas to use, and which ideas not to use; in who to spend time with, and who not to spend time with. I will get all my directions from Him.

In any large army, you have a general, and many captains and lieutenants. Imagine what would happen if the captains, in the middle of the battle, decided to give their own orders, and do their own thing according to what they thought seemed right. You'd have chaos. The same army fighting against each other. Many of the soldiers would get injured. The enemy would win a great defeat if orders were not taken from the general. God has made us captains. We have been given soldiers under our care. The battle is not ours, it is the Lord's. The Scriptures say, "For we walk not according to the flesh, for it is God who works mightily in us." And unless we get our orders and directions from the general, we can lead our young people into the wrong battles, at the wrong times, in the wrong ways.

Before we march, we need to make sure our marching orders come from the Lord. To have Jesus Christ Lord of our ministry means that He is the general, and we get our battle plans from Him. So many of us make the mistake of making plans, and then asking God

to bless those plans. Instead, we need to first go to God in prayer, and then make our plans.

Thirdly, to have Jesus Christ Lord of our ministry, it means that in everything that happens, there is a purpose; or, that He'll turn around every situation for our good. When Jesus Christ is Lord of our ministries, God has promised to cause all things to work together for our good. Many times in our youth groups, we face problems or situations which are definitely not good. I can remember one of the first retreats I took our young people on. Everything seemed to go wrong. It was a disaster. After two days I ended up blowing up at one of our young people. I yelled at her, chewed her out. She in turn began to talk to others. Everything seemed to go wrong. I can remember getting away, sitting on a mountain, on a hill by the retreat, and saying, "Lord, how can I restore you as Lord of this ministry?" God impressed something on my heart. I needed to go to those young people, to tell them that I had taken over, that He was not Lord. I had to ask their forgiveness for not loving them as I should have, for not serving them as I should have. God moved in after I made that confession. Another young person stood up and said, "Yes, I have been wrong too." After three hours of confessing our sin, and then spending the rest of the night rejoicing and praying to God, we saw God do the impossible. He turned it around for our good. God has promised that if we allow Him to be Lord of our ministries, that He will turn all of our situations around for our good, no matter how bad or difficult they seem.

What problems are you facing in your youth group now? If Jesus Christ is Lord, it means that God has either allowed that problem for the group to learn something that they need to learn, or He has allowed it so that you will see that He needs to be Lord, and that you'll turn to Him so that He can turn it around for your good. Allow Christ to be Lord of that problem, and He has promised to turn it around for your good. To do this involves several things.

First, we need to continually learn to give each problem to the Lord.

Secondly, we need to learn to ask God what mistakes we may have made, or what He is trying to say to us and teach us as a youth group through this difficulty.

And then lastly, we need to be willing to do what needs to be done, if anything, to remedy the difficulty.

Fourthly, to have Jesus Christ Lord of our ministry means that the end-product is His. Psalm 23 says, "The Lord is my shepherd; I shall not want. He makes me lie down in green pastures. . . . He restores my soul. He leads me in the paths of righteousness for his name's sake." When Jesus is Lord, He becomes very much concerned about the end-product of that ministry, because His name is at stake. In Deuteronomy chapter 9, God promised to give the Israelites victory in their battle, victory in the promised land. Then

God warns them that the victory was not because of their righteousness. The victory was not because of anything that they did or had done. But the victory was because of who God was, and because of what God had promised. Therefore, they were to be careful to never take the credit, never glory in their own accomplishments.

God makes it clear that He will fight the battles for us, and that we will be victorious. But the victories belong to Him. It is God who gets the credit. It is God who gets the glory. It is so easy as we begin to make progress, to win battles, to see victories, to see the Lord work, to say, "Look at what I have done. Look at what we have accomplished." It becomes easy to take credit for something which God has done. If Jesus Christ is Lord of our ministries, He will fight the battles. We will see God do a great work. We will see great victories. But we dare not take the credit, for the battle is the Lord's.

The end-product is His. He alone is Lord. All glory goes to Him. Our value, and meaning, and joy in life, comes as we learn to give glory to Him, because it is He who has done it. To have Jesus Christ as Lord of our ministries means that He is the head, and it is the head that gives the orders to His body.

Secondly, it means that we need to seek directions from Him.

