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Youth Ministry Curriculum Developing Korean American Youth's Christ-Centered Identity

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GEORGE FOX UNIVERSITY

PROJECT PORTFOLIO:

YOUTH MINISTRY CURRICULUM

DEVELOPING KOREAN AMERICAN YOUTH'S CHRIST-CENTERED IDENTITY



IN PARTIAL FULFILLMENT FOR THE DEGREE OF
DOCTOR OF LEADERSHIP IN GLOBAL PERSPECTIVES
PORTLAND SEMINARY

BY:

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PROJECT FACULTY:

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PORTLAND, OREGON

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CERTIFICATE OF APPROVAL

This certifies that the doctoral Project Portfolio of

Jonathan Hyung Lee

has been approved by
the Evaluation Committee on March 8, 2023
for the degree of Doctor of Leadership in Global Perspectives.

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Dedication

To my compassionate wife, Hesed, and my beautiful two children, Joy and Jayden. May we all never stop learning!

Acknowledgments

First, I would like to thank my God for giving me the inspiration and the strength to stand where I am at this point in my life and finish this academic journey. I would have given up on this journey if I didn't have the God-given community around me.

Thank you to my peer group, Henry Gwani, Nicole Richardson, and Kayli Hillbrand for helping and guiding me throughout this journey. You guys were always ahead on the trail and just following your footsteps made things so much easier. Thank you to the rest of my cohort group, Mary Kamau, Elmarie Parker, Troy Rappold, Michael Simmons, Roy Gruber, Denise Johnson, Andy Hale, and Eric Basye, for sharing your life and insightful perspectives. I truly grew in my global perspective and understanding of culture as we interacted through our weekly blogs and precious advance trips.

God was gracious in connecting me to my faculty professor, Dr. Becky Jeong, who has constantly encouraged me and helped me throughout this project journey. Thank you for being an amazing mentor and a humble helper! Also, thank you to the awesome doctorate program team, Clifford Berger, Loren Kerns, and Heather Rainey, who made everything possible from behind the scenes. Thank you for setting up a clear system amid covid chaos. I have always trusted the system! Thank you, Dr. Jason Clark, for pushing me and always gently challenging me to go another step to tap into the joy of creative writing that I never knew I had in me!

And of course, greatest thanksgiving and shout out to my family, Hesed, Joy, Jayden, mom, and dad, who supported me, encouraged me, shared the load, and allowed me to renew my energy and push forward. Thank you so much for all your love and prayers!

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List of Abbreviations

KAIC – Korean American Immigrant Church

KA – Korean American

Glossary

1st Generation. The first generation that immigrated to the United States who were born in Korea.

1.5 Generation. The children of 1st generation of immigrants who were born in Korea.

2nd Generation. The children of 1st generation of immigrants who were born in the US.

3rd Generation. The children of the 1.5 and 2nd generations were born in the US.

NextGen. For this particular research, NextGen age ranges from 6th to 12th grade Korean American youth students.

Youth Pastor. Ordained pastor or seminary student who is serving in youth ministry.

Youth Director. One serving or leading youth ministry who doesn't have seminary education.

Research Method

This Doctoral Project utilized a blended research and design methodology called 'Collaborative Design for Ministry and Nonprofit Contexts'. In Collaborative Design, practitioners work with stakeholder representatives to address a Need, Problem, or Opportunity (NPO) in their context. Using a combination of bibliographic resources, local knowledge derived from stakeholder workshops, and an iterative process of continuous adjustment using 'just enough' feedback information at each juncture of development, practitioners produce an application-oriented Project that seeks to effect Christ-centered change.

Abstract

In this Project Portfolio, I will address the following NPO: High school students growing up in Korean American immigrant churches need a culturally and ethnically reflective youth curriculum to help them grow in their Christ-centered identity. The overall insight from this research is that there is a lack of youth pastors and youth directors available for the emerging second and third-generation Korean American youths who want to grow in their faith and identity. Although they have attended church since birth, they are growing up without a proper spiritual mentoring relationship that can help them become deeply rooted in faith. They need a youth-focused curriculum that will help them develop their critical thinking skills, encourage them to dive into their faith, and discover their God-given identity. As the president of Streamside Ministry (www.streamsidewest.org) and lead pastor of a young adult ministry, the focus of my ministry is second and third-generation Korean American NextGen discipleship and leadership development. This Project Portfolio is a 7-week youth curriculum (includes a leader's guide and student worksheet) focusing on helping youths who are growing up in KAIC (Korean American Immigrant Church) settings. It will be free to be downloaded and available to be used by any youth pastors or youth directors serving in a youth mentorship role in these Korean American immigrant churches all over America. This will serve as the first prototype model to pave the way for all future relevant issues and topics to help Korean American NextGen ministries to thrive.

Introduction

This project was launched with excitement for the academic opportunity to think deeper and search for a practical solution to the problem discussed in the KAIC community for the past few decades. The KAIC have struggled to find a solution and make a breakthrough in their NextGen ministries over the past few decades. Many NextGen was born into the church and raised through their children and youth ministry, but the emerging NextGen are silently exiting the church and their faith once they enter college. Twenty years ago, in my own youth, I heard about these same problems as the KAIC struggled to make a breakthrough in helping NextGen grow its roots of faith. Even though this problem and the need were significant and prevalent, there wasn't much effort poured into this research topic. In the beginning phase of this research, I could not anticipate nor be certain whether my research would even help to break this old cycle and address the problems so common to many KAIC all over America. I was, however, excited to begin this research, to dig deeper and explore a practical model that might cause a ripple effect as it builds and blesses the emerging NextGen of Korean American youth. This project was launched with a simple desire: How can we develop a better method for working with the KAIC youth that will help them grow in both their identity formation and leadership skills?

For over fifteen years, before serving as president of *Streamside Ministry* (a non-profit focusing on Korean American youth identity and leadership development), I was involved with college campus ministry focused on 1.5 and 2nd Gen Korean Americans. Over the years, I noticed a rapid change and decline in the number of freshmen who were genuinely interested in joining a Christian ministry on campus and growing in faith through discipleship. This was a problematic and worrisome phenomenon that began to grow over the years all over college campuses in America. Many of the new entering freshmen were more and more shallow in their faith, and many of them ended up leaving the faith as they got busy with school and prepping for their careers after college. I have been curious to find out why are we facing these problems in the KAIC? Why do these youth who are born into the church and who grew up their entire life in the church begin to lose faith as they enter adulthood? What are the main reasons causing them to grow up with such shallow roots in their identity and faith? What can we do as KAIC to better build and bless the 2nd and 3rd generation of Korean Americans?

Throughout this research process, I meditated and reflected on learning to view things within the Need/Problem/Opportunity (NPO) framework. As we prepared for the interview process upon beginning this doctorate program, Dr. Loren Kerns used a pictorial illustration of a child, and he explained that the first step in discovery and understanding is to go and ask the child on the ladder what exactly is happening. It was at that moment that I realized all the problems that KAIC has been experiencing in the past few decades are cries of new needs and opportunities for the emerging generation. We are dealing with a new and innovative generation educated from a different platform of intake and processing, creating a different pathway for the future than in previous generations. But sadly, even though the barrage of messages that they are receiving daily through

YouTube, social media, and Google are changing every day, the methods and contents we are employing to educate our youth in faith haven't changed much in KAIC. There was a clear need and opportunity to research what the emerging generation longed to know and learn.

During the discovery phase, I established the primary audience and stakeholders of this research to be Korean American 6th to 12th grade youth growing up in a KAIC; I chose this setting because I wanted to discover from the youngest generation. One common problem facing KAIC is the lack of youth pastors and ministers available to serve the emerging NextGen. Another common problem in the KAIC youth ministry is a lack of a culturally and ethnically reflective curriculum that focuses on identity formation and leadership development. Through my conversations with multiple youth pastors and students, I came to discover that the shallow roots of faith in youth are the result of a lack of invested and intentional mentorship with them. I selected 10 Korean American 6th to 12th grade youths from the KAIC community. They were born into the church and grew up in the KAIC setting. The age ranged from sixth grade to seniors in high school. I also interviewed three youth pastors who are currently serving in youth ministry in a KAIC setting. One of the greatest key insights gained from the discovery phase was that these youth were much more responsive and mature than I expected. The discovery workshop truly reflected the nature of the new generation because it all happened over zoom. Additionally, I had a difficult time trying to connect with them because they all used different digital platforms for communication such as emails, Kakao chat, Google chat, Instagram messenger, Discord, etc.

Every youth in the discovery workshop was unique in their own worldview, lifestyle, community of friendships, and expression. One thing that is truly different from the 1st generation of Korean immigrants is their desire and hunger to grow in their faith, knowledge of the Bible, and its practical application in their daily lives, as well as expressing their thoughts and opinions more openly. I was truly blown away and fascinated by how active they were in interacting and expressing their views during the zoom workshop. These youths shared a key insight into the NPO: a lack of belonging to a thriving community in the church. Many of them expressed their thoughts of leaving the church starting as early as their sophomore year in high school because they struggled with growth in their personal faith. They came to church every Sunday because that was the family and cultural expectation, but as they grew older, they found themselves more and more disengaged from their faith and the things they were learning during Bible study. They said most learnings happened in "one-way" lecture-style settings without room for questions or further discussion that would enable them to find answers to their doubts. The one-on-one interviews with the three youth pastors revealed the void in Christian identity formation for these youth. The youth are growing up in a compartmentalized lifestyle, divided between school-related activities on the weekdays and church-related activities on the weekends. They lack a genuine, transformative space where they can interact with a mentor who can answer some of their deepest questions. The discovery phase revealed the need for mentorship as well as a transformative space where they can learn and find answers to the heavy influences of worldly perspectives that are flooding their minds through social media.

With all that in mind, I started the design phase. During the design phase, I determined the research's primary audience and stakeholders to be Korean American young adults who grew up in a KAIC setting, and who are still thriving in their faith. I chose this audience because I wanted to apply what they have learned to the final delivery prototype. During this phase, I came to learn and understand some of the substantial reasons KAIC is losing the battle in building NextGen. The NPO's leading root cause comes from a disconnect between the 1st gen culture and 2nd gen culture. Oftentimes, the 2nd generation of American-born children suffers from a lack of mentorship from the 1st generation Korean immigrants. There are multiple gaps including language, perspective, expressions, hobbies, values, opinions, and disciplines of faith. The faith questions and answers that helped these 1st generations to grow in their faith and identity don't necessarily transfer over to the new and completely different 2nd generation. Many emerging youths are growing up in the poor conditions of the KAIC where they lack mentorship and relevant teaching materials that address their current doubts and questions. They feel that they learned the Bible stories and bible lessons growing up in the church, but they do not know how those Bible stories and lessons relate to their individual lives and personal faith. The KAIC is mostly made up of 1st generation immigrants who had to learn how to survive and be rooted in America. Their values, life goals, and theology stem from a survival mentality, but the 2nd generation is on a completely different foundation for life trajectory. They will most likely be pushed to receive the best education, they will work white-collar professional corporate jobs in America, and they will work within global and ethnically diverse circumstances.

The design process revealed that this new generation would most likely thrive and be more American compared to the older generation. They expressed a need to be taught deeper biblical theology and a strong desire to belong to and grow through a faith community that shares their cultural and ethnic identity. The discovery and design phase journey revealed an opportunity to offer a prototype that will help KAIC youth pastors and ministers mentor the youth toward developing Christ-centered identity formation and build a mentorship community that is open for questions and discussions. They need a practical prototype to help the emerging NextGen thrive in their life. This direction led to brainstorming and researching three main prototypes to address the NPO. One idea was to write a book on the subject of my research NPO in order to bring awareness and offer practical solutions. The second idea was to create a culturally and ethically reflective youth mentorship curriculum. The third idea was to create a youth minister mentorship network to coach the youth pastors. I plan to further develop and implement all three ideas to help serve the KAIC youth ministries in the future, but the MVP for this final project selected was to deliver a youth curriculum for use by youth pastors and ministers.

During the modification of the delivery phase, I focused on designing a viable model of the curriculum that would allow the emerging youth to learn by interacting with videos and then guided interactive questions. The MVP includes testing and benchmarking, giving examples of Korean history and Korean American historical figures to understand how the youth will interact with these topics. I included a teaching session with homework allowing them to start a deeper spiritual conversation with their parents and friends. It was discovered through the research process that due to cultural and language barriers, many 2nd generations of individuals are never able to have

deeper identity-forming conversations with their parents. The final 7-week curriculum model begins with a biblical passage that relates to the video from the bible project to bolster the main teaching point. Further discussion questions and interactive materials are given to provide space for youth to ask and discuss their individual formative questions. This 7-week curriculum is focused on leadership as a Korean American and connects many of the current media and YouTube contents that are well made and readily available. I connected the digital content and wove it into the original biblical passages and messages in order to help them begin to think about how to connect and apply Biblical principles to their individual lives. This first prototype will be available for free download using my ministry's website - www.streamsidewest.org. After graduation, I plan to continue to write more books and blogs, produce relevant youth curricula, and offer youth pastors coaching mentorship and network to build and bless the NextGen of Korean Americans. This project is a small and humble step to tackle the enormous and complicated problem of raising the NextGen in faith, but I believe it will initiate a ripple effect that gathers the NextGen kingdom builders to dream together and glorify our mighty and amazing God!

The following is a brief description of the basic Need/Problem/Opportunity (NPO) of my project and an outline of how each category was assessed. These were developed through the work and research outlined in Milestones 1-4 (See Appendixes A-D). The leader's guide curriculum is shown in Appendix E and the project launch plan is explained in Appendix F.

NPO STATEMENT:

High school students growing up in Korean American immigrant churches need a culturally and ethnically reflective youth curriculum to help them grow in their Christ-centered identity.

PROJECT DESCRIPTION:

My doctoral project is a 7-week youth curriculum that focuses on developing a Christ-centered identity for Korean American youth growing up in a KAIC setting. It utilizes videos from the bible project website and allows the students to interact with many formational questions that deal with their identity formation and leadership development. This curriculum is designed in such a way that any youth pastors and ministers can download and use the materials to help their youth grow in their identity and faith. I have developed a student version and a leader's guide version to help them engage and interact together.

PROJECT SCOPE:

The scope of my project was designed to help improve KAIC youth ministries. Many of these churches are currently lacking youth pastors and ministers, they need coaching and mentorship on how to run and manage youth ministries for the emerging Korean American youth. This project can be used for teaching high school students using this particular 7-week material. I plan to produce more books, teaching curricula, and develop a youth pastor coaching network to better help in the area of youth ministries for KAIC in the future. Any of the parents, teachers, youth pastors, and youth directors can download and use these materials freely.

BENCHMARKS:

Successful Benchmarks:

- Over 50 downloads are marked on the website downloaded for use.
- Receive requests to produce more curricula on different and relevant topics. i.e., leadership development, books on the Bible, apologetics, spiritual disciplines, spiritual formation, etc. from youth pastors who used the curriculum.
- The curriculum gets published by a publishing company.
- Upon receiving benchmark feedbacks from the youth pastors, over 10 youth pastors and youth ministers expressed a desire to adopt the curriculum into their regular yearly teaching plan. They asked to be placed on a youth ministry mentorship/coaching network.
- Sixty percent of pastors who used the curriculum express that their students grew in biblical knowledge and theology after 7 weeks.
- Receive helpful feedback on how to improve the curriculum contents from youths, youth pastors, and youth directors.

Quality Benchmarks:

- New youth discipleship group is launched through referrals.
- Sixty percent of students express gratitude and enjoyment through evaluation survey feedback.
- Sixty percent of students express that they have a more solid understanding of the main passage and topics used in the curriculum.
- Sixty percent of students give feedback that they experience a deeper relationship with God as one of the outcomes of studying the curriculum.
- Sixty percent of students who participated in the use of curriculum express that they have grown in their identity and faith after going through 7 weeks of time together.
- Sixty percent of students who participate in the discipleship grow closer as a community as one discipleship group after 7 weeks of spending time together.
- Parents, youth pastors, youth directors, and youth students express gratitude for the use and availability of this type of curriculum.
- Youth students express and demonstrate new understanding and perspective on Korean American history and heritage from the outcome of this curriculum.
- Youth students ask for a specific curriculum to be created for a specific need they discover.

Doctoral Project

Youth Christ-Centered Identity Curriculum: Leader's Guide

The following themes are the main teaching focus for each session

7 Weeks	Theme
Week 1	Welcome!!! You are created in the Image of God
Week 2	Who Am I? Made in the Image of God
Week 3	The Character of a Leader
Week 4	The Vision of a Leader
Week 5	The Stewardship of a Leader
Week 6	Quiet Time : Drink from the Water of Life
Week 7	Go and Bless the World

Session Flow
Sharing: Ice breaker questions and hw sharing
Video and Discussions
Bible Study time
Wrap up questions and prayer time

Main Idea behind the Design of Each Part:

Part 1: Get to Know One Another is a time designed to break the ice between mentors and students and among students themselves. Different activities and ice-breaking questions are guided to get to know one another and have fun sharing about themselves every time they gather. They are learning to share freely in a safe place and through this sharing time they get to think and learn more about who they are.

Part 2: Watch the Video, Ask questions & Discuss the video is a time of watching a video that highlights the main teaching focus for each week. The videos are found on the bible project website (www.bibleproject.com) which offers fantastic and attention-grabbing videos that are very educational for youths. Even though these videos are very informative and highly theological, many KAIC do not utilize these materials. The video synopsis is summarized in the leader's guide to giving leaders a big picture of the videos (Appendix E). The research revealed that many youths preferred learning through visual media and loved asking questions and discussing the video. This time will inspire the students to understand biblical theology and help them make connections to their daily lives as they ask questions and dive into deeper discussions. Also, one of the key intentions is to help youth directors and students be exposed to the bibleproject.com website which will serve as a helpful resource for their ministries.

Part 3: Reflection on My Life/Leadership & History is a time of reflecting upon showcased Bible passage. Many self-reflective and identity-forming questions are asked in order to discover God, how they are made in God, and how they are growing up as Korean American. This section is made to help the students learn to critically think about their identity and leadership in God. Many times, Korean American youths lack in expressing their answers and talking about their own opinions and thoughts. One of the main purposes of this section is to help them develop and learn to reflect and discuss freely. This part is used to insert and freely substitute with many Korean American related history, key figures of faith, and questions that will help them discover more about their Korean American identity and spiritual history. The students will have the opportunity to learn about Korean spiritual heritage and leadership from Korean American historical figures.

Part 4: Wrap Up, Pray, and Homework is designed for them to learn to pray and be given an opportunity to talk to their family and friends. Many youths of KAIC grow up with a cultural and language barrier which makes it difficult to talk about spirituality and faith with their parents. This homework exercise will give them an opportunity to talk to their family and friends about many issues of faith and spirituality that will help them understand one another and grow in their relationships. This homework exercise is given for them to have the opportunity to think through the things they learned through the session and be able to verbally communicate and discuss with close relationships. This will help them personally own what they learn and deepen their identity as a Christian.

Week 1: Welcome!!! You are Created in the Image of God

Part 1: Get to Know One Another (20 min)

Leader's Note:

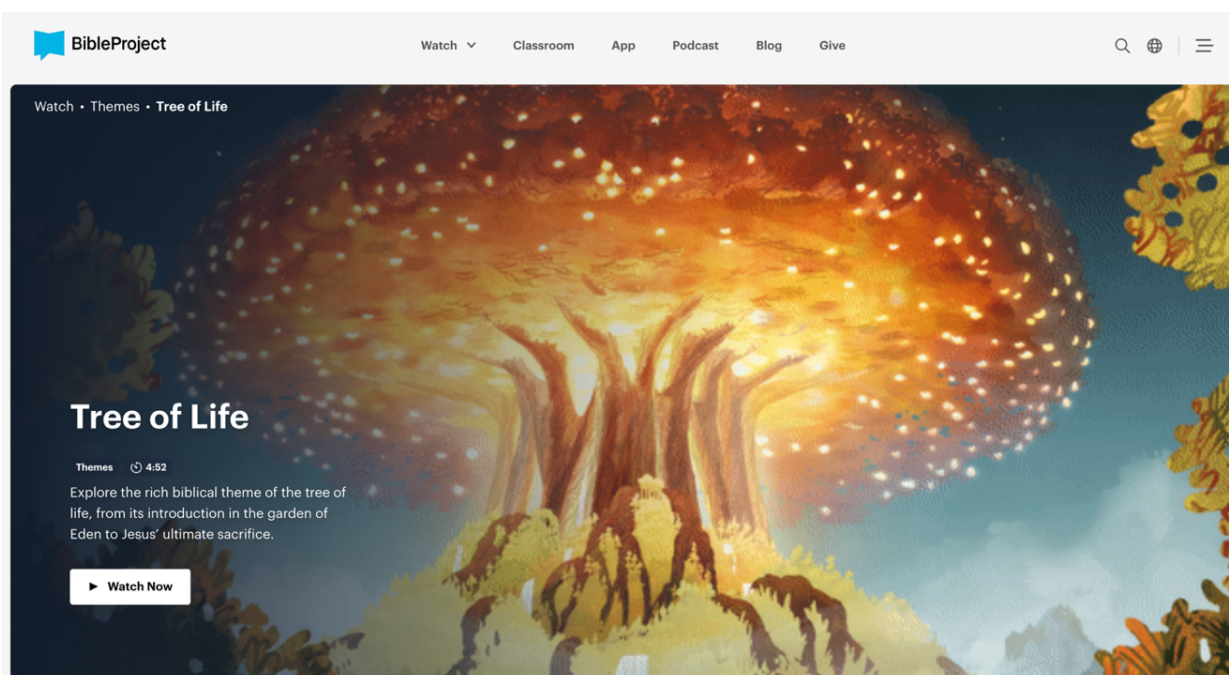
Use this time to get to know one another in your group. Pay attention to what the students are sharing and how they are sharing their stories and encourage them to ask questions to one another to begin creating a free-communicating space. The making of their ppt should be communicated to prepare before they start this first session.

Take time to introduce yourselves and get to know one another by presenting your family heritage introduction PPT.