Thirdly, it means that as Lord, God has promised to cause all things to work together for our good.

And finally, we need to remember that if Jesus is Lord, all glory goes to Him. The end-product is His.

Is Jesus Christ Lord of your youth ministry? Is it His group, or do you consider them yours? Who gives the marching orders? Who gives the direction? Are you in charge, or are you the servant to the one who is really in charge? When we really begin to meditate upon, and seek to make Jesus Christ Lord of our ministry, it can have a tremendous impact, not only on our own lives, but also upon the lives of those that God has allotted to us. We begin to sense a whole new joy in serving, because as we serve our young people we see that we are serving God. We begin to sense a whole new freedom, because the burden of responsibility is now lifted, and shared with the Lord. Because it is His youth ministry. A whole new sense of excitement can develop as we eagerly watch how He will fight the battles for us. Because His resources for winning battles are much greater than our abilities. And most of all, we begin to sense a whole new joy and love for our Lord at the great privilege He has given to us of simply loving and serving those whom He gave His life for.

HOW TO BEGIN AND DEVELOP AN EFFECTIVE GROUP OUTREACH

by Dann Spader

All throughout the life of Christ, we find Him calling people to Himself. Jesus Himself was always doing the work of evangelism. It was His life-style. Without evangelism a discipling ministry soon becomes ineffective. Unless evangelism is continually being done, there will be no one to disciple. The youth pastor with his leaders must continually be concerned about winning people to Jesus Christ. It is often easy to lose sight of the importance of evangelism, especially with a strong emphasis upon discipling. But we cannot allow this to happen. Evangelism must be occurring in order for discipling to happen. It's that simple. Christ, throughout His ministry, was doing evangelism. This must be true for each youth pastor. We cannot lose this emphasis.

The thrust of this tape will be the discussion of a group evangelistic outreach. Soon after Christ chose His ministry team, He begins to go into the city of Capernaum, and starts His larger group outreach to the masses within the city. This became a real training time for the new ministry team.

Our goal in youth ministry is to encourage, equip, and train our young people to do the work of evangelism with their friends. As we consider how we can effectively encourage and help our young people do the work of evangelism with their friends, there are several considerations we need to make.

First, the type or types of evangelism we will use—one on one, friendship, visitation, or a group evangelistic social or activity.

Second, capabilities of our young people. What is best for them? What types of evangelism are they capable of doing? How can we provide training or opportunities for them to be most successful in their evangelistic efforts? What are their limitations?

Third, we need to consider and evaluate our own cultural setting. What type of evangelistic efforts are working with teens today? What will work in our own community?

As we look at the life of Christ, we see that after He chose His ministry team, He began an expanded evangelistic thrust in Capernaum. It is my conviction that we need to model that type of emphasis. We, as youth pastors, must always be doing evangelism. But, there comes a time, after the selection of the ministry team, that we now say, "As a group we are going to begin an expanded evangelistic thrust through an outreach activity."

Now, together, let's look at four different aspects of that group outreach activity.

First, what is a group outreach?

Second, what are the benefits of this type of outreach?

Third, what makes a good outreach?

Then, finally, fourth, cautions to watch for.

First, what is a good outreach? I like to define a group outreach as an all-out, regular, big event that is geared to reach the non-Christian. Let me say that again, an all-out, regular, big event that is geared to reach the non-Christian. Let's look at that in different parts.

First off, an all-out. When I say all-out, I mean that it becomes the focus of everything. It is for everyone in the youth group. The Christians are to bring their non-Christian friends. It is an all-out activity.

Secondly, it is regular, whether it is once-a-month, once-a-quarter, once-a-year, once-bi-monthly, or once-a-week, it is a regular event. You plan it regularly, and your young people understand that it is going to be regular.

Thirdly, it is a big event. In other words, you do the best you can with the resources that you have to make it a big event. You do the best you can, knowing that you will be able to maintain that same quality throughout the coming period of time. It is advertised and talked up big. It is extra-special. It is extra work. It is not something that is just slopped together. It is a big event.

Fourthly, it is geared. By the word geared we mean that you have a definite philosophy. It is for the non-Christian to come, enjoy himself, and eventually become a Christian. Its purpose is to break down barriers. Barriers such as:

Christianity is dull.
Christianity is not practical.
Christianity is boring.
The people involved are a little bit strange.

The purpose is to present the claims of Christ pragmatically. To show, and to explain, and to demonstrate to the young people that the Bible is practical. And it relates to their life where they are at right now. It is an activity that Christians will bring their friends to; that non-Christians will enjoy, and eventually come to know the Lord. It is geared, you have a definite purpose in that activity. And finally, it is geared to reach the non-Christian.

The success of this activity is evaluated on the basis of how many new people came; how many non-Christians were involved; and then, did they enjoy themselves? And then

further, lengthily evaluation should include, are we seeing them come to know the Lord? But its success is evaluated on the basis of if non-Christians come or not.

Now secondly, what are the benefits of a group outreach: I want to look at six different benefits.

The first benefit is toward the growing Christian young person. For him the benefit is that it gives him an opportunity to bring his non-Christian friends to this activity. And as these young people see their friends become Christians, they in turn get excited and are caused to grow in their own spiritual lives. It helps growing young Christians to see their friends come to know Jesus as their Saviour. And they immediately are placed in the situation of teaching their friends the claims of Christ—multiplying themselves as they have seen their friends come to know the Lord. So a benefit is for the growing Christian young person.

A second benefit is toward the ministry team. A group outreach gives your ministry team a real chance to do the work of evangelism, and to minister to the needs of those involved. It is a very definite opportunity for your ministry team to minister. I believe this is why Jesus moved into Capernaum soon after He chose His ministry team—to give them an opportunity to become fishers of men—to be involved in the ministry with Him.

A third benefit is toward not only the growing Christians, and the ministry team, but the third benefit revolves around the whole youth group. As you develop several good outreaches in a row, you will begin to build a very good image within your youth group. You will build a sense of pride, and a sense of “we’re doing something.” You will create an excitement. Your group outreach will become the focal point, the outfront part of your ministry, and of your youth group. And those Christians who are nominal, or perhaps carnal in your group, will begin to sense a whole new excitement happening. And this perhaps can be one of the strongest, greatest, influences in helping them get excited about their relationship with Jesus Christ. You build a good image.

A fourth benefit is that of the whole church. Your group outreach impresses the church with a number of young people who are not Christians who are coming. They’re impressed with the size and the activity that you are putting together. Sometimes perhaps these impressions may not be the goal of our group outreach, but needless to say, the people in the church, as they see what is happening, and the non-Christians that are coming, will be pleased with that group outreach.

A fifth benefit of a group outreach, is that it provides a fun, Christian alternative for your Christian kids. Again, this is not the primary goal of your group outreach, but it is a by-product. It is clean fun, it’s creative fun. And as Christians bring their friends, they begin to feel good about the outreach. And you will find them coming to your outreach, rather than hanging around on the street, or out driving around in their cars, or looking for

something else to do—oftentimes, things that are not that good for them. It provides a fun, Christian alternative.

And lastly the benefits of a group outreach are that it becomes very attractive to the community as a whole. As you consistently develop good outreaches, and as they consistently grow, you will find that people in your community will begin to sit up and take notice.

In one situation where I know of a couple hundred young people coming regularly to an outreach, as these young people go to a park to have games, or as people see them flooding into the church, the community takes notice. And it's a place where people in the community begin to notice. And people want to be where the action is, so it becomes attractive to the community as a whole. These are the benefits of a group outreach.

Now what makes a good outreach? The answer to this is very simple, or it can be more complex. The simple answer is simply this—a good outreach is whatever your young people will bring their non-Christian friends to. Now this is as long as you don't compromise certain standards. But it's whatever your kids will bring their non-Christian friends to. Now I think there are several aspects of what makes a good outreach.

First, I think a good outreach has many parts to it. When we first began our outreach, we would have it with one major activity. Let's say we had a frog-jumping contest. That consisted of our outreach. This was great if all the young people liked frog-jumping. But if they didn't, it wasn't a success. And after a while, we began to learn that if we would have several parts to that one outreach, two of the parts might flop, but the other three parts would go well, and the kids would go away saying, "Yes, that was a good outreach."

I think there are basically three major parts to a good outreach:

The first part is the activity period.

The second part is the program period.

The third part is the interaction.