1. Family picture 2. Picture of your grandparents 3. Picture of your parents 4. Share your family immigration story - Why did you family immigrate? Were you born in the States or did you immigrate when you were young? 5. If you could have one superpower, what would that be and why? 6. Your hobby and favorite Korean Food and why. 7. Family Motto

Part 2: Watch the Video, ask questions & discuss the video. (15 min)

<https://bibleproject.com/explore/video/tree-of-life/>



Leader's Note:

Video Synopsis: This video presents the whole theme of the Bible using an illustration of the Tree of Life in the garden of Eden. It begins with the scene of creation and the ultimate design and purpose of God. There is an explanation of the relationship between the two trees: the Tree of Life and the Tree of knowledge of good and evil. The video explains the reality between truth vs. false using the analogy of the Tree of Life. And it connects to the ultimate Tree of Life - the coming of Jesus Christ. The video presents the ultimate purpose of being created in the image of God, which is to be connected to the Tree of Life in our earthly life and eternal life.

Use this time to ask questions and discuss the message of the video. Ask the students to share what they thought about the video and ask any questions that surfaced as they watched the video. Ask what does the tree of life mean in our lives? Ask what their current view of God and creation is.

Memory Verse: Psalm 139:13-14

For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well.

Bible Core Truth: You are a masterpiece created by God! You are fearfully and wonderfully made by God!

Read through Psalm 139

The Bible teaches us that there is a creator God who created us uniquely in the image of God. We are not a product of random chances nor a result of long years of evolution. Every person is valuable and precious because God created them. The word used here to express God's workmanship is Poima. We are God's Poima, created to do good work for the kingdom of God. The word Poima means God's masterpiece, poem, and artwork that reflects the truth that we are created in the image of God. We bear the image of God to shine forth the glory and goodness of God. We are significant in the eyes of God and we have God's purpose and mission to fulfill in our lives. Because God created each of us in His unique masterpiece identity, we have an incredible gift of life in us to create, inspire, and bless the world around us.

Leader's Note:

Ask the students to go around and read through the chapter out loud. Take some time for them to think about the creation of humanity. Where do we come from? How are we created? How does this world teach about creation? How does Bible teach about creation? Ask them to search for Poima and share things that they learned about the meaning of Poima.

Part 3: Reflection on my Life - Psalm 139:1-18 (15 min)

Leader's Note:

Utilize this session of Questions and Answers to help them reflect and meditate about their own identity in God. Create a free, warm, listening, and accepting environment to help the students to share freely. For Further Bible exploration - <https://bible.org/seriespage/psalm-139-no-escape-god>

1. Read v1~12, reflect and answer the following questions:

- Who is God? How much does God know about You and Me?
- Which verse spoke out to you? And Why?
- How is God's knowledge and plans differently from our knowledge and plans?

2. Read v13~18, reflect and answer the following questions:

- Who am I? What does it mean to be created in the image of God?
- What makes you unique as a Korean American? What is your family heritage story?
- God blesses us with relationships. What kind of a person do you want to be in your life to others and to this world?

Part 4: Wrap Up and Pray for One another (10 min)

Homework

- 1) Memorize the memory verse
- 2) Ask your family and friends around you, "What are the unique characteristics that make me beautiful and special? Write one to two paragraphs about what you have discovered.

Week 2: Who Am I? Made in the Image of God

Part 1: Part 1: Get to Know One Another (20 min)

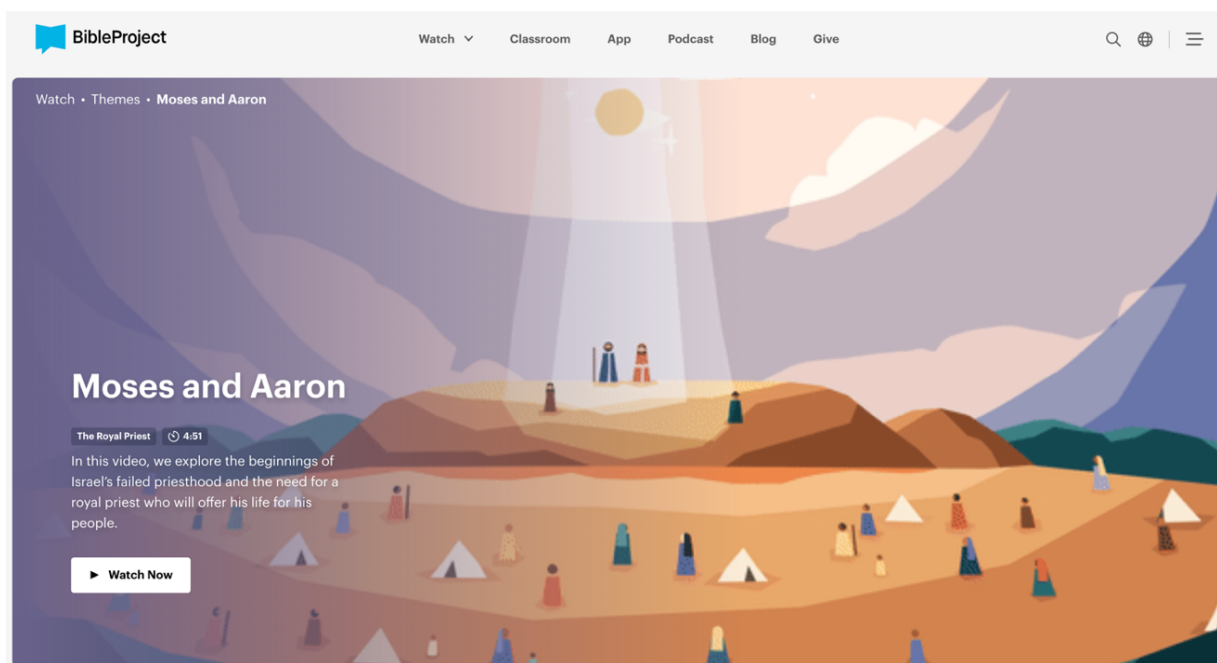
Leader's Note:

This is a fun exercise for the students to explore who they are and what they like. Utilize the "Who Am I Worksheet" for the students to enjoy sharing about the things they love.

- Work on the Who Am I Worksheet (See Appendix E) and present it to one another

Part 2: Watch the Video, ask questions & discuss the video. (15 min)

<https://bibleproject.com/explore/video/moses-and-aaron/>



Leader's Note:

Video Synopsis: This video focuses on the blessing of being created in the image of God to bear the responsibilities of living as a royal priest. It connects the story of Moses in the Old Testament and the history of the Israelites. There is a clear message that God has designed and called all of us to become the kingdom of priests. There are powerful illustrations of the purpose of living as a high priest between the Holy God and sinful

people. It points to our ultimate high priest - Jesus Christ who brings perfect restoration between God and His people.

Use this time to ask questions and discuss the message of the video. Ask the students to share what they thought about the video and ask any questions that surfaced as they watched the video. Ask who Moses and Aaron was. What task was given to Moses and Aaron in their relationship with God and the Israelites? What does it mean to take care of the Garden as a royal priest? Are we doing a good job of caring for God's creation and His people today as royal priests?

Memory Verse: 1 Peter 2:9

But you are a chosen race, a royal priesthood, a holy nation, a people for his possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

Bible Core Truth:

God created us in His image and called us to be a chosen race, a royal priesthood, and a holy nation for the kingdom of God on earth. We are made to enjoy the vertical love relationship with our God and to overflow the love, grace, and mercy we receive from God onto our horizontal relationships with others. Living life out as a royal priest in this world requires us to reflect upon the life of Jesus Christ as our Lord and Savior.

Discussion Questions:

- Share about your self-image. What are some things you like about yourself? What are some things you don't like about yourself?
- Reflect on your identity as a Korean American Christian. Share some of the events that took place in your life that make you unique.
- Read and reflect upon Jeremiah 29:11-14 and Jeremiah 33:3. Share your reflections and impressions.

Part 3: Reflection on my Life - 1 Peter 2:1-12 (15 min)

Leader's Note:

Ask the students to go around and read through the chapter out loud. Take some time for them to think about the commandment to be a royal priest in our generation. Being created in the image of God bears the responsibility to be the light in the darkness. How does the

overall theme of the Bible of redemption fit into the creation of God's Holy people to live as a royal priest? What are the blessings of choosing to live as a holy and royal priest in our generation? For further Bible exploration - <https://bible.org/seriespage/9-marks-people-god-1-peter-29-12>

Read v1~12, reflect and answer the following questions:

- Who am I? How does this passage describe who we are in God?
- V2 - What are we called to crave in our life? What do you usually desire and what are the things that take up your time?
- V5 - What does this verse mean to you? What is the importance of belonging to a spiritual house? What is a spiritual house?
- V11 - What does it mean when God calls us sojourners and exiles?
- Which verse speaks to you the most? And Why?
- Who has made a positive impact in your life as a royal priest? Share about your experience.

Part 4: Wrap Up and Pray for One another (10 min)

Homework

- Memorize the memory verse
- Ask your family and friends around you, "What does it mean to live as a royal priest of Jesus Christ?" Write one to two paragraphs about what you have discovered.
- Further Exploration: Watch
 - <https://www.youtube.com/watch?v=sXk-lsDjl4U>
 - <https://www.youtube.com/watch?v=rz927VHKmn0>

Leader's Note:

Video Synopsis: In these two videos, it will highlight and offer what it means to be a Korean American. The first video is a personal story of being brought up as a Korean American in southern California. It answers a couple of common questions that many youths ask growing up. The second video is a news report and an interview on Korean American identity. The perspective is shared by Abraham Kim - executive director of the council of Korean Americans and he answers questions dealing with the history and identity of being a Korean American.

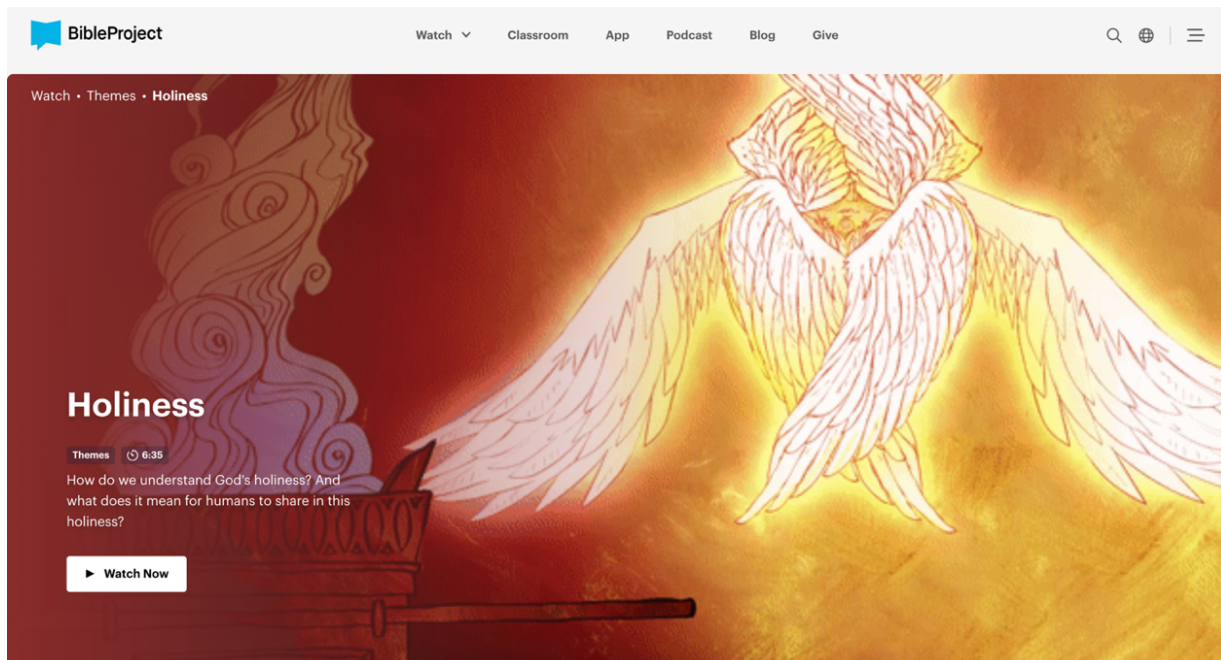
Week 3: The Character of a Leader

Part 1: Share about last week's homework & Ice Breaker question (15 min)

- What are your favorite K-Drama and Disney movie? Why?

Part 2: Watch the Video, Explain & Share discussion questions (15 min)

<https://bibleproject.com/explore/video/holiness/>



Memory Verse: Galatians 2:20

I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

In 1 Peter 1:13-16, The Bible commands us to be holy like our God.

Therefore, with minds that are alert and fully sober, set your hope on the grace to be brought to you when Jesus Christ is revealed at his coming. As obedient children, do not conform to the evil desires you had when you lived in ignorance. But just as he who called you is holy, so be holy in all you do; for it is written: "Be holy, because I am holy."

Leader's Note:

Video Synopsis: This video explains the idea of holiness. God called us to be holy like God and it demonstrates many aspects of the Holiness of God and how it relates to our life. It introduces the importance of the relationship between the temple and being holy. It explains life beyond being morally pure, the holy life that develops over the history of the Bible. The example of Isaiah and Ezekiel shows and demonstrates the holy life of prophets. Again holiness is connected to Jesus as the holy coal that touched Isaiah's lips and Jesus is the ultimate embodiment of streams of living water that bring true holy life.

The Bible teaches us to cultivate a lifestyle in pursuit of holiness. We are called to become more and more like Christ to enjoy an everlasting and abundant relationship with Jesus Christ. Be Holy means to be like Christ and the following seven "I AM" statements of Jesus Christ unveil the holistic character of Jesus Christ. For further exploration - <https://bible.org/seriespage/lesson-5-developing-holy-lifestyle-1-peter-113-16>

Christian leadership involves the pursuit of holiness throughout our lifetime to be more like Christ. Let's reflect on the character of Jesus Christ

The Seven "I am" Statements of Jesus

1. I am the bread of life. (John 6:35)
2. I am the light of the world. (John 8:12; 9:5)
3. I am the gate for the sheep. (John 10:7)
4. I am a good shepherd. (John 10:11,14)
5. I am the resurrection and the life. (John 11:25)
6. I am the way and the truth and life. (John 14:6)
7. I am the true vine. (John 15:1-5)

Video Clip Discussion Questions:

- What came to your mind as you watched the video?
- Which I AM statements comfort you and bring you strength?

Part 3: Leadership and History (20 min)

Leader's Note:

Use this time to ask questions and discuss the leadership of Dosan Ahn Chang Ho. Ask the students to share what they thought about the video and ask any questions that surfaced as they watched the video. Have they heard of Dosan before? What parts of his life displayed Christlike character? How did he bring a blessing to the Next Generation of

Korean Americans and Korea's independence movement? Have you heard of anyone else that impacted Korean American history? Have them research and share interesting facts they can find online about Dosan Ahn Chang Ho.

Use this time to ask questions and discuss the message of the video. Ask the students to share what they thought about the video and ask any questions that surfaced as they watched the video

'Dosan' Chang Ho, Ahn https://www.newworldencyclopedia.org/entry/Ahn_Chang_Ho

"Chang Ho, Ahn (Dosan, his pen name, November 9, 1878 - March 10, 1938) was a Korean independence activist and one of the early leaders of the Korean-American immigrant community in the US. He established the Young Korean Academy and was a key member in the founding of the Provisional Government of the Republic of Korea in Shanghai, China. Ahn is one of two men believed to have written the lyrics of the Aegukga, the South Korean national anthem. Many consider Ahn Chang-ho to be one of the key moral and philosophical leaders of Korea during the twentieth century. In turmoil immediately before and during the Japanese occupation of Korea, he called for the moral and spiritual renewal of the Korean people through education as one of the important components in their struggle for independence."¹

<https://www.youtube.com/watch?v=4GC71jfDn-E>

Video Synopsis: This video is a summary of 'Dosan' Chang Ho, Ahn. He is one of the key figures in Korean American immigrant history. It introduces how he came to America and how he lived out his life in times of leading Korea's independence movement. The movement was not have been possible without these key independence movement leaders exiled in America who sacrificed their entire life to bring freedom back to Korea.

Questions for Discussion:

- How did his leadership bring good into his family, friends, and nation?
- What stands out to you about his leadership?
- What were some challenges he had to overcome in his life?
- How did his faith impact his life's vision?

Part 4: Wrap Up and Pray for One another - (10 min)

¹ "Ahn Chang Ho," New World Encyclopedia, accessed November 4, 2022.
https://www.newworldencyclopedia.org/entry/Ahn_Chang_Ho.

Homework

- Memorize memory verse Galatians 2:20
- Ask your family and friends around you, "Jesus made seven I AM statements. Which statement stands out to you and why?"

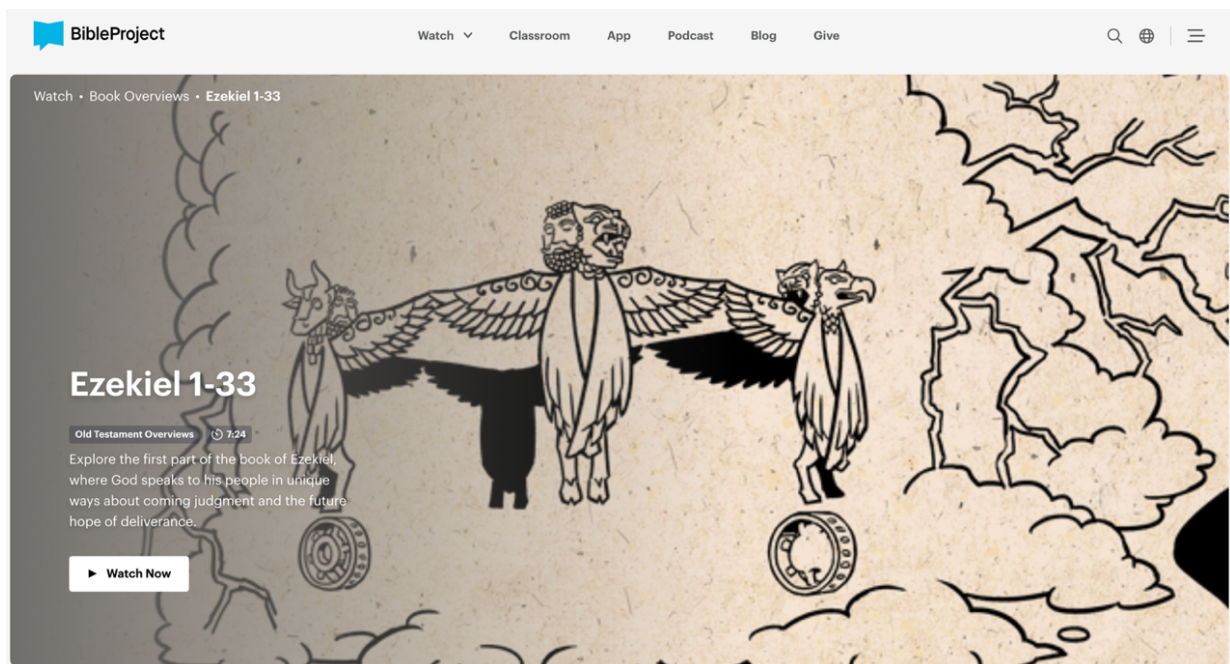
Week 4: The Vision of a Leader

Part 1: Share about last week's homework & Ice Breaker question (15 min)

- In your opinion, what makes up a good leader and what makes up a bad leader? What type of a leader do you want to be?

Part 2: Watch the Video, Explain & Share discussion questions (15 min)

<https://bibleproject.com/explore/video/ezekiel-1-33/>



Memory Verse: Acts 2:17

"And in the last days it shall be," God declares, "that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

Leader's Note:

Video Synopsis: This video showcases the times of the Israelites' exile and the vision of Ezekiel. The glory of the Lord is explained to connect the presence and sovereignty of God in each unique generation. Ezekiel is called to warn and guide God's people to proclaim and deliver God's messages. The times of rejecting God's people are illustrated using the summaries of chapters in Ezekiel. Israel is called to repent and turn away from idol worship and return back to God's restoration and hope. The video shows how God's children need to live out life like Ezekiel in times of the Babylon empire to bring hope and truth to idol generation.

Help the students interact and share deeper with Acts 2:17 and with the Word vision. What does it mean to see the vision of God and live with the vision of God? Prepare and tell your personal life story of how you got to live life with a clear vision from God and how that purpose-driven lifestyle is blessing you.

Bible Core Truth:

The Bible teaches that purpose and vision of a person come from a relationship with God (Psalm 32:8). In order for a leader to lead and help others to see a way to go, they must first have a vision. This world needs a humble visionary rooted in Christ to model, serve, and lead others to follow Christ and build the kingdom of God to do good works. Every disciple of Christ experiences and encounters a vision of Christ that brings them to a place of repentance and humility. Then Jesus invites every Christian leader to set off on a journey of vision and leadership. As ambassadors of the kingdom of God (2 Corint 5:20), we are called into the vision of doing the good work that God has for us. The Bible illustrates stories of visionaries who are living by the kingdom's principals. The vision of a leader empowers them to endure, heal, overcome, and influence (Isaiah 61).

Video Clip Discussion Questions:

- What genre is the book of Ezekiel?
- Does God continue to give visions and dreams to Christians in today's world?
- What came to your mind as you watched the video?

Part 3: Reflection on my Life - Ezekiel 37:1-14 (15 min)

Leader's Note:

Ask the students to go around and read through the chapter out loud. Have them reflect on the topic of vision and visionary and share their thoughts on the topic. Visions and visionaries bring positive influence to this world. Ask the students to share about the injustices and problems they see in our world today. Point out that God has been using

people to bring justice and solutions to our world. God is a vision giver and God strengthens and provides for visionaries. For further Bible exploration - <https://bible.org/seriespage/ezekiel-37>

Read v1~14, reflect and answer the following questions:

- V1 - What do you think "The hand of the Lord was upon me" means?
- V3-5 - Are there any similarities between the dry valley of bones and the world you see? What is God's heart for the dry valley of bones?
- V7 - How did Ezekiel respond to God's commandments?
- V12 - How can God use a visionary in times of darkness and hopelessness?
- V14 - What are the blessings of living as a visionary?
- Share about real visionaries that you know who have impacted this world.
- Reflect on some of the dreams that were planted in you by your family and the world around you. Is that dream in sync with how God wants you to be a blessing in your life?

Part 4: Wrap Up and Pray for One another - (10 min)

Homework

- Memorize memory verse Acts 2:17
- Watch the video with your family and friends and ask, "Why is it important to have a vision in life? Why is it important to have God's vision for my life?" Write two or three paragraphs on what you discovered.