First off, the activity. The activity is that in which energy will be used up. Some youth groups like a lot of excitement, a lot of activity at the beginning. Some like less. But it's in the time at the beginning where you attempt to create an exciting atmosphere, a lot of enthusiasm, and at the beginning where you attempt to create an exciting atmosphere, a lot of enthusiasm, and a lot of activity being done.

Then the second part is the meeting period. This is the section which presents the claims of Jesus Christ. These can be presented through music, drama, preaching of the Word,

testimonies, films, a number of options. All of these may be used, or just one or two of these may be used. But the meeting period is the time where the message is presented.

The third part is the interaction period. This follows the meeting period. It is that which allows for the sharing on a one to one, the claims of Jesus Christ. Or it is a time of fellowship and interaction. It is good, during this time, to have food or refreshments. Good fellowship can happen around food.

So first off, a good outreach has many parts to it.

Secondly, in a good outreach, you need to put everything you've got into it. In other words, everything that you can do and successfully maintain over a period of time. When we first began our outreach, we were very afraid. I was, personally, that we would run out of ideas. I always never used the best I could think of, because I'd always think, "well, I want to use that later on."

And then finally I began to say, "No we're going to put everything we've got into it." "We're going to make it the very best we can right now." And we began to learn some simple lessons.

The first lesson was that God was very creative. As a matter of fact, this lesson was so powerful to us that we did one of our outreaches just on the subject of the creativity of God. You need to put everything you've got into it, trusting God to give you creative ideas. I've found that God very rarely seems to give these ideas far in advance. Maybe it was just us, but regularly and consistently, God would give us the ideas as we needed them. And as you begin to put everything you've got into your outreach, as it becomes creative, and if you have two or three good outreaches in a row, you will find that your young people will begin to trust you. And they will bring their friends, knowing that is going to be a good outreach.

Now the fear that often comes is, "what happens if we have a bad one?" Believe me, you will have an occasional bad outreach. But I've found that your young people are very understanding at this point. As we sit with them and evaluate, and we say yes, we failed on that one, they become very understanding. And their trust is not destroyed just by one bad outreach.

But our goal becomes to have several good outreaches in a row. Of course, our goal is to have every outreach good. But we must understand that once in a while, one will go bad. And then we need to laugh it off, and put everything we've got into the next outreach.

A third aspect of a good outreach is I believe that it needs to have a good name. When we first started we simply called them gym nights. Obviously there were not a lot of kids who wanted to come to a gym night. So we began to search for a good name. Now we

found that the name Son-life was very good. Kids at school knew of Campus Life, and Young Life, and when they began to hear the word Son-life, they associated it with our church. It was a good name. It was a catchy name. Feel free to use it if you want. But develop a good name. Get a good name. Promote that name. And stick with it.

Fourthly, a good outreach is an outreach that is bathed in much prayer. Before our outreach would begin, we would saturate it with prayer. We would develop prayer chains for our young people to be praying at school, at home. We would encourage each of our young people before they came to spend ten to fifteen minutes praying for that outreach. Praying that things would go well, that God would use them to encourage others, that they would have an opportunity to share with someone. We bathed it with much prayer. We got the people in the church praying. Much prayer.

A fifth characteristic of a good outreach is we need to evaluate when we are done. After the outreach, we would pull aside the ministry team, and we would ask questions:

- What was good about that outreach?
- What was not so good?
- What could we have done better?
- How could we have been more effective?
- Did kids feel comfortable?
- Who were the new kids?
- Did we pray enough?
- Did we get too program oriented?
- Was the message clear?
- How could I communicate it better?

All types of questions were asked. We evaluated when we were done. Now, as we begin to plan and develop our outreach, there are certain cautions that we need to watch for.

The first caution I believe is that we need to begin where and with what our young people will like. Don't start too big. Starting too big, and not being able to maintain that same caliber of outreach is not good. Begin where you're at. And with what your young people will like. Maybe it's simply a hayride. Maybe it's simply a trip downtown. Begin where you're at and with what your kids will like.

A second caution to watch is to remember that your outreach is only as strong as your core young people, as your ministry team. The success of an outreach is based on how many of your ministry team and your young people show a warmth and love to the visitors.

One of our goals was that for every new person that would come, we were hoping and praying that at least five young people from the ministry team would go up, and simply

say, "Hi, my name is Tom, (or Sue) I'm glad you're here. Have you enjoyed yourself?" If you can get several of your young people expressing that type of warmth, a person who is new will go away and say, "Yes, that was a warm group, a friendly group." Your outreach is only as strong as your ministry team. Are they ministering effectively? To begin an outreach too soon, with a ministry team that is not ready to minister, will only create calamity.

Thirdly, a caution we need to remember, is that outreach is for outreach. It is very easy to allow your outreach to become just another Christian meeting. If there are no non-Christians at your outreach, perhaps you shouldn't even have it, because the outreach is for outreach. Don't allow it to slide into a Bible study. Don't allow it to slide into a fellowship time, even though these are a good and important part of the outreach. The primary purpose is to get non-Christians there, to see that they enjoy themselves, and to see them come to know Jesus Christ as their Saviour.

A fourth caution to keep in mind is that you need to keep your outreach as sharp as possible. Do your very best, give it your all. Many times the church has been guilty of making our activities very poorly. And our young people are turned off. I often remember the statement that it's a sin to bore our young people with the Word of God. We need to keep our outreaches as sharp as possible as best we can. These are cautions we need to watch for. Beginning your outreach is a lot of work, but it is also very exciting. As you regularly and consistently put together several good outreaches, you begin to find Christians who will get excited about bringing their friends. You will even find non-Christians who will bring their friends. You'll find college people, and other leaders in your church who want to be involved and help out. They want to be where the action is. A whole new spirit of excitement and optimism will begin to develop as people begin to see non-Christians come to know the Lord, and your youth ministry growing.

Look to your outreach with excitement and enthusiasm. Pray fervently, work diligently, and watch God work as you begin and develop your outreach. It is my prayer for you that God will give you creativity, excitement, vision, burden, and great faith to trust Him in both good and difficult times, to do the impossible to reach young people for Jesus Christ.

**YOUTH MINISTRY TELEPHONE PRAYER CHAINS
GENERAL INSTRUCTIONS FOR ORGANIZING CHAIRMEN**

1. Give everyone in your church a chance to sign up. (Avoid a "holier-than-thou" or "in" group.) Sign up as a family if possible, but at least include one spouse if possible.
2. A prayer chain should consist of approximately 10 to 12 members. (The object of a prayer chain is to get as many people praying immediately as possible.)
3. Divide into chains according to geographic areas or interest groups. There may be several small chains within one areas. Divide these chains according to time of day members wish to receive prayer chain calls—morning, afternoon or evening. Avoid crossing long distance boundaries.
4. Provide members with printed notebook sheets to keep track of prayer requests. These should include two columns, one for request and date and the other for answer and date.
5. Have organizational meeting where EACH MEMBER (1) signs his or her personal copy of the prayer chain rules, (2) prays a short prayer of commitment TO GOD, promising Him to call and pray immediately when a request is received.
6. Meet regularly with all members of the prayer chains to pray together, thus keeping interest alive and the purpose of the chain clear. Thanks and praise to God for what He did when they prayed keeps enthusiasm high. Questions can be answered and problems worked out at this time. Allot some time for this at area meetings.
7. Chairman:
 - a. Receives calls during an agreed-upon time.
 - b. Sends request calls only at time pray-ers have agreed to receive them.
Emergency calls may be sent through any time. Certain pray-ers may sign up for calls that come at difficult times of day or night.
 - c. Chairman calls #1 on each prayer chain. #1 calls #2, #2 calls #3, etc., so that each person except the chairman only calls one other person.
 - d. Never send more than 4 requests per day. Send one if very important.
 - e. Keep requests very short (God knows the need before we tell Him).
 - f. Use small, easy to spell words.
 - g. Use discretion in wording confidential requests. Get permission from person for whom you are praying if necessary.
 - h. Decide if request is important enough to send through all chains, or should be confined to the chain to which the caller belongs.

- i. Encourage person calling in request to call in answer as soon as it comes (even if it is not what they were expecting from God).
- j. Send answers for praise and thanks to God through immediately upon receiving them.
- k. If a member consistently fails to send request on to next member, put him or her at the end of chain.
- l. Have last person on chain call chairman back occasionally to see if chain is operating properly and to check on how long it is taking to get a request through the chain. This helps avoid playing garbled telephone.