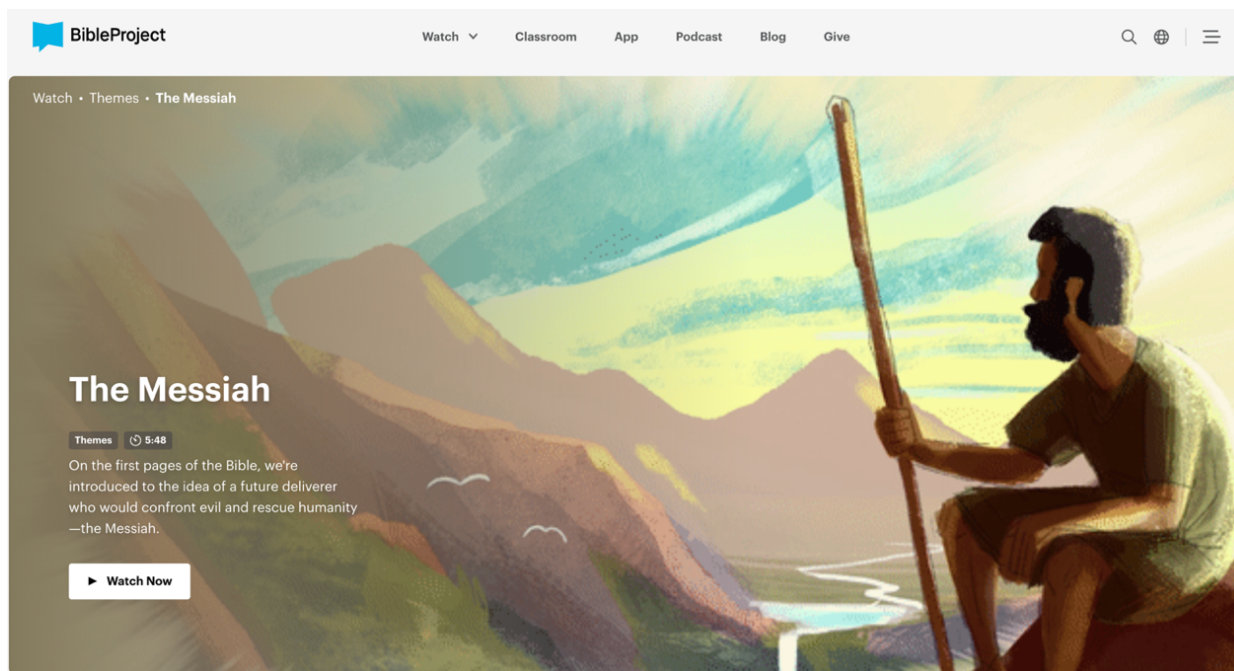
Week 5: The Stewardship of a Leader

Part 1: Share about last week's homework & Ice Breaker question (15 min)

- What is your favorite traditional Korean game? And Why?

Part 2: Watch the Video, Explain & Share discussion questions (15 min)

<https://bibleproject.com/explore/video/messiah/>



Leader's Note:

Video Synopsis: This video captures the whole theme of the Bible to introduce a Savior from rebellion and the curse of sin that entered through Satan. God's promise and prophecies are fulfilled through the coming of Jesus Christ. The video connects the promises and covenants of God being passed through generations of people of faith. Regardless of the fallenness of humanity, God continues to fulfill and redeems the goodness of God. Jesus was born, crucified, and resurrects to battle the evil of every generation. As Jesus destroyed the evil once and for all, we have the Messiah living through us to bring healing, hope, and revival to our world.

Memory Verse: Matthew 7:7-8

"Ask, and it will be given to you; seek and you will find; knock, and the door will be opened to you. For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened.

Bible Core Truth:

Os Guinness writes in his book, *The Call*, "Deep in our hearts, we all want to find and fulfill a purpose bigger than ourselves. Only such a larger purpose can inspire us to heights we know we could never reach on our own. For each of us, the real purpose is personal and passionate: to know what we are here to do and why." Christian leaders are people who have discovered the joy and purpose of the Lordship of Christ in their lives. They live every day stewarding the time, talents, relationships, and opportunities that God has given each day. God calls and uses the stewards to bring peace to the chaos, healing to the broken, feed the hungry, proclaim the good news, freeing the captives, comfort the mourning, and rebuilding the fallen ruins. God's promise to conquer (Romans 8:31-39) and to provide all that we need (Ephesians 3:20) to complete the God-given task and mission is readily available to us.

Leader's Note:

Search The Stewardship of Talents on bible.org and read over the article on stewardship. Explain to the students the theology and workings of talents and stewardship in our lives. The world is full of darkness and problems, and God has given us the invitation to build and heal God's kingdom together as a child of God. God uses our hands and feet to carry out the blessings of Isaiah 61. In the next section, the importance of mentorship should be taught and emphasized. We grow through mentorship, and God calls us to disciple others.

Video Clip Discussion Questions:

- What was the mission given to our Messiah, Jesus Christ?
- How did Jesus obey the calling? (Philippians 2:1-11)
- How did mentoring the 12 disciples help fulfill Jesus' calling?

Part 3: Mentorship between Yu Gwansun and Alice Hammond Sharp (15 min)

Leader's Note:

Use this exploration and discussion time to ask questions and reflect on the importance of mentorship. Ask the students to read the article and watch the video. Ask any questions that surfaced as they read through the articles. Are the youths receiving good mentorship these days? What is the main source of mentorship and teaching for youths these days? Have your students think about life from a perspective of faithful stewardship. For every great leader in this world, there were great mentors who invested in their lives. Have your students reflect upon the mentorship they have received so far and share about the strengths of those mentors.

We are called into a blessed life through exercising faithful stewardship. God has blessed all of us with time, resources, and, most importantly, relationships. We are called into a relationship with God and people. The understanding of the vertical relationship with God brings vision, direction, purpose, and protection into our lives. The understanding of the horizontal relationship with other people brings comfort, strength, care, and joy into our lives. Throughout Christian history, God used mentoring relationships in people to bring vision, revolution, restoration, transformation, spiritual growth, strength, movement of God, revival, and blessedness into places that need God's grace and mercy.

- Who was Yu Gwansun?

Search on google and discover life of Yu Gwansun

Video - <https://www.youtube.com/watch?v=k9k4Lo9Tzul>

- Who was Missionary Alice Hammond Sharp?

Search on google and discover life of Alice Hammond Sharp

Video (*Watch with English subtitles on)

<https://www.youtube.com/watch?v=KEg621UTCco>

Leader's Note:

Video Synopsis: These two videos show and highlight the life and relationship between Yu Gwansun and Missionary Alice Hammond Sharp. Yu Gwansun was a key figure who represented the spirit of freedom and leadership in Korea's history. Many of the prominent early figures who are used as a symbol of freedom and leadership were young Christian students who were educated and raised by many Christian missionaries from America in the early 1900s. The videos show the relationship between two people and how it produced an enormous impact on the history of one nation: past, present, and future. The videos highlight a life of stewardship that goes beyond living life for oneself.

Discussion Questions:

- What is Stewardship?
- What are the talents and gifts that you have that come from your Korean American Christian heritage?
- Why is mentorship important for us to grow?
- How will God use a Godly mentor to help you grow and mature in your lifelong journey?

Part 4: Wrap Up and Pray for One another - (10 min)

Homework

- Memorize memory verse Matthew 7:7-8
- Watch the video with your family and friends and ask, "What does it mean to live as a good and faithful steward?" Write two or three paragraphs on what you discovered.

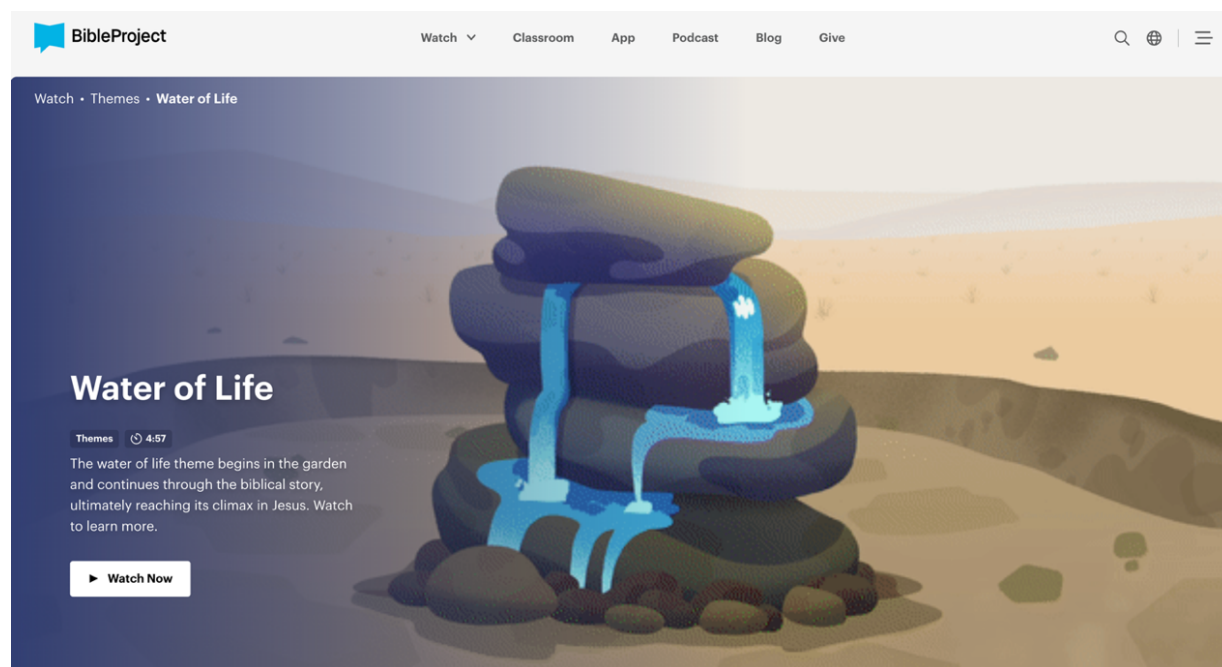
Week 6: Quiet Time - Drink from the Water of Life

Part 1: Share about last week's homework & Ice Breaker question (15 min)

- What is your favorite Korean food?
- Share about an experience when you experienced thirst and dryness. How did you quench that thirst and dryness? How long did it last?

Part 2: Watch the Video, Explain & Share discussion questions (15 min)

<https://bibleproject.com/explore/video/water-of-life/>



Leader's Note:

Video Synopsis: This video highlights the source of life from the water of life. It highlights that humans have been designed to live, drinking the living water that comes from our

restored relationship with God. People find themselves in a spiritual desert that is left without water. The vision of the well of Jesus Christ is connected back to Ezekiel's dry valley's restoration that comes from the fountain of life from the blood of Jesus Christ. The video ends with a picture of a valley watered by a living stream of water.

Memory Verse: John 4:13-14

Jesus answered, "Everyone who drinks this water will be thirsty again, but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life."

Bible Core Truth:

The world we live in is becoming more and more digital. There is a ton of information that overwhelms us as we look into the windows of YouTube and Google. Much of this information represents ideas and philosophies that reflect the values of digital Babylon. As a child of God, we have to learn that we can never be satisfied in life by fake information and fake stuff. The Bible reminds us that we are created beings in God who are created to know God and worship God. We will always feel empty and lost if we drink from the broken cisterns. Jesus calls us to come and drink from the living water to find eternal life in God. Let's reflect together to learn what it means to drink from the living water every day.

Video Clip Discussion Questions:

- What came to your mind as you watched the video?
- How do you feel about your life? Do you feel dry, quenched, satisfied, or numb?

Part 3: Reflection on my Life - John 4:4-15 (15 min)

Leader's Note:

Ask the students to go around and read through the chapter out loud. Take some time for them to think about the living stream of water that comes from Jesus Christ. The Samaritan woman came to drink the living water that represents abundance and joyful life by encountering the Lord Jesus Christ personally. Watch the video of Pyongyang Revival 1907 and discuss how revival has been taking place all over the world since the resurrection of Jesus Christ. What is the meaning of revival, and how does God use revival to bring transformation to people's lives? For further exploration -

<https://bible.org/seriespage/lesson-21-living-water-thirsty-woman-john-4-1-14>

Read v4-15. Reflect and answer the following questions:

- V4 - Where was Samaria? Where was Jerusalem? What was the relationship between Samaritans and Jews?
- V9 - Why did the Samaritan woman find it odd for Jesus to ask for water?
- V10 - Why did Jesus initiate to have a conversation with the Samaritan woman? Was it just for water? Did Jesus have a deeper agenda?
- What are the things that you seek out when you feel dry and thirsty in life? Do you feel satisfied when you drink from the well of the world?
- V13-14. In your own words, describe a practical method of how we can drink from the well of Jesus every day to feel quenched and satisfied in life.
- Watch this Video on Pyongyang Revival 1907 and discuss your thoughts:
<https://www.youtube.com/watch?v=JYqn-zbhp6g>

Leader's Note:

Video Synopsis: This video features and highlights the 1907 Pyongyang revival. It includes pictures and footage that show how God's revival was poured out back in 1907 and shows some key missionaries who played an important role in the history of Korea's Christianity. It ignited a revival movement and spiritual awakening movement that spread all over Korea. This video illustrates the roots of spiritual disciplines of prayer that are the backbone of much Korean church's Christianity. The aftermath of spiritual revival brought repentance and hunger for evangelism and education. These spiritual revivals are still taking place in our world, and it is spreading all over the world.

Ask the students to go around and share their thoughts on the video. How did the Morning Dawn Prayer movement begin? Ask them to share their thoughts on Korean American prayer spirituality. How can we continue the torch of revival to our current generation to the next generation? What is the uniqueness of Korean American spiritual heritage?

Part 4: Wrap Up and Pray for One another - (10 min)

Homework

- Memorize memory verse John 4:13-14
- Watch the video with your family and friends and ask, "How can we live an abundant and full life in Jesus Christ?" Write two or three paragraphs on what you discovered.

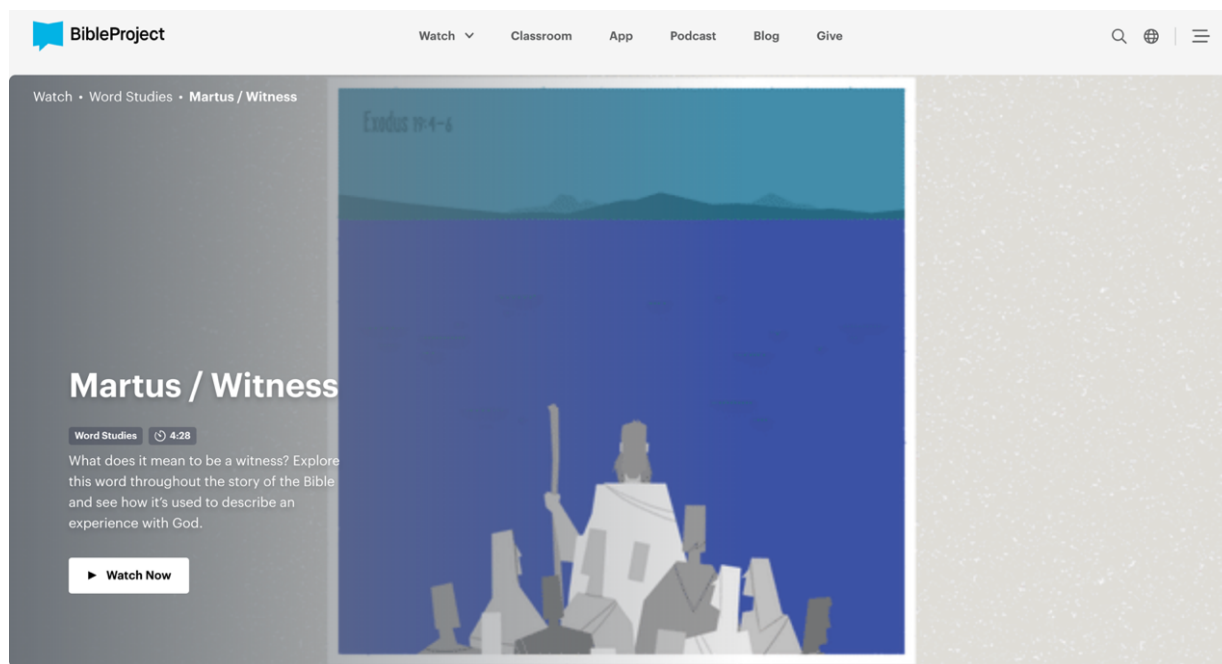
Week 7: Go and Bless the World

Part 1: Share about last week's homework & Ice Breaker question (15 min)

- What did you learn, and what did you enjoy from the past seven weeks of Discipleship?

Part 2: Watch the Video & Learning Bible Truth (15 min)

<https://bibleproject.com/explore/video/martus-witness/>



Leader's Note:

Video Synopsis: This video explains the biblical definition of a witness. God called us to be a witness to represent God to our world. Israelites are a representation of the kingdom of a witness who presents a true God to this world. We find Jesus Christ, who came as the ultimate witness to testify the power and authority of a living and one true God. The video explains the Greek meaning of witness and witnessing to proclaim and spread the gospel.

Memory Verse: Matthew 28:19-20

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age.

Bible Core Truth: You are a disciple of Jesus Christ called to go and make disciples of all nations!

The world around us tries to fill our minds and souls with idol worship. But, as a child of God, we are blessed to have the Lord Almighty as our Lord and Savior. God has given us the to grow in Christ-centered identity and live out our lives fully to proclaim the gospel to the ends of the earth. There is always lots of anxiety involved with trying to share the good news and be a witness for Christ. But being a witness to Christ brings contagious joy, and it is a joyful privilege to share the greatest news with our friends and family. The relationship with Jesus will take all of us on an adventurous journey of becoming who God created us to be.

Read Daniel 1:1-8: Daniel's Dilemma

Identity Change~

Daniel = God is my Judge
 Hananiah = God is Gracious
 Mishael = who is like God
 Azariah = God helps

To...

Daniel to Belshazzar meaning "Bel protect the King" (same name as Nebuchadnezzar's Son or Grandson), and Bel was a Babylonian god
 Hananiah to Shadrach meaning "command of Aku" a Babylonian god
 Mishael to Meshach, the Babylonian moon god Aku
 Azariah to Abednego, the Babylonian god of wisdom Nebo

Part 3: Reflect on my Life (15 min)

Leader's Note:

Ask the students to go around and read through Daniel Ch.1:1-8. Help the students to reflect on how Daniel's life in the Babylon period is similar to their lives in the 21st century. One of the Christian battles is struggling against the world's schemes to change our Christ-centered identity. Read through 2 Corinthians 5:17-21 and use the reflection questions to discuss what it means to live as an ambassador of Christ. Watch the video of missionary Underwood and discuss the importance of making disciples of all nations and living as a blessing channel to this world. Compare and contrast the world's perspective vs. God's perspective in a blessed life.

Reflect and answer the following questions:

- Why did Babylonians give new names to Daniel and his friends?
- What made Daniel choose God?

- Which verse spoke out to you? And Why?

Read 2 Corinthians 5:17-21, reflect and answer the following questions:

- What does it mean to live as Christ's ambassador?
- Share about the things that you enjoy doing for others. (i.e., making cookies, babysitting, helping them with schoolwork, etc.)

Part 4: Wrap Up and Pray for One another (15 min)

- Sing together as you watch this last video together

<https://www.youtube.com/watch?v=BxQ0RnKjrZy>

- Share about memories and thanksgiving from the past 7 weeks, and pray for each other!

Assessment

My final doctoral project is a 7-week discipleship curriculum focused on Korean American youth identity formation and leadership development. This is a 7-week discipleship curriculum for the 6th to 12th grade youths growing up in a Korean American immigrant church. I wanted to explore and teach a youth discipleship curriculum more relevant to their Korean American ethnicity and the current questions and issues they face. I selected the topics that students wanted to know. Currently, there are many KAIC small churches that lack any youth directors and they welcome any kind of discipleship opportunities for their church youths. The curriculum will be designed in a way that any youth minister, youth leader or pastors can use to run a 7-week curriculum on identity formation and leadership development for the Korean American youth. I plan to publish and offer (free of charge) more discipleship curricula that educates identity formation and global leadership development in the future. In order to evaluate the success of my final project, I have decided upon the following benchmarks.

Successful Benchmarks:

- Over 50 downloads are marked on the website downloaded for use.
 - My ministry platform makes use of site under www.streamsidewest.org This web site is currently under a renovation process where I plan to use it as a main platform to create a space for curricula and blogs. It can be accessed by any youth directors to gain future curricula for future. I will be creating a separate section for resources and curricula on this page where I will be uploading this final project and future curricula for use available to KAIC youth pastors and ministers. The project will be considered successful if 50 or more downloads are made for use of these curricula.

- Receive requests to produce more curricula on different and relevant topics. i.e., leadership development, books on the Bible, apologetics, spiritual disciplines, spiritual formation, etc. from youth pastors who used the curriculum.
 - This will be an important criteria to measure the need of Korean American NextGen ministries. If the prototype materials are useful to them, they will ask for more curricula to be produced by the streamside ministry. It will show if people will be interested in producing more topics in the same format and style of curriculum that reflects Korean American identity and leadership development. I will leave a section on the web site so that people will be able to send in suggestions and comments regarding the use of these curricula. For those who downloads the materials, they will be asked to send in an evaluation, comments, and suggestions on the curricula they used and future curricula they would like to see developed. This method will also begin to gather email addresses and data to be used for future publication ministries where we can utilize to send out weekly or monthly materials to help them in their respective NextGen ministries.
- The curriculum gets published by a publishing company.
 - I will ask a professional illustrator and publishing company to publish the curricula. This will clearly show that this project is successful because any publishing company showing interest in publishing the materials show a valid sign for future use of these curricula. The curriculum will be able to improve in its presentation by getting help from a professional. Currently, there is no publishing company or any organization that focuses on Korean American identity in their bible study, discipleship, and Sunday school curricula. I believe there is great potential in the growing number of Korean American churches all over America. One of the observations that I made in educational curricula is that after VBS, the options drop in quality and number dramatically. It will be helpful to have curricula that can focus on stronger curricula that reflect Korean American ethnicity and stronger biblical theology.
- Upon receiving benchmark feedbacks from the youth pastors, over 10 youth pastors and youth ministers expressed a desire to adopt the curriculum into their regular yearly teaching plan. They asked to be placed on a youth ministry mentorship/coaching network.
 - Ultimately, the ministry that I am called and focused is to expand the current work and ministry into all KAIC that is spread out all over America. Adding more youth pastors and ministers into this type of connection and network will create a greater platform where the NextGen can be influenced through future books, curricula, and projects. One of the greatest needs in KAIC NextGen ministry is to coach and mentor youth directors and pastors. Many of

current youth directors and pastors feel alone and inadequate in navigating youth ministries in their church context. The average rate for replacement in youth directors is about 1.5 to 2 years. Many of them end up giving up in youth ministry because they feel isolated and abandoned. One of the ways to help emerging youths is to create stability in the shepherd and teaching materials. Bringing a unified and solidified message in the curriculum will be tremendously helpful in reaching the NextGen.

- Sixty percent of pastors who used the curriculum express that their students grew in biblical knowledge and theology after 7 weeks.
 - This criteria will be an important marker to gage the biblical and theological response from the pastors. Sixty percent will be a good standard to show that the curriculum is useful for their ministry in their contexts. This will be a successful marker in determining in how to adjust the biblical and theological contents of the curriculum from pastors feedback.
- Receive helpful feedback on how to improve the curriculum contents from youths, youth pastors, and youth directors.
 - This criteria will be an important marker to gage the curriculum contents and overall flow response from the audience. This will be a good channel of feedback to use for improving the contents for future use. This will be a successful marker in determining in how to adjust the cultural and identity related contents of the curriculum from the feedback. The feedback on this final curriculum will serve as ultimate guide in producing the future materials that will be more focused and improved through gathering of these feedback from parents, youth pastors, youth directors, and youth students. I will collect more feedback and evaluations from the parents, youth pastors, youth directors, and youth students will bring accurate presentation and resources of determining future directions. The web site will be used to collect more data from churches all over US and this will be a useful data to continue the research work on KAIC youth ministries. Youth ministries involve network of parents, pastors, and youth students to work together.

Quality Benchmarks:

- New youth discipleship group is launched through referrals.
 - This shows that the students who learned through the 7 weeks of discipleship are confident enough to refer to their friends for them to have an opportunity to grow in their faith and identity.

- Sixty percent of students express gratitude and enjoyment through evaluation survey feedback. Sixty percent of students express that they have a more solid understanding of the main passage and topics used in the curriculum. Sixty percent of students give feedback that they experience a deeper relationship with God as one of the outcomes of studying the curriculum. Sixty percent of students who participated in the use of curriculum express that they have grown in their identity and faith after going through 7 weeks of time together. Sixty percent of students who participate in the discipleship grow closer as a community as one discipleship group after 7 weeks of spending time together.
 - The sixty percent marker is a good quality benchmark to gauge the response to the curriculum. The audience is showing a positive and constructive response to develop future curriculum and discipleship opportunities. These are qualitative markers that can engage in evaluating and measuring the true response from the audience.
- Youth pastors and youth directors express gratitude for the use and availability of this type of curriculum.
 - In the exchange of ideas, feedback, and comments over current prototype curricula will lead to getting to know many pastors and ministers who are interested in this area of ministry. This opportunity will bring a building of possible network that can be built all over America. In this 21st century digital age, many youth directors are seeking for a thriving community where they can come to be encouraged, mentored, and coached in doing ministry and life. It is a clear opportunity where a thriving network of ministers can be built on. We are living in times where now people are thirsty to be coached and mentored and it is possible through current technology and global culture.

Project Launch Plan

Project Description

NPO STATEMENT: High school students growing up in Korean American immigrant churches need a culturally and ethnically reflective youth curriculum to help them grow in their Christ-centered identity.

PROJECT DESCRIPTION: My doctoral project is a 7-week youth curriculum that focuses on developing a Christ-centered identity for Korean American youths growing up in a KAIC setting. It utilizes videos from the bible project web site and allows the students to interact with many formational questions that deals with their identity formation and leadership development. This curriculum is designed in such a way that any youth pastors and ministers can download and use the materials to help their youth grow in their identity and faith. I have developed a student version and a leader's guide version to help them engage and interact together.

AUDIENCE

My audiences for the project are 6th to 12th grade youths growing up in KAIC context in America. I plan to engage with my audience as I launch a coaching and mentorship network for Korean American youth ministers. The curriculum will be freely available for them to use to disciple and develop leadership for the emerging Korean American youths.

Development Timeline

Spring 2023:

- Work on the web site to launch a resources tab where project curriculum can be available for use.
- Upload project curriculum to www.streamsidewest.org on resources section and make it available for free download.
- Promote the availability of Project Curriculum to youths, youth pastors, and youth directors.

Summer and Fall of 2023:

- Recruit three youth pastors and create a prototype youth ministers coaching and mentorship network and ask them to test and use the curriculum.
- Personally test and run the final project model with a group of five youth students and get feedback.
- Gather and evaluate critical feedback from expanded list of new stakeholders. Decide and improve the resources and update the curriculum.

Beyond:

- Upon the critical feedback and evaluations, create another 7-week curriculum on a needed topic.
- Evaluate and improve youth directors coaching and mentorship network and process.
- Promote and utilize improved and new curriculums.
- Develop coaches who can mentor youth pastors and youth directors who will be using the discipleship curriculum.
- Produce more curriculum on needed topics and upload onto website.
- Publish curriculum series.

Appendix A— Milestone 1 The NPO Charter

PERSONAL RESEARCH MANIFESTO

I will be researching identity formation and leadership development for youths growing up in Korean American immigrant church setting. I commit to keeping the safety of children and adults involved in this research. I also commit to embracing honesty, having an open attitude to learn, listening with my heart, and being diligent in this research. I will do my best to research and uncover deeper underlying layers within the surface level NPO to take a careful examination to explore the NPO's root causes and find practical solutions.

NPO STATEMENT

High school students growing up in Korean American immigrant churches need a stronger foundation of faith rooted in identity formation and leadership development.

NPO SCOPE AND CONSTRAINTS

By the end of this doctorate program, I plan to develop practical seminar and workshop sessions available to Korean American church youth ministries to help the youth to understand the importance of identity formation and leadership development. The research and workshop scope will focus on youths growing up in a Korean American immigrant church setting. It is difficult to gauge more specific costs and constraints involved with this research process at this point in the research process. I plan to discover more detailed costs, scope, and limitations as the research progresses.

NPO CONTEXT

The silent exodus of the NextGen in churches all across America has been one of the most significant concerns in the last decade. The Korean American immigrant churches in have been facing the same problems for youth ministries for decades. Many church leaders and parents have been worried because the majority of their efforts are failing to help the NextGen grow and mature in their faith. Most Korean American immigrant churches are going through a very difficult time educating the NextGen. The first immigrant generation has a huge heart to invest and educate the NextGen in faith, but they are failing in detailed direction and education. The proposed study will help educate and engage the church in the current reality in the emerging next generation's mindset. The research will involve producing ethnic focused and culturally reflective workshops for Korean American youths to help them grow in their Christ-centered identity and leadership development.

ROOT CAUSES

The NPO's leading root cause comes from a lack of invested and intentional mentorship for the youth growing up in Korean American immigrant churches. They grow up without a proper model and education in how our lifegoals and perspectives need to be founded in faith in Jesus

Christ. Many of them have been growing up learning Bible stories and bible study lessons but do not know how everything relates to their individual lives and faith. Many of them grew up in the church all their lives, but they have difficulty growing in their personal faith with God as they grow older. They feel a separation between what they hear preached in the church and their personal lives and life community. Most of them are born into the church that made them doing church things as a churchgoer for a long time. Many of the youth and faith education of youth were secondary in priority because many Korean American immigrant churches struggled to take root in America as an immigrant and as part of the influencing church in the society. The studies show many intrinsic life values, world perspectives, and moral values take place as they go through growth in their teenage years. And because the personal faith and identity in God are very shallow, there is a tendency to walk away or leave the faith when they go off to college. At a young age, they must encounter God personally and be rooted in forming a life-long perspective as a Christ-centered individual. Many of the youth involved in the interview was honest in saying that they feel forced to go to church because the parents expect them to go. Many Korean American immigrant churches experience a compartmentalized faith lifestyle where Sunday life and faith are detached and forgotten during the weekdays.

DISCOVERY WORKSHOP STAKEHOLDERS

The discovery workshop stakeholders were limited to 10 Korean American youth students who grew up in a Korean American immigrant church. The age will range from sixth graders to seniors. All of the students that will be interviewed are students that I personally knew in the past.

ONE-ON-ONE INTERVIEWS

The one-on-one interviewees were three youth pastors currently doing youth ministry in a Korean American immigrant church setting.

3-5 KEY BIBLICAL TEXTS

The key biblical texts that relate to my research comes from Deuteronomy 6:1-9, Psalm 1, and Psalm 139

ACADEMIC RESOURCES

For the focus and field of my research, primary academic voices and resources are from Dr. Kara Powell (Executive Director of the Fuller Youth Institute), John Maxwell (author, speaker, and pastor with a focus in leadership), Bill Hull (author, pastor, and leader of The Bonhoeffer Project), Dr. Jason Swan Clark (pastor and church planter), Charles R. Swindoll (pastor, author, educator, and radio preacher), Dr. Sharon Kim (professor of sociology and vice-chair CSUF), and Dr. David Koo (Professor of Asian American Studies and History UCLA). Many other research papers, dissertations, and academic publishing will be resourced to bring together practical material for Korean American youth ethnic focused identity formation and global leadership development.

APPENDIX A

DISCOVERY WORKSHOP DESCRIPTION

The discovery workshop was held on October 27, 2020, through zoom from 8-9:00 pm. Total of 9 youth students participated in the discovery workshop. I invited the stakeholder participants to meet for a one-time, 1 hour in-person workshop online via zoom. We followed the exercises outlined DMIN750 discovery workshop guide with the stakeholder participants as a group. The workshop's goal was to identify and articulate the boundaries of my primary audience, gain a better understanding of my Need, Problem, or Opportunity (NPO) affecting the primary audience, identify potential root causes of the NPO, and determine how a solution would impact the audience. We followed a series of group exercises in a quiet zoom room using post-it notes, dot stickers, flip charts, and whiteboards. My role was to serve as a neutral facilitator of the process as we wrestled with the initial NPO : Many youths growing up in Korean American immigrant church settings aren't growing in their Christ-centered identity and leadership and they are leaving the church once they go to college.

CRITICAL INSIGHTS FROM DISCOVERY WORKSHOP

There were a lot of uncertainties walking into this discovery workshop done over zoom. I was very uncertain if the youths will be competent to interpret, comprehend, and bring an adequate response to the workshop questions. The key issues and root issues to uncover for this NPO would need a mature and logical perspective to look deeper into the surface circumstances. But, I was truly surprised and shocked by the excitement and abundant responses these youth kids brought into the discovery workshop. Even though their age ranged from seventh grade to seniors in high school, they were able to openly and honestly discuss and give their insightful thoughts on the working questions.

The first critical insight that I gained from the workshop was the diverse range and uniqueness in each youth. I noticed how difficult it was to get in touch with them initially to communicate about this workshop. Since there are so many different channels to connect with them these days, i.e. emails, kakao chat, directly through parents, google chat, Facebook chat, and all the other means of SNS communication, it wasn't easy to connect with them individually. There was no one channel to bring everyone together for communication initially because everyone used a different communication channel. I realized something significant that youth these days belong in their own unique world of friends and community and each community communicated in different forms and use different platforms.

The second critical insight was that these youths were very mature in expressing their thoughts and opinions. They might seem quiet and shy from the outside, but they are full of ideas and thoughts in their growing minds. Over the zoom workshop, I played the role of a quiet facilitator and just simply threw out questions. I was very intentional and careful not to influence their thoughts and opinions in any way. I was shocked to see how fast they typed and freely expressed their views as they wrote directly onto the google documents. I witnessed the effects of the powerful influence

of social media in their lives. Because they watch and use social media to connect with others, sharing their thoughts and opinions came very naturally. They weren't shy about expressing their personal views. This is very different from how I grew up in my days because many youths of my days were shy and afraid of sharing personal opinions and thoughts.

They shared that some of the key issues in this NPO come from a lack of belonging to the church community growing up. Many of them expressed that they feel they have to go to church on Sundays because their parents expect them to, and it's just part of what they have been doing for years, but feels separation in personal faith as they are growing older. There is no sense of belonging in the church as a community other than gathering on Sundays to worship together for a couple of hours and do Bible study. They feel forced to come to church and do church things, but deals with the difficulty in growing in their personal relationship with God. They think it is hard for them to grow in their faith because the church has no room for doubts and questions. Another key issue that was discovered was the influence of social media. For the root cause of this NPO, they mentioned the influence of social media, but did not clarify too clear on what they meant by that. I think researching deeper into social media's impact on emerging youth will be an excellent direction to discover. They were also very aware that they are a completely different generation from their previous generations. It will be valuable to research and understand how they think, process, and solidify values.

ONE-ON-ONE INTERVIEW DISCOVERIES

I interviewed three youth pastors who have been doing youth ministry in the Korean American immigrant church context for over ten years. All of the pastors were glad to help out and discuss the current NPO. They agreed with a lot of the opinions shared by the discover workshop and added more personal inputs and views into the subject. All of them agreed that this is a huge issue in current NextGen ministries. Many of the youths growing up in Korean American immigrant church struggle with a void in identity formation as a Christian. Many of them grew up in church, but the usual youth groups struggle with many kids who have faith in Jesus and many who does not yet have faith in Christ. The separated and compartmentalized lifestyle of faith leaves them young and immature in faith and many times lost in not knowing how to live out their identity in faith. Many of youth are struggling in faith because the roots are very shallow and there isn't much accountability available throughout the weekdays.

Another huge discovery was also the influence of social media. Many of them are open to seeing so many different confusing and opposite values from the world. Many of their school friends and popular culture does not align with teaching and values taught in church. There is huge unseen pressure from social media and the world to be silent and private about personal faith. Faith shouldn't be enforced and talked about in public so many youths feel unsafe to discuss and speak out about their Christian faith. The Korean cultural value to stay silent and modest about personal thoughts and opinions does not help in their identity and leadership development. There seems to be a huge gap between the biblical truths taught and preached in the church to incorporate and apply their faith into their personal and daily lives.

Lastly, all the pastors suggested a need for a genuine and transformative youth community. Many youths grew up experiencing a frequent change in youth pastors coming in and out of their lives. They never had a consistent and lasting pastoral leadership who was fully involved in their lives. The youth pastors are viewed as security guards who are just there to watch over them on Sunday worship and Bible studies. The leadership also failed to produce a growing and safe community of faith to build and grow together. The students lacked seeing a solid reality of growing and lasting community of faith where they can look into the future and say that is where I want to be in a couple of years. There was a lack of building a faith community where mentorship and practical theology is taught and implemented.

SYNTHESIS

The discovery workshop and one on one interview process helped to be more clarified in understanding the root issues and gain foundational insights going into the initial research process. It was surprising to gain insights from the youths who participated in the discovery workshops and the three youth pastors. One of the underlying issues of Korean American first-generation immigrant faith is the disconnection between the practice of faith and theology of faith. Many of the youths who grew up in the church saw a disconnection between faith and life. The faith is only preached and practiced on Sundays and the other weekdays are lived out in disconnection from faith. And as a result, three discoveries were made through this workshop and interviews:

- Many youths of the KAI church are growing up without proper help and education in identity formation and leadership development.
- Social media heavily influence many, but they do not have the proper mentors to process and filter right and wrong messages.
- They long for a lasting and transformative community of faith, but spiritual leaders fail to create and provide the needed space for the growing youths.

Growing up in a Korean American ethnic background is a unique background. Many underlying layers build up who they are and where they want to go in their life. Most Korean American youths grow up feeling very confused by two completely different cultural values and systems of traditions. Up to this point in the history of Korean American immigrant church, they struggled to survive and take initial root in America. But now, the demographics and composition of Korean American immigrants have dramatically changed. The emerging youth need to be educated in a youth ministry that ties together the Korean American immigrant faith heritage into practically living out their faith. Remodeling educational purpose and structure in youth discipleship is needed to help them take deeper root in Christ.

NEXT STEPS

Areas of next step research will involve the study of the current youth ministry model for KAIC (Korean American Immigrant Church) to evaluate what is being taught and preached in the KAIC today. There is a lot of influence from social media and current digital culture in shaping how youths think, communicate, and learn these days. I will explore to find effective youth ministry teaching models and youth discipleship models to discover a working model for youths. Also, further research is needed to discover how these models can be improved to reflect and be more natural to fit Korean American ethnic culture.

DISCOVERY WORKSHOP DOCUMENTATION

The discovery workshop was held on October 27, 2020, through zoom from 8-9:00 pm. Total of 9 youth students participated in the discovery workshop. I invited the stakeholder participants to meet for a one-time, 1 hour in-person workshop online via zoom. I presented the initial NPO : Many youths growing up in Korean American immigrant church settings aren't growing in their Christ-centered identity and leadership and they are leaving church once they go to college. During our workshop session, we examined the key issues to our NPO, the audience, social and cultural factors that shape this NPO, evidences for research, and reframing the NPO to find hopes and solutions to develop a more concise NPO.

The key issues for this NPO was...

- youth feel forced to go to church, they don't own their faith
- they become more resistant to faith and church as they grow older
- lack of community within the church
- they don't get to build a stronger root and personal foundation of faith

The audience for this NPO was...

- the emerging NextGen of the church
- churchgoers without faith and youths young in faith
- includes the parents

The social and cultural factor that shape this NPO was...

- social media was one of the biggest factors
- friends and peers on social media are stumbling block for their faith
- lack of community and belonging in the church
- cultural values do not mix with church/Christian values
- society says to become independent from your parents when you go to college

The evidence for worth to research this NPO was...

- there are many who wants to grow in their faith

- this will help many youths of the future
- the problem will continue to increase, therefore we must find a solution
- we need to build a strong, young, and faithful Christians
- youth is the future

The reframing of this NPO was...

- the root cause comes from the faith of the parents, they didn't do a good job of modeling faithful and real Christian
- youths are distracted and hindered by this culture, teach us to disconnect from our phones
- lack of faith in the youth
- build a culture in the church to build faith from young age and owning your faith
- teach the youth what it means to be a Christian and learn deeper understanding of foundation of faith
- teaching methods have to change because the current youths have changed

The three main themes discovered through this NPO was...

- The emerging youths belong to many different types of communities other than church community and each community has different ways of communicating methods and shared values.
- The emerging youths are educated and mature in expressing their thoughts and opinions
- They expressed a deep desire for community and belonging in Christ and in the church community

WORKSHOP DISCOVERY STATEMENT

Considering the youths growing up in Korean American immigrant church, we've discovered they leave faith and church because they don't have a community at church, do not own their faith, and are heavily influenced by social media. If solved, it would save the future of the youth.

Edited NPO:

High school students growing up in Korean American immigrant churches need a stronger foundation of faith rooted in identity formation and leadership development.



ONE-ON-ONE INTERVIEW DOCUMENTATION

Interviewer A - youth pastor:

- With what do you agree? Why?
 - It's true that many youths are leaving church and drifting away from faith and church life and parents are having a difficult time bringing them back to faith
 - During this time of pandemic, many have drifted away
 - Middle school and high school is a time where they are finding and solidifying their identity and faith in Christ.
 - Faith root is so shallow and it doesn't reach the inside and deeper things in their hearts. Many come quite in and out of church
 - They have to go through a season of their faith and question and wrestle with doubts and refine their faith

- Sense of community in the church, they stay in faith if they belong to the peer community, those who can't connect with their peer group will leave, finding community in the church is very important and related in growing in their faith.
- Also culturally, faith is more personal and private spirituality that people don't talk about spirituality and faith and that cultural norm makes the NextGen to be shy and be introverted and talk less about their faith
- Faith is communal but they are pushed to make it private and personal.
- Korean culture setting - you are not to ask question, just accept and not speak about your doubts and questions, kids generally don't ask questions, and when they have faith questions, they don't ask and they quietly disappear... silent exodus
- I noticed the kids who leave faith also are influenced by parents. Parent's faith disappointed kids faith
- Usually parent's faith gets passed down/inherited into the children. Loyalty parents loyal children, serving parents begets serving children.
- What do you disagree with? Why?
 - Consumerism society makes people move to different church
 - That kind of mentality to get better things from immigrant church makes them pursue better things in life.
 - The KAI church doesn't match faith and life together, it makes it easier to live life separated,
- What is missing?
 - Kids are very different and also kids who are weak in relationships have a difficult time relating with God too
 - Some Kids are growing up in a very arrogant and self-sufficient homes, things they learn at church doesn't seem to be impactful and valuable in life. Church community and faith becomes secondary.
 - Stability shepherd... need someone to watch over in so much change they are going through, they need spiritual anchor!!!
- Any other input or thoughts?
 - Modern compartmentalized lifestyle is root factor, many grow up where faith and life is not incorporated together
 - World temptation and influence of self-sufficiency, no need for God, growing up where academic driven and faith is secondary
 - These days our rights as Christian to share our faith, talk about our faith, and pray and read the bible is seen as negative.
 - It is important to actually spend more time with them in camping, mission trips, and provide an opportunity to share about their
 - There is a lot of immigrant American dream expected, embedded and pushed into their lives growing up so they don't have a clear idea on kingdom dream and identity

- Too many changes in youth pastors and mentors, they view them as security guards, need more stability and consistent investment as a true shepherd.
- Artistic and expressions are dead in KAI, NextGen are growing up without any creativity and freedom to express and explore their creativity.

Interviewer B – youth pastor:

- With what do you agree? Why?
 - I agree with the premise many aren't growing up
 - Necessary to address these issues,
 - Some symptoms
 - Parents move around to be blessed, there is no investment into being at a place of foundation
 - Lot of kids fall away from the church because of lack of understanding of what the church is, therefore they don't know the gospel.
 - There is a lack of understanding or sense or loyalty in connection with the rest of the body
 - Agree with their social factors in social media being very influential...
 - Instagram – they want to be influencers.. girls want to be popular and gain more likes, stems from society
 - Guys – are bombarded by all kinds of sexual contents, Mr. beast – people give him more money
 - Filled with unrealistic dreams of getting rich... there is no grit and perseverance involved. Most of them became popular by doing stupid things... lot of these kids have this dream of get rich quick and compromise morals and biblical values....
 - They see a lot of worldly values... they see
 - Agree with abandonment of going to college and faith. It is probable and
- What do you disagree with? Why?
 - College... I think it's greater than that. They feel they were forced to go to church.
 - Being forced to go to church
 - They are addressing not themselves... they are blaming others...
 - Kids are too naïve and not being trustworthy...
 - Kids don't believe everything what the church says and teaches... there is a lot of blaming game
 - Church is too generalized... some of them doesn't understand what the church means
 - Disagree with the church will discontinue.. just because one generations,
 - Disagree with younger ones can't be leaders and
- What is missing?
 - Concept of sin

- NPO audience is all sinners, if they don't feel like they are not growing... the church is romans 1:19 - mankind
 - We can't blame others... depravity and lack of
 - They don't mention anything about mentorship
 - They are left alone... sin is one major issue and discipleship is missing for them to grow
 - Discipleship and mentorship
 - Spiritual discipline.... Prayer, active duty and responsibilities of Christian discipleship.
 - If they are saved then we have to teach them to grow in their spiritual discipline.