YOUTH MINISTRY PRAYER CHAIN MEMBER RULES

I. INCOMING PRAYER REQUESTS

- A. The primary purpose of this prayer chain will be to pray for the specific needs of the youth and the youth ministry of this church and the youth ministries of the area.
- B. If, however, you have an important prayer need, you may call in that request and we will send it through the prayer chain.
- C. Prayer requests should be phoned to: _____

Chairman
Phone
- D. If possible, phone in the requests between _____ and _____
- E. Include only the amount of information you want communicated.

II. DIRECTIONS FOR PRAYER CHAIN MEMBERS WHEN RECEIVING A CALL

- A. WRITE DOWN prayer request EXACTLY word for word as dictated to you (even if you could do better).

Use NOTEBOOK provided with column for request and date and column for answer and date. Number each prayer request for easy identification.

- B. IMMEDIATELY CALL the next person on your prayer chain list. If no answer, keep calling down the list until someone answers. Don't let the chain stop. (You may back up later to inform those not answering, but this is required. Use mature Christian judgment on this.) Pass on ONLY information dictated to you. Don't distort information. Don't gossip about prayer request or visit during call.

C. PRAY IMMEDIATELY concerning requests after making your call. Don't leave your phone until you have prayed so that you do not become involved in other things and put it off until too late or you forget altogether.

Pray GOD'S WILL. (Don't pray answers, pray requests to God.)

Pray FERVENTLY. "The effectual fervent prayer of a righteous person availeth much" (James 5:16b).

III. USE CHRISTIAN DISCRETION TO KEEP REQUESTS CONFIDENTIAL.

IV. INFORM CHAIRMAN WHEN ANSWERS ARE RECEIVED. These will be passed along for the encouragement of prayer chain members.

As a member of the Youth Ministry Prayer Chain, I promise God I will abide by the above rules.

Signed: _____

If at any time you find the above rules impossible to follow, please call the chairman and have your removed from the prayer chain.

DESCRIPTION OF A MODEL MINISTRY

One of the primary objectives of Sonlife Ministries is to develop model youth ministries of all sizes across the country that can be used by God to reach students for Jesus Christ and then become training centers for other youth ministries. It is important at this time to define what a “model” ministry looks like. (We want to emphasize that by calling a church a model ministry does not mean that the ministry is perfect or has arrived at a point of completion. It simply means that the ministry is “demonstrating” principles consistent with the Word of God in a well-defined strategy of ministry.)

A DESCRIPTION OF A “MODEL” (DEMONSTRATING) MINISTRY

1. The program would be designed to minister to students at all levels of spiritual growth and development - specifically:

LEVEL ONE - an effective outreach regularly exposing student to the claims of Jesus Christ and seeing new students reached.

LEVEL TWO - dynamic growing body of believers ministering to each other and developing their spiritual gifts.

LEVEL THREE - ministry team committed to serving the body of Christ and seeking to reach their friends for Jesus Christ.

LEVEL FOUR - lay (and/or high school) leadership seeking to help young people develop their ministry.

LEVEL FIVE - multiplication level leadership equipping other youth groups or training interns.

2. A written and well-defined description of a disciplined student (DDS).
3. A written and communicated personal vision of ministry along with written specific goals based upon that vision.
4. A desire on the part of the leadership to reach beyond their own ministry and develop area wide concerns and strategies for impact.
5. An effective contacting ministry on local campuses (if allowed) and on teens own turf.
6. An established church-wide prayer base for the youth ministry of that church.

REQUIREMENTS TO RECEIVE A CERTIFICATE OF COMPLETION OF THE SONLIFE STRATEGY

Requirements:

1. To complete the BASIC Sonlife strategy Seminar and the 1st and 2nd year ADVANCED Sonlife Strategy Training.
2. To have in writing your own personal DDS, Personal Vision, and 1-3-5 year goals.
3. To have developed a church-wide prayer base for your youth ministry.
4. To have completed two years full or part-time youth ministry in a local church youth ministry situation.
5. To have been actively involved in a consistent "contacting" ministry.
6. To have demonstrated an area-wide concern for the students of your community.
7. To have developed in his ministry at least the first three levels of the youth level environment.

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