- Please describe the successes you experienced in NextGen ministry of Korean American immigrant churches you have ministered to in the past.
 - Success that I see in my experience... sometimes you will not leaders... cultivate leadership in them... at a young age, place them in a place where student leadership where they lack stuff but putting them into positions helped them to grow in their leadership.
 - They need someone to come along in their life and spend time together.
 - Overflow and love and attention and I saw growth in these students lives.
 - Have conversations
 - We got rid of Friday night bible studies and we created a regional community groups. Church is not just an organization... church is a family

- In regards to identity formation and leadership development, what is lacking in the Korean American immigrant church NextGen ministry? What has been most frustrating for you?
 - Lacking - education of our parents, parents are the most influential in their lives... we really need education in how to raise our parents and love Christ... when you love Christ you serve and when you serve, you
 - They view NextGen as just kids and secondary... they don't view them and prioritize them as
 - Every church youth ministry pastor should be ordained pastors... lack of experienced leadership...
 - It's not how we are teaching but it is what we are teaching!!!
 - Not having underqualified ministers will cripple the ministry...

- What will help develop and build a stronger foundation for the NextGen rooted in identity formation and leadership development?
 - Better understanding of God...
 - Without understanding of God and experiencing of God... has to be the foundation.

- Biblical truth and personal experience of God but these comes with accountability and mentorship...
- This will fuel them to grow in their relationship.
- Word of God #1 and people who will teach be faithful in teaching of God...#2
- Any other input or thoughts?
 - This is an issue we don't talk about with parents... we need to educate our parents... how to effectively minister to our kids...
 - Deut 6 - teach the parents to teach the kids...

Interviewer C - youth pastor:

- With what do you agree? Why?
 - Agree with most the opinions...
 - Students are not strong in their faith,
 - Kids go because parents make them go
 - Going to college makes them adjust to new environment
 - The youth aren't kids but they aren't adults so they need to be modeled
- What do you disagree with? Why?
 - Youth need more opportunities to need,
 - There is always distractions,
 - They need to learn to be part of the church
 - Lack of biblical community
 - Kids have church friends and they don't get to see them outside church
 - Good parenting is actually going to church, even if they don't like it it will be a blessing, they need a certain discipline
 - Even though youth resistant, parents have to take them to church, Statistics show the ones who went church when they were young are more likely to back to church
 - I don't think biggest factor is not social/cultural factor
 - There is a big gap in Korean American 1st gen and Korean American youth minister... what they want is not what the Korean American youth desire, mono ethnic cultural youth church culture.
 - Its difficult for the youths to bring their non-Korean friends to church, it wasn't just different religion atmosphere and they have to overcome cultural barrier
- What is missing?
 - Key issue is the fact the most of youth kids aren't Christian.
 - Pastors and parents have to do ministry with in mind that some are Christian and some are not Christian

- They have a confused identity, going to church doesn't mean that you are Christian. They need to learn Christian identity.
 - The church needs to be a space where they
- Please describe the successes you experienced in NextGen ministry of Korean American immigrant churches you have ministered to in the past.
 - Doing more ministry outside of church, every youth has mentor who is discipling, discipleship system where in pairs or group of 3, they can even invite their friends into this small group
 - For small church, the conferences really gave them an opportunity to have a bigger picture of church and Christian community
- In regards to identity formation and leadership development, what is lacking in the Korean American immigrant church NextGen ministry? What has been most frustrating for you?
 - All the opportunity is just limited to Sunday worship, Christian life revolves around just Sunday worship, very unbalanced, doing things on weekdays, create a space where kids can invite their non-Korean friends
 - I haven't felt any leadership obstacles myself but it's clear frustrating when the leadership mindset where it wants just maintained, youth ministry feels just keeping parents happy, not geared for youth themselves
- What will help develop and build a stronger foundation for the NextGen rooted in identity formation and leadership development?
 - Intergenerational ministry, youth ministry is way too isolated, we have to let them see models who are living out different seasons, can't create a bubble
 - Older generation has to care for the younger ones
- Any other input or thoughts?
 - Korean American church has EM, EM ministry needs to grow to provide
 - Youth & children ministry is the most important ministry

Appendix B– Milestone 2 NPO Topic Expertise Essay

INTRODUCTION

NextGen's silent exodus in evangelical churches all across America and the world has been one of the most significant concerns in the last decade. In the recent study, Barna research institute confirmed "59 percent of young people with Christian background report that they had or have dropped out of attending church, after going regularly...Another one-third describe a period when they felt like rejecting their parents' faith."² The Korean American immigrant church (hereafter KAIC) has been facing the same problems for youth ministries for decades. Why is the church facing such a global crisis in passing on our faith onto the next generation?

Many scholars and researchers point to the fact that many emerging evangelical youths are growing up with very shallow roots in the Christian faith and identification moving away from religious beliefs. Many KAIC church leaders and youth pastors have been worried because most of their efforts fail to help the NextGen take root, grow, and mature in biblical faith. In KAIC, the first immigrant generation has a huge heart to invest and educate the NextGen in faith, but they fail in detailed direction and education. The proposed study will help educate and engage the KAIC youth ministry leaders and parents in the current reality of the emerging NextGen's mindset. This essay will explore biblical and theological foundations, NPO historical and critical voices related to the topic, and synthesis and conclusion for identity formation and leadership development for youths growing up in Korean American immigrant church setting.

SECTION 1: BIBLICAL AND THEOLOGICAL FOUNDATIONS

Educating our NextGen in the Digital Babylonian Culture

Dietrich Bonhoeffer wrote, "Discipleship means adherence to Christ, and because Christ is the object of that adherence, it must take the form of discipleship."³ Discipleship is a way of life; A wholehearted way of life follows and obeys Jesus Christ for our whole life. Jesus called every believer to be a disciple and make disciples, which means that our life of discipleship will involve following and learning from Jesus Christ and following and learning from a spiritual mentor. One of the most significant faith challenges illustrated in the Bible is passing on the torch of faith onto the next generation. Many examples from the Bible describe the difficulties of discipling and educating the next generation to know the Lord and live a life of wholeheartedly loving God.

The Barna research team has been calling our "surrounding culture as digital Babylon, to highlight both the outsized impact of always-connected technology and notable similarities

² David Kinnaman, *You Lost Me* (Grand Rapids, MI: Baker Books, 2011), 23.

³ Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs, CO: NavPress, 2006), 15.

between Judean exiles in Babylon in the sixth century BCE and people of faith today."⁴ Throughout church history, the church leadership always struggled to battle the influence of the Babylonian culture and searched for ways to pass down the faith in Christ onto the next generation. Every KAIC church leadership must ask and wrestle to improve in discipling our NextGen to love and follow God wholeheartedly. In this biblical and theological portion of the essay, I will be exploring the topic of discipling the NextGen in the digital Babylonian world. The passages that I will be discussing comes from Deuteronomy 6:1-9, Psalm 1, 119 & 139, and 2 Timothy 2. From these passages, it is evident that God desires and commanded the older generation to pass along faith by investing in teaching and discipling the next generation to love the Lord wholeheartedly. The culture changes over every generation, but the ultimate calling to teach and disciple the emerging NextGen remains the same.

The current KAIC younger generation grew up in the digital Babylon culture exposed to abundance in life from technology, education, wealth, and the flood of information. And spiritually, these youths grew up in the church attending years of VBS programs, AWANA, summer missions, and Sunday worship services. However, many youths struggle with their identity in Christ and their Christian faith as they grow older because transforming discipleship is missing when they are going through their critical identity formative years. Ever since they were born, they attended church and loved VBS and their friendships at church. But, as they grow older and enter into jr. high and high school, they began to face a two very different world that is entirely different at its core values and teachings. Kara Powell argued there is a "delay in identity formation"⁵ in the current teenagers because of mixed influence from digital media. She explained that peer feedback from friends makes up a foundation of building up self-identity and result from interacting with many different friends from different settings drive the youths to live segmented lives that brings inconsistent and too many feedback about who they are. Many of our church youths grow up cultivating and separating two distinct worlds of values and perspectives. Usually, during the weekdays, they are consumed with popular culture, driven and pushed to meet their academic needs, and hang out with their school friends. On the weekend for a couple of hours, they come to church to attend Sunday worship and hang out with their church friends, but the invisible God will become more and more distant and vague as they get older.

Unfortunately, parents and church leaders will begin to lose ground in our youth's foundation of influence. Many parents and KAIC church leaders naively hope that raising our children in the repeated narrative gospel and giving them pieces of the gospel will somehow pull the magic of changing them into passionate followers of Christ for the rest of their life. Even though the demographics of Korean American churches have changed over the past twenty years, but the way we minister to the NextGen hasn't changed at all. Many KAIC still struggle to find a qualified

⁴ Kinnaman, *You Lost Me*, 9.

⁵ Kara Powell and Chap Clark, *Sticky Faith: Everyday Ideas to Build Lasting Faith in Your Kids*. Unabridged edition (Grand Rapids, MI: Zondervan, 2016), 54.

youth pastor, recruit youth teachers, and utilize helpful youth ministry materials. The biggest shortcoming is that the KAIC provided a community of faith for the older-first generation of immigrant Koreans but has not grown to be a spiritual home for the younger generation. The NextGen have been growing up missing the authentic and Spirit-filled community of faith. Joseph Hellerman wrote that in order to experience affective solidarity community of faith, the family has to "share hearts with one another, this is the emotional attachment, the affective sense of closeness and intimacy that the Holy Spirit weaves into the lives of brothers and sisters in Christ."⁶ That kind of original and authentic community of faith is exactly what is missing in many of the youth growing up in KAIC. Henry and Richard Blackaby concluded that Jesus established the model of Christian leadership and transformation where Jesus' disciples were not born through "methodology, rather it is seen in his absolute obedience to the Father's will."⁷ The current KAIC church leaders need to examine their youth ministry's current state and remodel the ministry direction to disciple the emerging NextGen. We need to teach them and help them not just to survive in faith and life, but to thrive in faith and life.

Textual Discussions

The Bible teaches the utmost importance of discipleship based on wholehearted relationship rooted in covenant of unconditional love, faithful obedience, and Lordship to God. The parents and church leadership are called to instruct and teach the NextGen to follow God wholeheartedly. In the following textual discussion, I will be examining foundational teaching points that the Bible illustrates regarding building and educating the NextGen in faith. In Deuteronomy 6:1-9, Moses stands before the new generation of God's children and reminds them to love God wholeheartedly. In verse 2, there is an explicit commandment to pass on these instructions and principles to "your children and their children after them" to fear the Lord. Moses is teaching the new generation the essential life principle that has guided him in his life and speaking on behalf of God to pass onto them a promise and guidance from God. In the journey of faith, a child's spiritual formation and deepening of roots will take place as "continuing response to the reality of God's grace"⁸ guide them to be more and more like Christ. The lifelong journey of transformation takes place through a person to person and divine spiritual mentorship.

⁶ Joseph Hellerman, *When the Church Was a Family: Recapturing Jesus' Vision for Authentic Christian Community* (Nashville, TN: B&H Academic, 2009), 148.

⁷ Henry and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda, Revised edition* (Nashville, TN: B&H Books, 2011), 28.

⁸ Jeffery Greenman and George Kalantzis, *Life in the Spirit: Spiritual Formation in Theological Perspective* (Downers Grove, MI: IVP Academic, 2010), 24.

In verse 3, the Bible lays down the foundational building principle of Shema Israel - Listen Israel. This faith community of Jewish culture and relationship between generations is built around this principle of Shema Israel. They take this commandment of Shema Israel culture as the highest priority to consider and model in order to pass down faith onto their children and grandchildren. From these passages, there is three main teaching foundation regarding trust and faith. The commandments call the leaders to teach the children that there is God who is one, surrender to the authority and existence of God, and teach to live with God and obey God in our daily lives. But here we are, thousands of years later after this commandment was given, the current parents and church leaders are stressed because we have lost the platform of influence to our children. In this digital Babylon culture, the youths listen and depend on YouTube channels and social media to discover their identities, find purpose and direction for their lives, and learn to grow up without any spiritual mentorship. The murky reality of the KAIC is that we have lost focus on what to teach and how to help them grow in their identity after they graduate from children's ministry. A clear roadmap and a mentor to guide and influence along their life journey are missing in many KAIC youth ministries.

The biblical teachings and Christ-centered life instructions should not end with merely passing on cognitive knowledge to our children. Throughout the book of Proverbs, wisdom in life is described as treasures to be acquired using the Hebrew word called Hokma. Hokma involves a level of comprehensive wisdom as having the power to live out what is impressed in our mind, heart, and hand knowledge. J.I Packer defined holiness as a Christ-centeredness as one's way of life. Holiness is a matter of "listening to His Word and obeying his commands, of loving and adoring him as one's Redeemer, of seeking to please him and honor him as one's Master."⁹ The power of wisdom to live according to what we know in our mind, heart, and hand is the power to choose God over everything else in this world. The values come from holy fear of the Lord, and it gives a person a clear direction, values, principles, and vision to live out the daily life's responsibilities in the reflection of God's glory. The power to obeying God's laws and decrees will come out from knowing God and having a holy fear of God. In a child's early formative years, there needs to be a long period of repeated daily education of impressing the commandments onto the children's hearts. As they grow up reflecting and practicing how to apply God's Word into their lives against their self-will and sinful desires, the children will gain greater Hokma to discern right from wrong and have the deep-rooted faith to choose righteousness.

This kind of deep-rooted faith is described in Psalm 1 using a blessed tree. This blessed tree deeply rooted in the living stream of water is the vision and lifestyle we need to disciple our youths. We live in a digital Babylon age where boundaries and distinctions between right and wrong, male and female, and God and false gods are shattered. Psalm 1 defines the blessedness as the one who can discern between wickedness and righteousness. They have the power to delight in the law of the Lord day and night. This blessed tree yields its fruit in season. The leaf does not wither and

⁹ J. I. Packer, *Keep in Step with the Spirit* (Grand Rapids, MI: Baker Books, 2005), 134.

prosper in whatever they do. The current pop-cultural message feeds the NextGen to pursue happiness and success. The digital culture's idea of happiness and success is based upon self-made and self-driven goals in life, which are defined by worldly values based upon the finiteness of life and shortcomings of human philosophies. The Bible teaches that happiness and success is the one who is deeply rooted in living stream of Christ.

The stream that brings life onto the tree is the living stream and tree of life introduced in Genesis 1 and Revelation 22. From the very beginning in Genesis, Adam and Eve were placed in Eden's garden, where two trees stood in the center of the garden. The tree of knowledge of good and evil and the tree of life. At the very end of Revelation 22, only the tree of life is planted by the "river of water of life, as clear as crystal, flowing from the throne of God and of the Lamb." (Rev. 22:1) KAIC leadership and parents are worried because it seems like we are failing in raising our NextGen to be like the blessed tree planted by the streamside of Christ's living water. The NextGen growing up in KAIC continues to struggle with growing in their faith and we continue to see many of them falling away from faith and walking away from God's protection and prosperity. The NextGen became disconnected from the living stream of water, and the shallow and fragile roots are left unattended to dry out in the wilderness. In their crucial identity forming years, they are not given proper discipleship to help them grow in their identity and faith. Even though they grew up in church all their life, they have not tasted the goodness of living water, and they have not encountered the protection of the living God. One thing that is very clear about our generation and the previous generations is that material and academic abundance alone cannot bring biblical blessedness to our children.

One of the essential needs for youths growing up in the digital Babylonian culture is an authentic, accepting, and loving community rooted in faith. When God created family, the Bible communicates clearly throughout the Bible that human beings are designed to live in an organization. Balswick wrote, "Humans require an empowering community of grace, based on covenant commitment, to provide the security and emotional intimacy all humans need."¹⁰ As described in Psalm 139, the Lord uniquely creates each individual as a masterpiece to be loved, to be known, and to be relational. In every child of God, God's image is fearfully and wonderfully made to be fully grown and displayed. It begins as a precious and vast sum of thoughts of God! Every day there are specific designs of God waiting to be fulfilled for all the days of our lives. This means that salvation is only the beginning point of our life journey with God. From the very first moment that a child encounters salvation, the child is called to grow in their unique identity and produce fruit throughout their life, reflecting the glory of God. The only source of God-glorifying fruits is the living stream of water. The tree does not have the power on its own to grow and bear

¹⁰ Jack and Judith Balswick, *The Family: A Christian Perspective on the Contemporary Home*. 3rd edition (Grand Rapids, MI: Baker Academic, 2007), 137.

fruit by itself. It is crucial for emerging NextGen to understand life-long perspective of faith and develop a life-time relationship with God.

The Bible points that source of life comes from the relationship of obedience to the commandments of God. When a person believes that a creator uniquely created them, they begin to listen to the creator's will and commandments. As they listen, the person will discover the truth about themselves and their life. In Psalm 119, the blessedness of the one who is blameless and who walks accordingly to the law of the Lord is described. The whole principle of Shema Israel is clearly described more in detail in this chapter. The blessed person is the one who follows and obeys the commandments of God not out of fear of judgment and punishment, but it is out of holy reverence for God who created them. They delight in meditating the Word of God because they have tasted the goodness and renewal of the living Word of God. They have gained the wisdom to choose life built upon the cornerstone of Jesus Christ. The blessedness in life is described as a relationship between the creator and the created, the source and the fruit, and the commandment giver and obedient listener.

Also, this commandment to disciple and instruct the NextGen to fear the Lord and obey the Lord goes beyond a family context between the parents and their children. In 2 Timothy 2, we see Paul instructing Timothy, who represents the emerging NextGen, to train and teach in the same biblical principles. Paul calls Timothy, my beloved child! In raising Timothy to be a man of God, it took not only Timothy's mother and grandmother, but it also took a spiritual mentor, Paul, to bring growth in Timothy's life. There was divine intentionality, and sufficient time was invested into Timothy's life. Paul understood that "reproduction is about more than the completion of a task, it's about passing on a transformed life."¹¹ The spiritual and faithful instructions begin from a believer's home, but the church's leadership is also commanded to partake in the commandment to disciple, raise, and build the NextGen. Paul, the spiritual mentor, church leader, and friend, played a crucial role in Timothy's identity, growth, and spirituality. One of the provisional providences of God in the design of our world involves intentionality and investment. We must seek to build discipleship that imitates how Jesus disciplined the disciples. Jesus "graciously encouraged them, lovingly corrected them, and patiently instructed them...It isn't just information passed on; it's one life invested in another."¹² The Bible urges every church leaders and youth pastor to invest in discipling and building up the NextGen to be deeply rooted in Christ as they journey on in their life.

¹¹ Hull, *The Complete Book of Discipleship*, 285.

¹² John MacArthur, *Twelve Ordinary Men: How the Master Shaped His Disciples for Greatness, and What He Wants to Do with You* (Nashville, TN: Thomas Nelson, 2006), 25.

Synthesis of Themes, Values, and Commitments

Many of KAIC NextGen ministry experience a lack of invested, developmental, and intentional mentorship for the youth growing up in KAIC. They grow up without a proper model and focused education in how life goals, personal responsibilities, and world perspectives need to be founded in faith in Jesus Christ. Many of them have been growing up learning Bible stories and bible study lessons, but do not know how everything relates to their individual lives and personal faith. Many of them grew up in the church all their lives, but they have difficulty growing in their Christian theology and personal faith in God as they grow older. They feel a separation between what they hear preached in the church and their personal lives and life community. Most of them are born into the church that made them doing church things as a churchgoer for a long time. The studies show many youths' intrinsic life values, world perspectives, and moral values form and develop as they grow in their teenage years. And because the personal faith and identity in God are very shallow, there is a tendency to walk away or leave the faith when they go off to college. At a young age, they must encounter God personally and be rooted in forming a life-long perspective as a Christ-centered individual.

Section 2: Topic History and Key Voices

Topic History

One of the first Korean Americans recorded in history is Seo Jae-Pil, who came to America in 1884. Then, in 1902 and 1903, Ahn Chang-Ho and Syngman Rhee came to America to establish democracy in South Korea. And up until this point, there has been substantial Korean immigration into the U.S. and the U.S. Census for 2010 recorded approximately 1.7 million people of Korean descent living in the United States. The ten states with the largest estimated Korean American populations were "California (452,000; 1.2%), New York (141,000, 0.7%), New Jersey (94,000, 1.1%), Virginia (71,000, 0.9%), Texas (68,000, 0.3%), Washington (62,400, 0.9%), Illinois (61,500, 0.5%), Georgia (52,500, 0.5%), Maryland (49,000, 0.8%), Pennsylvania (41,000, 0.3%) and Colorado (31,000, 0.4%). Hawaii was the state with the highest concentration of Korean Americans, at 1.8%, or 23,200 people."¹³

The first roots of evangelical Korean American immigrant church can be dated back to the 1960s and 1970s as "large-scale immigration from Korea began."¹⁴ Many people from South Korea began to immigrate and settle in America to achieve a better future for themselves and their

¹³ "Korean Americans," in Wikipedia: The Free Encyclopedia; (Wikimedia Foundation Inc., 8 March 2021, at 02:11 (UTC) [encyclopedia on-line]; available from https://en.wikipedia.org/wiki/Korean_Americans

¹⁴ David K. Yoo and Ruth H. Chung, eds. *Religion and Spirituality in Korean America* (Urbana: University of Illinois Press, 2008), 25.

children to achieve the American dream. And in order to survive harsh immigrant life and overcome the great wall of the language and cultural barriers, the immigrants needed help and fellowship with other Korean diasporas. Many of these first-generation immigrants started from the bottom of the ladder in American society that paid the lowest wages without benefits. They didn't speak English, and the only jobs available to them were house cleaning jobs, security guards, paint jobs, fish cleaning factories, dry cleaning, and small business opportunities. When my family first immigrated to the U.S. back in 1988 to Atlanta, Georgia, my father worked part-time at a dry cleaner, and my mom cleaned fish at a fish factory. Even though they had graduated college in Korea, they could not find regular jobs with regular pay and benefits because they didn't speak English. Korean Americans' typical immigrant life was frustrating, scary, harsh, physically draining, and very lonely as they tried to adjust to a new society where everything was completely different from their country of origin.

For many of these Korean American immigrants, the evangelical KAIC provided a community and safe space where people can come to church to eat an excellent free Korean lunch on Sundays, worship God together in Korean, get help from a pastor, receive beneficial and helpful information from other members of the church, and belong to a community that brought healing from their loneliness in immigrant life. Many of these first-generation Korean Americans moved to America for a better future for their children. Many of them dreamed an American dream to become wealthy and successful and hopefully, one day, very soon, return to their home country of Korea and wrap up the final moments of their lives in Korea with their close relatives and friends. And many of these KAIC provided that kind of mother home and warmth needed to survive in the United States where Korean was spoken, talked about Korean politics and changes in Korea, prayed for presidents and leaders in Korea, and acted as a soothing escape from pressuring reality once a week for a couple of hours. That was how the Korean American immigrant church and immigrant society started to take roots in America back in the 80s.

Sang Hyun Lee explains, "Korean Americans, whether the first of the later generations live very much in an in-between world, in a predicament where they are located in the socio-cultural worlds of both Korea and America."¹⁵ Whether they are 1st gen or 1.5 gen or 2nd or 3rd gen Korean Americans, they are in-between two worlds of culture and traditions. This kind of living in bi-cultural and identity struggles have pushed all of them into improvisation and adaptability of constantly fitting into or assimilating into the circumstances. For many of them, they operate and live out of adjusting and survival mentality. But now, the church has been changed dramatically in its demographic and social status over the past 30 years. Many of the 1st generation survived immigrant life and established safe businesses, sent their children to the highest education institutes, established Korean schools within the church to protect Korean culture and identity as Korean American, and bought lands and church buildings to develop a physical structure for the faith community. And many of these 1.5 and 2nd generations grew up attending church all of their

¹⁵ Yoo and Chung, *Religion and Spirituality in Korean America*, 100.

life, became highly educated and found stable professional jobs in American society, experienced intergenerational and intercultural conflicts with the first generation, began to grow and own more of American values, think and make decisions more based on the western way of thinking, and started raising 3rd gen Korean Americans as their children. Many of these NextGen Korean Americans are now thriving in their jobs and future potentials.

In the early years of NextGen ministry, the 1st generation realized that their children are 2nd generation growing up in America, and they are different. The second generation does not speak Korean, and they don't hold to the same systems of values and philosophies as the first generation. And this began to emerge as a considerable problem in their efforts to raise their second generation in the same kind of Korean spirituality from the 80s. The 1st gen believed that language was the barrier. If they can remove the language barrier, then the NextGen will grow in faith. This language tension is "particularly complex among bilingual people and who constantly negotiate between two systems of representation."¹⁶ In the past twenty years, to build and bless the second generation, they tried to change the language from Korean to English and worked to deliver the immigrant survival theology based church model. Many of these churches tried by "purchasing simultaneous translation equipment, hiring non-Korean ministers, and replacing Sunday school classes with Korean-language classes in the hopes that their children would learn enough Korean to participate in the main (Korean language and Korean cultured) worship service."¹⁷ However, many of these ideas and efforts have failed in passing down their faith and values onto the second generation. Many of these ideas and actions originated from church leadership, usually are made up of much older and Korean cultured men. And it caused a heartbreaking and painful reality where many second-generation left the church where they grew up because they lost faith or wanted to establish a spiritual home where there were more room and space for them to make decisions, lead, and serve the church on their own. Many of the current Korean American immigrant churches will belong to three of these English ministry models for the second generation. A second-generation Korean American immigrant church where it is entirely autonomous and self-governing. A first-generation Korean American church that has one full-time or part-time pastor usually overseeing all youths and older English-speaking second generation. Or a first-generation Korean American church where there is no youth pastor, and second-generation ministry is neglected.

Most of these emerging NextGen was born and grew up in U.S.A where "one of the main characteristics of contemporary U.S. society is the instability of identities and the continuous invention of new identities."¹⁸ The majority of these emerging youths in the church are growing up with a new kind of a Korean American identity and embracing American values as their core values.

¹⁶ Mark Branson and Juan Martinez, *Churches, Cultures and Leadership: A Practical Theology of Congregations and Ethnicities*. 35669th edition (Downers Grove, Ill: IVP Academic, 2011), 129.

¹⁷ Yoo and Chung, *Religion and Spirituality in Korean America*, 155.

¹⁸ Sharon Kim, *A Faith Of Our Own: Second-Generation Spirituality in Korean American Churches* (New Brunswick, NJ: Rutgers University Press, 2010), 162.

As they are being educated and driven to achieve academic success and happy life, there is a tremendous need in the church to educate and raise our NextGen to embrace and dream a new hybrid model of the Korean American church. Later in life, whether they go out to attend a Caucasian church or independent second-gen church or be part of a small English ministry of a Korean immigrant church, there is a need for them to be disciplined and educated in a new way so that they can thrive in owning their true identity in Christ and live on to be a faithful and influential kingdom builder in America.

The current church leaders need to recognize the intergenerational and intercultural differences with our youths and help them grow in their unique God-given identity. The educational contents for the NextGen ministry lacked clear and ethnic reflective materials that can help the youth to reflect and build upon who they are in Christ. Many of these KAIC NextGen naturally embrace many cross-cultural abilities and understandings. They are able to understand and embrace the differences in many cultures because they grew up in a multi-cultural environment. The emerging youth growing up in a Korean American evangelical immigrant church yearns in their spirituality and faith to "embrace their parents' emphasis on the collective over the individuals...to invent distinct second-generation spirituality and they want their voices to be nurtured and heard."¹⁹ They seek a unique spirituality where they will thrive in their life to be a blessing to this nation and all the different American ethnicities. The NextGen is in a platform where they don't need to survive anymore; instead, they need to be educated and challenged to thrive in their God-given identity and calling. As church leaders and pastors, we need to train them to grow in their Christ-centered identity, disciple to love God wholeheartedly throughout their lifetime, and establish a spiritually forming community of faith where they experience authentic and genuine relationships within the body of Christ in their time of youth. The following key voices will be discussed in order to elaborate on three important future directions for the KAIC NextGen ministry. The following issues must be explored deeper, researched, and reformed into a practical teaching curriculum that reflects new emerging generation of KAIC ethnicity.

Key Voices

Key Voice 1 – Dr. Kara Powell

One of the key voices in the area of youth ministry is Dr. Kara Powell. She is the executive director of Fuller Youth Institute and a faculty member of Fuller Theological Seminary. The institute aims to change academic research into practical resources to help the young teens growing up in the church to equip young people for a lifelong faith in Christ. The book *sticky faith* discusses the importance of identity formation in these teens. The process of forming an identity takes years during the period of "early adolescents (between ten and fourteen years old) and late adolescents

¹⁹ Kim, *A Faith Of Our Own*, 166.

(fourteen to twenty years old)."²⁰ Many church leaders are either absent or ineffective in helping the emerging youths grow in their identity during these most crucial and essential years of identity formation. Many of KAIC NextGen youths are growing up having a very shallow root in Christianity because good faith meant going to church every Sunday and attending every church activity. Instead of defining Christianity and helping them understand theology and Christian worldview, they were taught and guided to manage sin and be a good person. Moving into maturity and young adulthood is crucial in identity formation. Gordon Smith, the author of *courage and call*, explains that "if we never leave our parents, we tend to remain dependent...maturity comes when we embrace an adult faith that is our own, a faith that gives meaning and focus and purpose to our lives."²¹ The KAIC NextGen ministry need to develop a more focused curriculum to help the youth understand their Korean American Christian identity in God and also help them form their Christ-centered identity. The awareness to form and cultivate a life-long spiritual formation is missing in KAIC culture.

Instead of helping and instructing them to find their identity in Christ, the church emphasized the wrong picture of being a good Christian and being a good moral and religious person. As long as they "go to church on Sundays, read your Bible, pray, give money, share your faith, get good grades, respect your elders, and be a good kid,"²² then you are a good Christian. And you are a terrible Christian if you "watch the wrong movies, drink, do drugs, have sex, talkback, swear, hang out with the wrong crowd, and go to parties."²³ This kind of reduced gospel of sin management is very evident in youths growing up in KAIC. Instead of being modeled and taught to trust Christ and build a lifelong faith, the youths are modeled just to be excellent and friendly Christian. There is a naïve wishful thinking that as long as the children attend church, they will be wonderful and faithful disciples of Christ. The church leaders are perplexed and discouraged to find many of their youth kids turning away from Church and Christ as soon as they hit the age of a junior year or senior year in high school. Craig Hamilton, the author of *Wisdom in Leadership*, encourages church leaders to teach biblical character because "character is often forged over a long period and multiple experiences, and it only changes with great and sustained effort."²⁴ Many have lost the golden years to help them have their identity be rooted and deepen in Christ. Many of KAIC have been reaping what they have been sowing and are shocked and worried to find out

²⁰ Kara Powell and Chap Clark, *Sticky Faith: Everyday Ideas to Build Lasting Faith in Your Kids*. Unabridged edition (Grand Rapids, MI: Zondervan, 2016), 51.

²¹ Gordon Smith, *Courage and Calling: Embracing Your God-Given Potential*. Revised and Expanded edition (Downers Grove, Ill: IVP Books, 2011), 80-81.

²² Powell and Clark, *Sticky Faith*, 33.

²³ Powell and Clark, *Sticky Faith*, 34.

²⁴ Craig Hamilton, *Wisdom In Leadership*. 1st edition (Kingsford, Australia: Matthias Media, 2015), 48.

their emerging youths are shallow and weak in their faith. The study finds, "in comparison with previous generations, today's journey toward maturity often seems to move in slow motion that young people are older when they turn the corners of identity, belonging, and purpose typically equated with full adulthood."²⁵

In many of KAIC, the parents are heavily invested in preparing their children to make it to one of America's best universities. The parents do model a life of faith where the children grow up seeing them going to church all the time and sacrificially serving the church, but most parents don't teach religion at home. The parents are constantly nagging at home and pushing them to be academically excellent and busy doing many extracurricular activities. But, the parents are shy, unaccustomed, and silent about talking and teaching the faith to their children at home when it comes to faith. In the KAIC culture, there is a strong Hak-won mentality in the parents. Hak-won means the center of education, and all the children are always sent to the best Hak-won to learn the best piano, swimming, English, math, and even faith. The parents expect the youth pastor at church to do an excellent job raising our children to be good and faithful disciples of Jesus. Jonathan Morrow, director of cultural engagement at impact 360 institute, explained that Gen Z "increasingly feels isolated and alone, but they hunger for real relationships."²⁶ For NextGen of KAIC to thrive in their faith, the church needs to begin instructing, training and supporting the parents to disciple their children at home in partnership with the church youth ministry. They need to be awakened and trained in having meaningful conversations with their children, learn to teach tricky subjects, be open to hear and listen to the doubts and not lecture, and provide space and time for encouraging growth in their unique identity as a child of God.

Key Voice 2 – Bill Hull

Another key voice in the area of discipleship is Bill Hull. He is a pastor and a writer who has been focused on being a disciple and making disciples. When we go back to the founding roots of Church and Christianity, we can go back to the gospels in the Bible, where we see Jesus and the disciples. Jesus modeled a "discipleship that isn't a program or an event; it's a way of life. It's not for a limited time, but for our whole life."²⁷ Hull explains that discipleship has to go beyond classic discipleship and bring Spirit-led spiritual formation to be a disciple of Christ. The format of discipleship in the KAIC has involved the traditional discipleship movement where "focus, method,

²⁵ Kara Powell, Jake Mulder, and Brad Griffin, *Growing Young: Six Essential Strategies to Help Young People Discover and Love Your Church. First Edition* (Grand Rapids, Michigan: Baker Books, 2016), 97.

²⁶ Barna Group, *Gen Z: The Culture, Beliefs and Motivations Shaping the Next Generation. 1st edition* (USA: Barna Group, 2018), 101.

²⁷ Hull, *The Complete Book of Discipleship*, 24.

and the ability to process large numbers of people through a curriculum, but didn't address the disciple's inner life as much as it measured performance."²⁸ We need to improve in creating a KAIC NextGen leadership discipleship that Jesus modeled and commanded in the gospels. Within the commandment of the great commission, Jesus commissioned his eleven disciples to go and make disciples who will encounter the living Jesus, follow the Lord wholeheartedly, and live in intimate daily union with Christ. It is needed to begin earlier youth discipleship that emphasizes following Jesus from early on and following over a lifetime.

In Christian theology, every believer is called to be a disciple of Christ and grow in leadership to influence regardless of age and whatever season you are in your life. We are all called to live through a process of sanctification. Sanctification is a spiritual and inner transformation process where we "move from the person we are and continue to change by a degree into the image of Christ."²⁹ Many teaching styles of the KAIC NextGen education focused on transferring knowledge of biblical stories and principles circled sin management. The majority of the NextGen from KAIC grew up hearing and memorizing Bible verses and bits of bible stories. Still, they weren't a strong focus on the teaching of life perspective as a Christian and lifetime vision of growing as a disciple of Christ. The church simply lacked the right environment for NextGen to flourish in their growth in Christ. Until this point, lot of KAIC NextGen grew up hearing a vague message to become successful, make lots of money, and take care of your parents. In order for the new emerging NextGen to live beyond survive theology, they need to be taught and trained in the new thrive theology for KAIC. Hull introduced three elements we need for spiritual transformation by using *the transformational triangle*.³⁰ First, at the center, a Spirit-filled community is necessary to form our relationship with other passionate believers to follow Christ and engage in the disciplines of life together as a united body of Christ. Second, training and pattern of life where choosing the life of following Christ must become the community's expressed core value. Under the guidance of the Holy Scriptures and the Holy Spirit, we make a "commitment to training to become the kind of person who naturally does what Jesus would do."³¹ And Third, a missional lifestyle must be present and modeled that reflects Jesus' sacrifice and suffering. This is the mystery of the gospel where we are called to live out our life in radical sacrifice. When we give away our best in Christ, carry the cross and the burdens of discipleship on our shoulders, and put to death our right to run our own lives, Jesus promises new, abundant, and overflowing life. "The only way we find our life is by giving

²⁸ Hull, *The Complete Book of Discipleship*, 18.

²⁹ Hull, *The Complete Book of Discipleship*, 188.

³⁰ Hull, *The Complete Book of Discipleship*, 189.

³¹ Hull, *The Complete Book of Discipleship*, 190.

it away."³² We must educate the NextGen that happy and satisfying life can only be found in life in Christ and life will thrive as we mature in our leadership to be the light in the world for Christ.

We find in Jesus' relationship with his disciples that Jesus was a coach and a mentor as they spent three years together. That sounds a bit too short for Jesus to transform his disciples inside out and commission them to for lifetime work of preaching, suffering, healing, and transforming the world. Jesus modeled a daily life of faith that is connected and transforms the world around them. Many youths in KAIC grew up seeing their church separated from current culture and community. One of the most significant missing links in the NextGen ministry of KAIC is an investment of authentic and genuine mentorship. Most of the time, bible study leaders and small group leaders are trained and instructed to coach youth students. But the Bible teaches us to disciple in Christ by spiritual mentorship, not coaching. Hull explains, "Spiritual mentorship helps an individual gain awareness of his personhood as he lives under God."³³ The emerging youths are growing up in an age of self-fulfillment, instant gratification, narcissism, and individual freedom. What can bring spiritual and supernatural changes for an individual to dethrone their self-centeredness to let Christ be the master of life? God used spiritual mentors yesterday, is using spiritual mentors today, and will continue to use spiritual mentors tomorrow to incarnate the living gospel of Jesus Christ onto a new disciple. God creates unique personhood in a growing disciple by using a channel of incarnation from person to person. Spiritual mentors are given the authority and power to bring a disciple to draw near the Scriptures and act upon it. They are given the mercy and love to get a disciple to be encouraged in the community of worship. As Dr. Tim Irwin, the author of *Extraordinary Influence*, explained, the transformation deals with the core of a human being. The KAIC NextGen needs to be challenged in its core where it "acts, feels, thinks, speaks, has desires, makes decisions, and has an identity."³⁴ A disciple of Christ can awaken, challenge, and transform the inner core into Christlike character.

Key Voice 3 – David Kinnaman

Another critical voice in research is David Kinnaman. He is the president of the Barna group and the author of the books *Faith For Exiles*, *Good Faith*, *You Lost Me*, and *unChristian*. He has been using his research talents to study young believers and reveal factors that contribute to the dropout problems. In his book, *You Lost Me*, David explains, "a generation of young Christians believes that the church in which they were raised are not safe and hospitable places to express doubts."³⁵ In the

³² Hull, *The Complete Book of Discipleship*, 192.

³³ Hull, *The Complete Book of Discipleship*, 219.

³⁴ Tim Irwin, *Extraordinary Influence: How Great Leaders Bring Out the Best in Others*. 1st edition (Hoboken: Wiley, 2018), 55.

³⁵ David Kinnaman, *You Lost Me: Why Young Christians Are Leaving Church . . . and Rethinking Faith* (Grand Rapids: Baker Books, 2011), 11.

KAIC, the NextGen grow up believing they cannot continue to attend their parent's church because it isn't their church. The church never felt like a spiritual home to them growing up. It was a place where they serve and give worship, but they think the spiritual family can bring a safe, protected, loving, intimate, and accepting body of Christ that does not exist. The research at Barna group indicates many young generations are growing up experiencing a loss of trust in institutions, the workplace, education, marriage, and church. Many feel the growing disconnect between who they are and who they want to be in the future from who they were in the past. There is an undeniable "separation of faith from their real lives."³⁶ The faith in the immigrant church that they accepted as a child and kept as a weekly Sunday rhythm of life becomes more and more lifeless, dull, and irrelevant as they grow older and older.

For any life to thrive, there has to be a responsible, diligent, and faithful gardener who needs to sow the seeds, work the ground, give water and nutrients, and tend the growing life. In KAIC, one of the greatest struggles in youth ministry has been providing a stable, committed, and qualified youth minister who can cultivate a thriving community of faith for the growing youths. Also, it is crucial for the youth to grow up seeing a vibrant older English Ministry congregation within their Korean speaking congregation. In an age of "superficial religiosity, informationism emphasizes observation over intimacy,"³⁷ where the NextGen is growing up optimistic about information and technology but feels deep inner loneliness because the relationship with God and others isn't deepening. The KAIC can improve in providing a healthier, safer, and more stable leadership for the NextGen. Many youths grow up experiencing a constant change of youth directors in their lives. This kind of unstable and volatile changes in the youth minister happens due to many reasons such as low salary, cultural clash with the 1st gen, youth minister losing the passion and love for the youth, church politics, and reality of lack of youth directors. One of the essential building blocks that build youth's faith is relationships in a faith community. But since, most of the young generation grew up in a church where it lacked strong and inspiring relationships with their pastors and loving and caring relationships with their church friends, they became spiritual nomads and exiles. Their faith is "nomadic, seasonal, or may appear to be an optional or peripheral part of life."³⁸ The studies and researches show that at some point in their teen or young adult years, the spiritual nomads and exiles "disengage from attending church or significantly distance themselves from the Christian community."³⁹ Many of the youths ends up leaving their home KAIC because they feel that the mentorship lacked growing up and they desire to attend a church to receive that kind of spiritual mentorship.

³⁶ Kinnaman, *You Lost Me*, 114.

³⁷ Quentin Schultze, *Habits of the High-Tech Heart: Living Virtuously in the Information Age* (Grand Rapids, Mich.: Baker Academic, 2004), 31.

³⁸ Kinnaman, *You Lost Me*, 63.

³⁹ Ibid.

David points out that our church culture is fixated on safety and protectiveness that is crippling our NextGen in "preparing for them for a life of risk, adventure, and service to God - a God who asks that they lay down their lives for his kingdom."⁴⁰ Many of the emerging NextGen of KAIC grew up without a robust and daring global perspective. The KAIC is rooted in the mindset of survival. Many of the 1st generations built the church under fragile financial stability and lack of understanding of society's American structure surviving as an immigrant. As a result, KAIC culture became exclusive in its ethnicity and detached from the community. Many of the older generation modeled a work-based faith where as long as you go to church on Sundays and serve church people doing church things, you have good faith. But, many of our emerging youths have an identity wholly built on different values and belief systems. They have non-Korean friends, they are more comfortable with English and American culture, they want their faith to be practical and tangible, they graduate from the best universities in America, they are trained in their mind to ask questions rather than submit, they are more financially secure than their parents, they interact with non-Christian friends daily. They want their faith to make a difference in this world. We have to instruct and build our NextGen in KAIC to shift from a survive theology to thrive theology. The church leaders need to cultivate the NextGen youth ministry to provide a life-long growing community of faith where they will feel belonged, mentored, given a clear purpose and meaning of life, and calling to radically give away their talents their best for the kingdom of God. The church leaders and pastors can improve our current model of platform for NextGen discipleship that will bring sanctifying transformation, a "process that changes and transforms as it is concerned with emotions, values, ethics, standards, and long-term goals."⁴¹

Section 3: Synthesis and Conclusion

As I have been discussing, the NextGen ministry in KAIC has been going through a difficult struggle in the past twenty years because of the rapid changes in the church and the world outside the church. The problems such as the silent exodus of the younger generations, lack of youth directors, and disconnect between the 1st gen and 2nd gen is still the difficult struggles for the KAIC. Over the past thirty years, the demographic of KAIC has been changed to reflect more population in 1.5 and 2nd gen Korean Americans. Many of KAIC spread over different locations in the US and has established a foundation of being the center of Korean American community and own buildings to gather to worship. Many of the children of these 1st immigrant Korean American families have established themselves in many affluent professional settings and raised a family of their own. The initial explosion of Korean immigration from the 80s have settled in U.S. and now have established a significant Korean American population.

⁴⁰ Kinnaman, *You Lost Me*, 97.

⁴¹ Peter Northouse, *Leadership: Theory and Practice*. 8th edition (Los Angeles: SAGE Publications, Inc, 2018), 163.

Most importantly, the world that our emerging NextGen is growing up in has changed to be more digital and global. The new youths learn, live, and interact in the unknown mighty, digital, and global Babylon. Even though the new emerging young generation has everything they need, they feel weak, alone, and detached from their God-given identity. As they grow older, they feel more and more distant from the church that they grew up in and the reality of God becomes more and more ambiguous.

Currently, I believe the KAIC is going through a significant transitional change within the identity and culture of KAIC. Until this point, the NextGen of KAIC grew up under survive theology where majority of older generation in the church were very 1st gen Korean and the church were very 1st gen Korean. But, now the demographics of the KAIC church has changed to be more 1.5gen and 2nd gen population. For the NextGen ministry in KAIC to thrive, we need to focus on remodeling the contents of what we are teaching and invest in creating an authentic, accepting, and loving community rooted in faith. In Deuteronomy 6, Moses is establishing a new set of future direction for the children of Israelites because they will live in a new land and with new identity as Israelites. Similarly, the new emerging NextGen of KAIC need to become taught and trained to embrace a Bible centered message to thrive and not just survive in America.

As the digital Babylon culture is pacing faster and faster and as more technologies are bringing instant gratification, the NextGen of our church feels more and more confused, lost, and alone. While the glittering world around them can offer everything else, it can never bring intimate and meaningful life from being the tree planted by the stream of living water. The Bible commands the older generation of faith to disciple the emerging NextGen by teaching them to be deeply rooted in faith. This means that every church leader and parent have the ongoing responsibility to help our children to form their identity in Christ in this new generation. Even though many things have changed in KAIC, the NextGen ministry hasn't improved for the better. One of the most significant challenges of today's youth ministry is learning to connect with them and building a lasting lifetime mentorship. Most of their influence comes from YouTube, google search, and news feeds from their friend's social media. As they go through their critical formative years, they lack important influence from their parents, pastors, mentors, and the Bible. Many of KAIC NextGen ministry's leading root causes comes from a lack of invested, developmental, and intentional mentorship for the youth growing up in KAIC. They grow up without a proper model and education in how our lifegoals, personal responsibilities, and world perspectives need to be founded in faith in Jesus Christ.

The current KAIC leaders need to recognize the intergenerational and intercultural differences with our youths and help them grow in their unique God-given identity. The NextGen ministry's educational contents lacked clear and ethnic reflective materials that can help the youth reflect and build upon who they are in Christ. The new youths in the KAIC are a new wave of youths full of potential and limitless possibilities. They are not called to just survive in their life. They are starting from a completely different platform of opportunities compared to their older generation. They are fluent in English, comfortable understanding differences in cultures, most likely to receive the best education possible, and will inherit the spiritual passion and sacrifice of the first-generation

immigrants. Not only do we have to teach them and remind them of their heritage, but we also have to take and challenge them further into building their identity to thrive as a child of God. Their identity and future dreams have to go beyond simply being Korean American, where they have to be awakened to fulfill God's kingdom dream. They need to learn to be a giver of every blessing that God has poured into their lives. This kind of new identity forming discipleship does not come from repeating Bible stories and Bible knowledge. It comes from an intentional investment of creating an authentic, accepting, and loving community rooted in faith.

This paper's key voices section raised some essentials that are missing in the current KAIC NextGen ministry. Dr. Kara Powell explained that creating a sticky faith requires the importance of identity formation in the teenage years. The formation of healthy and life-long faith isn't something that can be built quickly. It requires years of investment of mentorship by someone that builds trust with the youths. They need mentors who can teach and model that Christian life isn't about living a life of sin management – It is about developing a relationship with Jesus Christ. Bill Hull clarified that discipleship has to go beyond classic discipleship of transferring data. True discipleship is Spirit-led discipleship that brings transformation in the identity of a person. The call to be transformed and sanctified into the image of Christ shouldn't start when a person becomes an adult, and it needs to start early on in a person's life. Age does not matter when it comes to building a Spirit-filled community necessary to form our relationship with other passionate believers to follow Christ and engage in the disciplines of life together as a united body of Christ. And David Kinnaman argued that for any life to thrive, there has to be a responsible, diligent, and faithful gardener who needs to sow the seeds, work the ground, give water and nutrients, and tend the growing life. Many of the youths who grew up in KAIC felt a lack of mentorship as they served many different church needs. They did their best in giving and serving, but they felt they were left alone without proper mentorship and growth. Therefore, to achieve the better and improved KAIC NextGen ministry and help the emerging NextGen thrive in their lives, three things are needed: Identity-forming faith education, discipleship that develops their leadership and worldview, and a lifelong community of mentorship. In future research papers, I will be researching, creating, and presenting a more Korean American ethnic reflective leadership and identity forming contents and models for the youths growing up in KAIC.

Appendix C—Milestone 3 Design Workshop Report

NPO STATEMENT

High school students growing up in Korean American immigrant church need youth discipleship established in biblical theology, identity formation, and leadership development.

NPO SCOPE AND CONSTRAINTS

By the end of this doctorate program, I plan to develop a practical and ethnic reflective youth discipleship curriculum available to Korean American church youth ministries to help them to grow in biblical theology, identity formation, and leadership development. The research and workshop scope will focus on second and third generation Korean American youths growing up in a Korean American immigrant church setting. It is difficult to gauge more specific costs and constraints involved with this research process at this point in the research process. I plan to discover more detailed costs, scope, and limitations as the research progresses.

NPO CONTEXT

The silent exodus of the NextGen in churches across America has been one of the most significant concerns in the last decade. The Korean American immigrant churches have been facing the same problems for youth ministries for decades. Many church leaders and parents have been worried because most of their efforts are failing to help the NextGen grow and mature in their faith. Most Korean American immigrant churches are going through a very difficult time educating the NextGen. The first immigrant generation has a huge heart to invest and educate the NextGen in faith, but they are failing in detailed direction and education. Many scholars and researchers point to the fact that many emerging evangelical youths are growing up with very shallow roots in the Christian faith and identification moving away from Christian beliefs. Many KAIC church leaders and youth pastors have been worried because most of their efforts fail to help the NextGen take root, grow, and mature in biblical faith. In KAIC, the first immigrant generation has a huge heart to invest and educate the NextGen in faith, but they fail in detailed direction and education. The proposed research will help educate and engage the KAIC youth ministry leaders and KAIC in the current reality of the emerging KAIC NextGen's mindset. Also, this research will involve producing ethnic focused and culturally reflective youth discipleship curricula and workshops for Korean American youths to help them grow in their Christ-centered identity and leadership development.

ROOT CAUSES

The NPO's leading root cause comes from a lack of invested, culturally connected, and intentional mentorship for the youths growing up in Korean American immigrant churches. Also, I have been observing a long period of disconnection between American born children who can only speak English and Korean born parents who can only speak Korean. Many of the Korean American immigrant families suffer from loss of deep conversations between parents and their children due to the language and cultural barrier. These youths grew up without a proper model and

education in how our lifegoals and perspectives need to be founded in faith in Jesus Christ. Many of them have been growing up learning Bible stories and bible study lessons but do not know how everything relates to their individual lives and faith. Many of them grew up in the church all their lives, but they have difficulty growing in their personal faith with God as they grow older. They feel a separation between what they hear preached in the church and their personal lives due to the enormous cultural gap and generational gap. Most of them are born into the church that made them doing church things as a churchgoer for a long time. Many of the youth and faith education of youth were secondary in priority because many Korean American immigrant churches struggled to take root in America as an immigrant and as part of the influencing church in the society. The studies show many intrinsic life values, world perspectives, and moral values take place as they go through growth in their teenage years. And because the personal faith in God are very shallow, there is a tendency to leave their faith when they go off to college. The Korean American NextGen are culturally, philosophically, ethically, and spiritually very different from the older immigrant Korean generation.

THREE BIG IDEAS

- Write a book on the subject of my research NPO in order to bring awareness and practical solutions to help the youths grow in their identity and leadership.
- Create a practical and ethnic reflective mentorship based youth discipleship curriculum for KAIC youth ministry
- Create youth minister mentoring program to help the youth pastors to grow in their identity and leadership so that they be a better youth minister for KAIC.

DEFINITION OF 'DONE'

The ultimate goal of being done is achieved when we see second and third generation of youths deeply rooted in faith and Christ-centered identity after they graduate high school. Also, when the KAIC is more involved and invested in improving the youth ministry.

3 CONCEPT PITCHES

- *Big Idea*: Create a practical and ethnic reflective youth discipleship curriculum for KAIC youth ministry. The curriculum will be focused on developing deeper identity, theology, and leadership drawn from biblical principles.
- *Audience*: This is youth discipleship curriculum is intended for second and third generation of Korean American youths currently growing up in KAIC.
- *NPO*: High school students growing up in Korean American immigrant churches need a robust youth discipleship in biblical theology, identity formation, and leadership development.

- *Benefit*: The youths will experience growth in their God-given and cultural identity and leadership development. The parents and church will experience more youths pursuing their faith and relationship with Christ even after high school and college.
- *Approach*: The prototype youth discipleship curriculum will be used as trial discipleship phase and I will monitor and get inputs on how the prototype youth discipleship was helpful in bringing identity formation and leadership development.
- *Risks*: The risk is minimized because they will learn more about biblical perspectives, worldviews, identity forming process, apologetics, decision-making process, and other important relevant materials relevant to season of youth.
- *Assumptions/hypotheses to test*: I will be utilizing a survey to gauge growth. There will be a survey to gather evaluation of the prototype youth discipleship after finishing the discipleship.
- *Benchmarks of success*: Planning to use google form for the survey, On a scale of 1 to 5 (1 being the least and 5 being the greatest) The following benchmarks will be used...
 - Did you like the curriculum?
 - Did you experience growth through this youth discipleship?
 - Have you grown in your Christ-centered identity?
 - Have you grown in your leadership?
 - Have you grown in your relationship with God?
 - Have you grown in your relationship with your parents?
 - Have you grown in your relationship with your friends?
 - Would you suggest this youth curriculum to your friends?
 - Which session was most helpful to you?
 - Which session was least helpful to you?
 - Would you like to participate in future youth discipleship opportunities?
 - What other topics or subjects would you like to learn more about?
 - Any other suggestions or additional comments...

DESIGN WORKSHOP STAKEHOLDERS

9 Stakeholders for design workshop were gathered. They were Korean American young adults who grew up in the KAIC.

- A - female, young adult, 5th grade teacher
- B - male, young adult, hardware engineer
- C - male, young adult, film maker and storytelling consultant
- D - female, young adult, occupational therapist
- E - female, young adult, nurse
- F - female, young adult, project manager
- G - male, young adult, chef
- H - male, young adult, data analyst for a bank
- I - female, young adult, non-profit worker

ONE-ON-ONE INTERVIEWS

3 Stakeholders for one-on-one interviews:

- Pastor P – Youth Pastor
- Pastor H – Youth Pastor
- Pastor D – Youth Pastor

3-5 KEY BIBLICAL TEXTS

The key biblical texts that relate to my research comes from Deuteronomy 6:1-9, Psalm 1, and Psalm 139

APPENDICES

DESIGN WORKSHOP DESCRIPTION

For my design workshop, I invited 9 stakeholder participants to meet for a one-time 1 hour in-person workshop online via zoom. The goal of this design workshop was to explore and gain a better understanding of my Need, Problem, or Opportunity (NPO) to identify together potential topics of focus for emerging KAIC youth discipleship prototype. We will follow a series of questions to explore and reflect the NPO together. The stakeholders are all Korean American young adults who grew up in KAIC so their inputs are extremely valuable and accurate. My role will be to serve as a neutral facilitator of the process. Group norms will be set and participants briefly introduced to one another. I documented the workshop using a collective shared google doc. I followed up individually with participants via email summarizing what I discovered and soliciting any further input to conclude the process. The documentation and reflections on the design workshop is included in this final Report, with participant names removed. This discovery workshop was be done via Zoom in a group setting. Then, I conducted a three 30 minute One-On-One zoom interviews with three additional stakeholders. They are all current youth pastors who are pastoring in a KAIC youth ministry in the bay area. Prior to each conversation, I explained to each stakeholder a summary of my NPO and Discovery Summary to prepare them for the conversation, including insights from Discovery Session stakeholder feedback. Then, I asked each interviewee five open-

ended questions: 1) With what do you agree or disagree? 2) What is missing? 3) What are some concerns and problems you are experiencing as you have been involved in NextGen youth ministry of Korean American immigrant churches? 4) In regard to identity formation and leadership development, what is lacking in the Korean American immigrant church Nextgen youth ministry? 5) Any prototype suggestions on how we can practically help the youths to develop and build a stronger foundation in their identity formation and leadership development? I have documented the interviews and catalog them in the final Report as an appendix, with participant names removed.

DESIGN WORKSHOP DOCUMENTATION

Highlighted Repeating Themes:

Green - lack of mentorship

Purple - lack of youth minister training and development

Red - lack of ethnic focused and culturally reflective teaching curriculum

Yellow - lack of belonging to a healthy community

Turquoise - lack of teaching in biblical theology, identity formation, and leadership development

1. What are the key issues causing this need and why is it important?

- I believe that some of the reasons why youths aren't growing in their Christ-centered identity and leadership are because of a lack of Christ-centered leaders/parents/disciplers who can guide/meet with them outside of Sunday's and be good role models, increase of mental health illnesses and lack of psycho education/resources within Korean Christian ministries, church hurt/trauma, strengthening of core Christian values, churches view on culture/society, and fear/anxieties built by secular culture impacting how youths view themselves/identity.
- Teachers or mentors clearly uninterested in what they are serving. Trying to handle students. Lack of energy/fun that is provided within the church that accommodates what they tell people not to do. (For example: If Halloween isn't Biblical, provide something that provides equal fun as Halloween within the church)
- Lack of teaching in regards to modern day social/culture tensions which causes a gap between Christian identity and how to live it out with integrity. Teachers and mentors who may not be as spiritually grounded therefore causing a lack of intentionality and intimacy with students which also may attribute to a slow down in spiritual growth. Lack of belonging in church community.
- Not enough practical ways to apply learning to real world experiences; emphasis on biblical learning/knowledge but lack of mentoring in applying
- Many negative feelings/experiences tied to what students can or cannot do (legalism)
- Lack of love/warmth within church; cliques, gossip, drama

- The youth are moving away from church because they are not interested in what the Gospel or the church has to offer. Depending on what issues they are facing and what's important to them, they are inclined to find the answer somewhere else in the world because the Gospel is hard to relate to during teenage years. The gospel needs to be made digestible for them to answer. Otherwise they will seek answers to their problems elsewhere that makes sense to them - social media, influencers, gurus, etc.
- Social pressure, self of identity, support structure.
- I believe there is a disconnect between what students are taught on Sundays and what lives they are led to live by their parents and schools. Eventually, the ways taught by parents and society feel more 'real' while the ways taught in Church seem too ideal and impractical when the students begin to make their own life-choices.
- Lack of opportunities for guided self-reflection and understanding the concept of grace
- Lack of mentors/generational gaps within the church
 - Immediate surroundings of youth (family, friends) has direct impact on their ideologies, behavior, and even faith walk. Examples set by these people also play significant role in their upbringing
- Parents desire for their children to achieve the "American Dream" (God is not a priority)
- Social issues (e.g. abortion, LGBTQ community, etc.) are not addressed within the church, youth do not know how to navigate Christian beliefs and the world's beliefs

2. What are some key things you have learned from your youth group that is helping you now as an adult?

- In youth group, I learned the importance of community by sharing life together on Friday nights, serving, and caring for one another; having a consistent and relational youth pastor/leaders; and other Christ-like minded peers.
- Having a teacher or pastor to really look up to as a role model in regards to living out faith as a Christian. Receiving wisdom and advice in regards to certain seasons of life and situations. Emphasizing teachings on foundational biblical truths and imploring on the importance of building up good spiritual habits and urging students to take their faith seriously with practical steps, programs, etc. Seeing that the leaders who are watching over me genuinely love Jesus and care for me therefore setting the tone into how I want to be as a leader in the future.
- Being the one who is able to bravely offer any kind of support and the person available to reach out to. (As a beneficiary I see that this is that important)
- Having a mentor who was rooted in the word and visibly demonstrated what it looks like to live a life in obedience to Christ
- Understanding that being a Christian is all about having a relationship with God; He is not as much concerned with what "rules" we follow or not but rather that we know Him and are loved by Him

- The significance of choosing to walk in obedience over fleshly desires and feelings
- Pastor's guidance and advice, for example, "Make sure to resolve all your conflicts/relationships, otherwise they will keep coming back to you."
- Seeing mentors stay strong through tough times, but staying vulnerable and open to share, asking for help.
- In youth group, I learned the importance of my faith being my own, and not that of those around me. I needed to make my own personal decision to respond to love of God, acknowledging the evil of my own sins, and receiving a personal forgiveness over the said sins.
- As a youth kid, my desire wasn't to have a personal relationship with Christ, so going to youth group was more of a social opportunity rather than growth in Christ-centered community and in my walk with God. I didn't really understand what it meant to live as a Christian
- Importance of community/Christ centered friendships/fellowship
- I feel like I did not gain much in regard to biblical topics/how to live a Christian life realistically, but I learned more from friends and returning college students

3) What social/cultural factors shape this NPO?

- racism, stereotypes/labels, political leaders, sexism, advancement of technology (acting as distractions), prejudice/discrimination, otherness, how Koreans/Asians culturally do not share their feelings within households, societal reminders to strive for "American dream", materialism, and how Korean/Asian Americans parents/children strive for perfection.
- The amount of effort required to serve in church tends to be worse than the quality of serving in a corporate setting. As a student, this makes me give up on trying to forge a strong bond with teachers who clearly have a lazy body language.
- Connected world where peers form a big part of your world but parents try to force 'church' when clearly, church is no fun. Confucian vibe within the church.
- School (peer pressure, societal norms, social media), family, too much emphasis on academics in the wrong way, being hurt by the church or the community, lack of teaching in regards to how to live out what they've been taught, lack of understanding of the Gospel, perspective on what matters in this lifetime, lack of friendship and accountability.
- Peer pressure, constant exposure to worldly ideals at school and on social media
- Korean-American culture which often stresses academics above really anything else
- Poor experiences/encounters with supposedly "holy" people in leadership or positions of power/authority
- Lack of autonomy in decision making; students lack integrity and the skill to do something because it's what they believe but rather because they're simply told to do something

- Drugs
- The idea of a perfect life/successful life and comparing through social media. Not having enough of a self of identity to understand everyone goes at their own pace, and path.
- Your identity becomes your achievements both socially and academically as well as how you present yourself on the outside. This mindset is advertised on things we watch, scroll through on every social media platform, and through the words of our family members. It's inevitable that the youth's identity is built upon what they've personally accomplished, or the affirmations given by others.
- The need to fit in and be accepted by others, fear of man, people pleasing - possibly leading to conformity or having malleable beliefs/values that change with the cultural tides
- FOMO
- First and foremost, I think the increasing economic challenges are driving parents away from their children. Many families have both parents working and less available for the children, which means the children are left to be taught mostly by schools, peers, and social media. In the absence of parents visibly living out their faiths, students don't get to see that faith is something you LIVE by.
 - Secondly, in light of the first point, students are increasingly exposed to figures, or 'influencers', that they have no personal connections to, yet speak on matters that form values and worldviews. Sometimes, this can be a good way to be exposed to views they may not have otherwise, but in the absence of personal guidance, the information lacks vital context.
- Competing ideologies/philosophies, answers to life
- College expectations from self, parents, friends, etc.
- Friends/community perception of Christianity
- The desire to worship false idols (money, celebrities, career, spouse, etc.)
- God is not where youth seek and find "rest" from stress
- Mental health needs -- just saying I'll pray for you doesn't cut it
 - The church doesn't know how to really practice empathy and compassion
- CAPITALISM

4) What are your concerns for youths growing up in KAIC and what are the key things that they need to learn to grow in their identity formation and leadership development?

- I believe that any youth/person desires a sense of belonging/community that loves them unconditionally like God does. Many churches split, lose pastors, lose church members, lose their community which negatively impacts the youth and their perspective on what church is. I think it would be helpful for them to learn the impact God has on a person's life (testimony/missions), opportunities for

them to take ownership of their church (plan events, what their heart is for the youth/church), and leaders/teachers/pastors who can invest/inspire the youth as they wrestle with who they are/their identity.

- Lack of role model leadership, no one to look up to in someone that is close to their age or even a handful of years older (most churches are very segregated when it comes to age groups), a decreasing understanding of the gospel and foundational truths, Bible mindset from only being in Korean American church setting, exposure brings out about it awareness. They definitely need help in introspection and how to analyze, interpret, and process their feelings and the world around them that is constantly changing and how to live as a Christian in the midst of that. Need help in getting their foot with regards to sense of belonging in church community.
- Lack of leadership who is capable of emphasizing some key aspects of life (This can be a double edged sword since there is energy from young teachers and pastors but they don't know themselves about life).
- Lack of enticing aspects for church. KA parents are interested in sending their children to good schools and seeing them work hard. If they see people at church look too laid back, there seems to be no merit in going to church. KAs showing hard work and showing success in society is an important aspect that might entice parents themselves too.
- Push them out of their comfort zone - do not let them grow up in a fake environment that doesn't reflect the way Jesus would want them to live. If the church environment seems fake then that will lead youth to believe that the belief in Jesus Christ is fake. Pragmatically, it will also be a stark contrast to what they learned in Sunday school vs what they experience in real life.
- More positive male role models in the church - there's a huge lack.
- Older brother/sister figures - building relationships with younger generation (even if there is a gap and we might not be cool enough) but to simply demonstrate the Christ-centered lifestyle. Youths are so observant, more than we give them credit for. Instead of telling them what to do, sometimes simply living it out can be just as effective. On the other hand, it's important to call them out when they're clearly walking in sin and doing wrong. Not condemning, but keeping them accountable and walking alongside them in love and truth.
- Strong mentors (parents included!) who can help create a safe space and solid relationship with students to question and take ownership of their faith on their own will
- Creating a culture within the youth group that emphasizes fellowship, vulnerability, prayer, and trusting/being rooted in God's word
- Spiritual mentors and leaders being able to communicate and build relationships with parents/families so they are on the same page in regards to how they approach conversations/decision making with their child

- I hope they learn and understand that everyone has a different path, and pace to take. Being wrong/different is not a bad thing. Failure is another step towards growth. You can always start over, and it's ok.
- Koreans need to learn from the Jewish community
- Learning from failure and how to fail well when it happens -- it's not the end of the world
- Building meaningful relationships/friendships within the church so a new generation continues within the church
- Opportunities/gentle nudge to participate within the church (welcoming, planning, etc.)
- Pastor's active participation in knowing their yg congregation, as appropriate
- My greatest concern for the youths in KAIC is a matter of 'taste'. As students are less and less involved and influenced by the Church and Scripture, they will be led to fill the same needs with what the world has to offer. While we believe that the world cannot ultimately satisfy, the students may find themselves at a place where what they have in the world is 'enough', leaving them to remain in the worldly ways. I believe that students need lived-out testimonies of older figures in their own faith journeys to be drawn to 'give God a try'.
- Create an inclusive culture, Koreans love exclusivity

5) What would be your solution to this NPO? Can you suggest 3 practical prototypes?

- Church leaders, teachers, and youth group leaders need to be focused on in order to reach out to the rest of the community. If leaders are burnout it will be harder to move forward and run towards vision that is shared amongst the church and its people. More programs for students to learn foundational truths and have room to engage in practical activity out in the world. more focus in establishing healthier perspective towards serving, and seminars? programs? Towards who are you and who is god concepts.
- psycho educational seminar that tackles cultural/societal issues that the younger Korean generation face
- collaboration of EM members to invest in the next generation
- local/global community outreach (experience of God's love, grace, and compassion for people of all nations)
- After School like programs that will help kids learn practical skills for school and that also teach spiritual aspects, A field that will help real practical application of faith (Homeless ministries or something that will help people see a wider world than just church cliques), Fun activities and sessions that will ensure that God's house is also a fun place with MEANING/PURPOSE.
- More Jewish leaders
- Greater opportunities to see and experience communities outside of liberal California
- ^ YES, send them out of California

- Take the youth out to witness and share the Gospel as we are commanded to! Stop just talking and preaching on it but actually have them live it out (with mentors and people to model of course).
- Allow students to form house churches/flocks where they can meet regularly to do life in smaller groups of students and pray for and with one another
- Teach and regularly involve bible studies or create ways to have students be accountable for their daily devotions/QT
- Emphasize fun and fellowship so that would encourage students to WANT to come out and grow closer to one another as a true family in Christ - they may also want to eventually bring their non-believing friends if church is a fun and welcoming place
- More opportunities to build relationships with mentors.
- A church/ministry model that helps form a spiritual relationship between parents and children, encouraging/equipping parents to disciple, not just discipline, their children in who God is, and inviting children to see and discuss what they experience in life with their parents.
 - Intergenerational worship
 - Open discussions that involve children AND parents, not just parents on behalf of children
 - Ability for children to exercise guided authority over how their faiths are lived out
- A seminar or time of group discussion of what it means to be a leader and what leadership is - many youths might have differing and possibly wrong understanding of what it means to be a leader in school, church.
- Build meaningful community from when they first enter youth group
 - Intentional time of sharing, sharing burdens, praying for one another
 - fellowship
- Provide meaningful/topic centered bible study opportunities for individuals that are interested
 - Creates an opportunity of individuals to be more connected/create sense of ownership to their church/accountability
- Develop a space that is/feels safe to the students to share about mental health needs, thoughts of suicide, etc.
 - Take time during service to pray generally about "taboo" topics
- A healthy men's bible study group and serving program - biggest complaint I hear is a lack of male role models to follow
- Having youth serve together early on

ONE-ON-ONE INTERVIEWS DOCUMENTATION

Pastor P's Response:

1) With what do you agree or disagree?

- I believe that some of the reasons why youths aren't growing in their Christ-centered identity and leadership are because of a lack of Christ-centered leaders/parents/disciplers who can guide/meet with them outside of Sunday's and be good role models, increase of mental health illnesses and lack of psycho education/resources within Korean Christian ministries, church hurt/trauma, strengthening of core Christian values, churches view on culture/society, and fear/anxieties built by secular culture impacting how youths view themselves/identity.
 - Comments: I mostly agree with this. Good quality discipleship certainly needs to be a focus in the church. I think that the bulk of this responsibility actually falls on the family/parents though, in general. In an immigrant church this can be more complicated when dealing with language and cultural barriers, but I still believe the parents need to be the strongest disciplers of their children. Youth ministries should be seen as a partnership or supplement. One final note, this doesn't work for every family as some families have one or zero Christian parents and/or immature Christian parents (I'd say in very few cases will both be this).
- racism, stereotypes/labels, political leaders, sexism, advancement of technology (acting as distractions), prejudice/discrimination, otherness, how Koreans/Asians culturally do not share their feelings within households, societal reminders to strive for "American dream", materialism, and how Korean/Asian Americans parents/children strive for perfection.
 - Comment: I do agree that these are very relevant topics and need sufficient teaching but I also feel like every church and community has different needs on these topics. Some churches and communities may be focusing far too much on these topics in an effort to be relevant/impactful. Others may be disregarding it altogether because they're unsure of what to say/teach. In the end, we must be as biblically balanced as possible.

2) What is missing?

- The power of social media (either for good or evil). Gen Z is definitely a different kind of generation than what we've seen thus far, especially when it comes to how integrated their lives are into social media. They are much more of the TikTok generation compared to the Millennials (Facebook or even Instagram). The way Gen Z relates, reacts, and sees society/their world is often shaped by social media, like TikTok

3) What are some concerns and problems you are experiencing as you have been involved in NextGen youth ministry of Korean American immigrant churches?

This is not necessarily in order of like which ones worst or which ones like the greater concern or problem the one that comes to mind immediately is yeah it is something I kind of mentioned about parents being the main disciplers of children of their own children something I've been thinking a

lot more about like the older I get as he's pasture I think I have like dismissed in the past like no like you know mom and dad like yeah like factors such as like yeah they work a lot or usually dad typically works lot maybe mom might be more at home but these days it's much more like 2 parents or working out of the home then there's the language culture there aspect yeah yeah yeah like these kids are pretty different from their parents and how their parents think so how they relate how they communicates very different I think often when they when they do try to communicate like some deeper level it can result in like you know arguments and stress and kinds of issues all yeah sometimes even like the I mean yeah I have seen children like really disrespect their parents through that process because they just feel like their parents just don't get it they don't love them yeah so anyway that that issue anyway though it's still an issue and I would love to see it I guess get addressed better overtime on like how parents can be better to Cyprus over their children and how like they should feel responsible for that I think there's maybe a lot more training that can be done to for parents on how to really do that how to breakthrough those cultural in language barriers and of course maybe on the children side to like use because that's kind of where youth pastor can come in a little bit more is giving training to kids on how can you relate with your first generation parents and how should you try to understand them how can you communicate with them things like that another one I see is of course especially here in the Silicon Valley very high amount of concentration put on education in many cases too high like I understand it but I also disagree with a lot of like kind of what takes place like just you know it's totally normal for students to miss Sunday worship in many cases like some families know but that's their kind of the exception to the rule like there's only I would say some families that would never let their children miss a Sunday whereas maybe somewhere in the middle like they're going to try to at least come to the early service or the come to like the very early KM service and then there's like the maybe a little bit more or in the camp of like well if I have something then they definitely were going to skip Sunday worship it's like not even a question like of course you would skip Sunday worship you have to and then I guess families or parents and I don't want to characterize all of them this way but I do see it enough where so long as my children are going to church like fairly often and I feel pretty good about it you know like they're still high achieving their reaching all their goals and then on top of that if the cherry on top almost is like well they they attend church most of the time so that's good I was the Bard that sailors spiritual bars been set like way too low whereas like the academic bar is way too high totally yeah yeah the top two that I see maybe we'll still related to the first one I mentioned is like parents and children have set like because they have such different views on like culture like the LGBTQ issue that does like because like there are fade on both sides to engage at that level like I think that kind of shuts down a lot of communication this across the board so I think family is learning how to communicate through the difficult issues and learning how to have disagreements and yet still like communicate like not give out communication just because we have different perspectives or worldviews I do see that as being an issue as well that I think at the family level needs to be addressed totally yeah that's a big kind of repeating highlight that continues to come out like there's huge separation between the way that children can relat or even like express like I see a lot of especially when there's a language barrier parents only speak Korean if kids only speak English we can have deep level conversations and that's a that's a huge problem you know yeah I'm kind

of raising our kids then that's something that's like I see more and more as I'm researching that's a huge thing that's being surfaced up

4) In regard to identity formation and leadership development, what is lacking in the Korean American immigrant church Nextgen youth ministry?

I guess it's I mean it's still all very related to stuff I already said or what we've talked about but I think yeah I guess like so I did stay like that for the parents of her families that spiritual bar is generally set pretty low I think that it does tend to still be the case even within the church as well we just we tend to be OK with like and it's tough to Saturday we're talking about kids and it's hard to really discern like where is this kid really act like what are they really ready for like how much can I challenge them so we are dealing with that like are they even Christian like we generally want to hope and believe that of course they are but you know it comes out later that I had them for seven years and I thought I was pretty confident there Christian and then you know they've left the faith and spend 10 years now you know because I've been a youth pastor third almost 13 years so I've seen like my seniors leave and kind of what's the what's the result of their life like at least up until now so anyway I think yeah just still maybe across the board we have we do have a tendency to set the bar too low we let things that shouldn't be considered like optional as optional like for the Christian life I think in terms of like what it really means to be a disciple like evangelism like what it really means to put Christ first in your life I think we kind of can miscommunicate to the kids like well if you're not really doing this then it's basically it's OK that's you know without I don't think passes are really saying it like this but I think that's overall how it's communicated just in general like that if you're not going all out for Christ it's basically OK and it's like you know I can be a couldn't be a bare minimum Christian I don't think every pastor has that problem like I think it's just maybe the church culture in general seems to be like that there's a lot of maybe even if like me as a youth pastor I preach I don't preach that way let's add you preached like these are the standards and this is like what we should be striving for always maybe elsewhere in the church like that's not necessarily the case that makes sense maybe that's not really what the parents are being taught maybe that's not what our church culture as a whole is maybe sometimes in the Korean church in church in general like because we want people to come through our doors and which is great like of course like let's be a very welcoming church let's get people in our doors let's keep people like attending small group I think what I see sometimes though is like maybe those next steps are being as emphasize as they should like you can't stay here like you can't stay at this level of like just coming to church and doing the very basic stuff like you really need to get to those next levels in your faith as even as parents and adults so sometimes maybe there's that too like I do feel sometimes the way that I teach sometimes it's not in alignment with the whole church yeah wow OK yeah awesome

5) Any prototype suggestions on how we can practically help the youths to develop and build a stronger foundation in their identity formation and leadership development?

So I mean yeah this this isn't like my 100% opinion like I'm not 100% like in this camp that I'm about to like share but if like if there was like maybe something to strive towards and then maybe figure it out along the way to see that well maybe we could make some adjustments I think it would in general and again I've been thinking a lot about this over the years as I think we the we move does

cream immigrant churches typically aren't like this we move towards the family worship based model where in that super tough like I don't know the ants I don't have all the answers I'm just saying like if that's the model that we are striving towards then hopefully we could find out a way you know family attends worship together I do think yeah there's a place of course for youth ministry and children's ministry but I I think if if like all of the spiritual growth and health has kind of been offloaded to youth ministry and children ministry it's the wrong model I think we've we've misunderstood like what we're supposed to be doing here and so anyway I think because of those great strengths of like the family worship model at least in American churches like the white American or or African American churches I think it can be it can be it has many more benefits than it does the cons so striving towards family worship where high emphasis is put on yeah parents raising up their children high emphasis is put on family worship even throughout the week like you have to be doing that it shouldn't be an option it should be like you know like if you're a Christian family you have to be worshiping throughout the week like it's just there's no other way 'cause you're only coming here to this building or are gathering like once a week or something right so it doesn't make any sense at all to do that and then not be worshiping throughout the week I think beyond that like high emphasis on like when when you're Christian and when you're a member of this gathering in this church these are some of the things that I should be taking place in your life and I don't like I don't know the way to really monitor those things and keep people accountable I think there's there's a lot of different ways but as far as like you know how are people evangelizing hard people and how are people serving the church are people reaching out to their communities and things like that 'cause again like for a lot of people I just I just don't see them being that all that concerned with these things it's just like I come to church I pay my ties like what more should I really do I kind of get that sentiment overall like not everyone of quirks but yeah yeah does that make sense yeah I hear you like lot of it is being described as you know Korean American church immigrant churches in that system of Sunday Christian so where they just kind of come to church on Sunday and you know not a lot of that value or culture or practice or discipline it isn't really pushed or emphasize nor practiced throughout the week and in that gap comes you know huge separation and it's like it's like that repeat cycle again and again right so right yeah. I like ideal scenario is like the parents and children are working together throughout the league add state worship like mom and dad like new say their professionals they get to share like hey yeah so this is what happened at today at work I was trying to share the gospel with my coworker and you know this is like either went really well or didn't go well and were like this is my prayer request I'm trying to reach these coworkers and the children get to share the same kind of thing like I'm reaching my my other classmates or these are some of the spiritual battles I'm going through right now like if you're engaging as a family like consistently throughout the week I think that's so powerful but that would be such a strong family I see yeah cool wow great great inputs

Pastor D's Response:

1) With what do you agree or disagree?

Agree:

Q1

Social issues (e.g. abortion, LGBTQ community, etc.) are not addressed within the church, youth do not know how to navigate Christian beliefs and the world's beliefs

Q2

In youth group, I learned the importance of community by sharing life together on Friday nights, serving, and caring for one another; having a consistent and relational youth pastor/leaders; and other Christ-like minded peers

Q3

School (peer pressure, societal norms, social media), family, too much emphasis on academics in the wrong way, being hurt by the church or the community, lack of teaching in regards to how to live out what they've been taught, lack of understanding of the Gospel, perspective on what matters in this lifetime, lack of friendship and accountability.

Disagree: Need more Jewish Leadership, learning from Jewish culture,

Q3.

racism, stereotypes/labels, political leaders, sexism, advancement of technology (acting as distractions), prejudice/discrimination, otherness, how Koreans/Asians culturally do not share their feelings within households, societal reminders to strive for "American dream", materialism, and how Korean/Asian Americans parents/children strive for perfection.

2) What is missing?

Establishing a Christian worldview that is not influenced by culture or society

3) What are some concerns and problems you are experiencing as you have been involved in NextGen youth ministry of Korean American immigrant churches?

There's a disconnect within the homes because oftentimes our children's faith is and that should be biblical in that the difficulty lies where our parents generations understanding faith and spirituality is oftentimes influenced or has a biased based upon their culture an unfortunately the culture that our students are living and experiencing is drastically different from their parents who have immigrated to America and therefore there not just values but more the way that they process spiritual experiences and even like the way that they view certain disciplines spiritual disciplines can seem inconsistent right yeah but I think the inconsistency oftentimes is due to miscommunication and and not just miscommunication by lack of communication to where it's just just do it kind of a thing right and so in that I think there's some issues that come about there ah oftentimes the parents they don't know how to process their emotions and empathize with the kids I'm sure they they know how they know that their kids are suffering but they don't know how to

process it and deal with it and where the kids are more used to in terms of their emotions and things like that and so because of that it can end a lot of our I mean not a lot but spirituality is connected to her or emotions is connected to spirituality and things like that and so it could feel a bit like the parents don't care and that could be an issue with a lot of our students growing up and then in the immigrant community yeah that's just one thing that I think of top my head yeah that's that's great Yep yeah I see a huge disconnect

- Lack of communication
- System of value is completely different
- Cultural difference

Like I see a lot of difference between the parents system of thought because they are more Korean system of the verses next generation like English speaking you know system of thought and values like what are some things that you see that's like very drastically different you know like from the Korean side and from the American next generation side yeah there are certain things that well I don't know if it's just between next Shannon and the parents because of the culturally but like when we have like joint worship kids don't like it because they feel like the parents music is out today or they don't understand anything that they're saying and so they don't value family worship and honestly I don't know if our parents do either but when we have it a four star kids to be part of it because maybe either a they know that it's good for them or be because it's an image thing and they want to culturally you know be accepted within the church and not you know bring shame to their family I don't know but when it comes to issues like that there's definitely a big division that could be just a youth to adult thing as opposed to a Korean to Korean American thing definitely morning prayer is one that they don't value parents I think they really value like things that were like where parents are like you know just pray or you know read the Bible that's your answer right whereas kids they want to process things through now and discuss it and make like an effort to be listened to right parents are quick to fix where kids they just want to be heard and they want to be you know like emotionally there there struggling and they just want someone to be there rather than someone to give them application right they don't they don't want applications they just want reassurance or some kind of connection and so there's that too and then yeah there's like even like but then that could be also different like 'cause some of our parents they're not they don't both go to simple both of them the go to church like one of them goes to church and then the other one doesn't and then the kids are wrestling with that concept right like oh but dad wants to support the family and therefore he's doing that so there could be a misunderstanding of value and yeah so there's there's a lot of things that they disagree and they can't connect that alright question number four so in regard to identity formation and leadership development what is lacking in the Korean American immigrant church next in youth ministry SO11 context that I see is you know the demographics definitely being changed you know we like it's moving from immigrant church to 1.5 second church now Korean American church and so you know regarding like the future aspect of youth ministry yeah what is what is lacking in regards to identity formation and leadership development

4) In regard to identity formation and leadership development, what is lacking in the Korean American immigrant church Nextgen youth ministry?

So leadership that's a good question I think yeah I'm trying to think like initially I thought you know like Christian values and deep Christian values but I feel like some churches do a good job of teaching those things I think one is for me is a lack of examples I think our kids are asked to be leaders within their own ministries so for example if there's a child in the youth ministry and it's like oh be a youth leader but then even though they're asked to be a youth leader like who are they looking to to understand the value of leadership so I think at least in the Bay Area we lack a lot of teachers or a lot of like mentors to walk alongside our students and to reflect and to show 'cause the password is still one person and the password may be very good at theology or even like practical theology or even serving and things like that but there are only basing that off of one person all kids may not connect to that person perfectly I think there needs to be a better representation of what leadership looks like I think oftentimes the education of leadership is often like you're the leader you're person of authority but when we see Christ leadership he was not only LED from the front but he also left in the back he had allowed the disciples to go out and cast out demons to heal and things like that he empowered others start under him with his authority we see him serving from below where he washed her feet he went around and served others Matthew or mark 1035 for the son of man did not come to be served but to serve and to be a ransom for many like I think our idea of leadership within our student leadership can oftentimes be like oh you're planning the games or you're planning this or you're planning that but when we ask him to set up chairs and things like that they'll do it and they see it as serving but they don't see the value of serving because they don't see adults to it do you see like oh this is just work that I'm doing and you're slapping on a sinus is serving do it where if they saw like adults come in and do it you know like to the nitty gritty work to it they do it with like and in that dual sense then they could say like oh that's what a true leader is and so I think there needs to be an element of of solid representation of leaders within the church to show the kids that hey it's not because you're a child and because your M versus Cam or for youth ministry or whatever but like we are all here to serve we're all doing this I think having a global view of leadership that goes beyond the boundaries of culture or language and I think that's necessary so in that sense we need to see more adults not establishing their worship as the key important one but that we empower others too so that might mean even giving up the main sanctuary for one thing or another showing them that you value them and I think when they see that then the next 10 youth leaders they're not gonna view like oh I'm here to serve my ministry my youth ministry or NextGen ministry or whatever maybe but it's like I'm a leader within the church and you know that they do that so I think a lot of it is I think another identity formation would be yeah like I said just recognizing that you're here to serve Christ body which includes everyone and to look beyond just your ministry in itself but I think that's where we need our parents to that as well and pastors to do that as well everyone and partnering with other ministries and not keeping it within itself I think so there because there's a division K MM it becomes very separated and we look at trish's parts rather than as a whole and so I think if we could even break down that wall of Korean American or Korean American immigrants or next Gen or all these things and then allow the students to see that rich is a whole then later on as they grow up they're going to or even as like juniors or seniors they'll be mindful of like oh we should serve our adults and

choral students to do that we should serve our elementary department in the corral their students to do that and so I think that's really formative for them to understand to love the church not to just love their ministry yeah yeah yeah that's really good input I think I heard lot of like Christ modeling being you know quote incorporated into our day-to-day like church ministries and kind of breaking down a lot of the fragmentation or boundaries that are happening within like KM Korean American immigrant church awesome yeah how about so in order to do that how about question #5 like in order to make that happen you know or shift more towards that vision of you know being the church right Christlike church and growing in our leadership any prototype suggestions on how we can practically help to use to develop and build a stronger foundation in their identity formation and leadership development so in terms of like what you just mentioned what will be a good prototype answer to make that happen I think one way we can start is by having think tank or think groups

5) Any prototype suggestions on how we can practically help the youths to develop and build a stronger foundation in their identity formation and leadership development?

Create a think tank that involves youths. Here's a here's here's something that we need to do what are your thoughts but those discussions are not limited to to the parents but it's also like inclusive with their kids where they have an equivalent voice in that place that would that would be possible if we had number one students that are willing to speak up but also number two whoever is facilitating it recognizes that the students are just as important as the parents are just as important as adults or professionals and that we don't negate their voices or we don't you know put them down but like equally value what they have to say so it's going to require really good facilitating as well as really good it needs to be done well where the structure is done well where it doesn't one person doesn't get dominated versus the other but I think yeah giving them a voice and not just the voice within their own group regarding the topic while the adults are talking about the same topic in a different room but I think if you could allow more students to be part of the discussion within the body which which pertains to the body I think that'll be kind of important too so for example something as simple as Christmas Eve service right oftentimes it's the pastors or the church praise team leadership or someone or some deacons or elders that are organizing the thing or like OK this is what's going to be and we're going to use kids seeing this software like come and perform this right it's like well the kids are told to do things where as what if what if we were like this year this December we want to try something new kids what are some things that you guys like right and then we come together it's like we want we like we were thinking or even if one person says word establishing we want to establish a more family oriented Christmas Eve service what what do you guys want to see the kids might even say I think we should not have a Christmas Eve service I think we should have a short devotional and then we do white elephant with all the parents like the parents should not automatically be like no worship is so important how dare you say it you know but it's like OK that's an idea let's talk about it and have different inputs from everywhere to see like how this time can be well spent and so it's in that place where we need to allow them to have a voice to have freedom and to even just you know voice their minds for example like Halloween and you have alternative Halloween alternative I don't know why I think Halloween is fine because it's culturally more accepted and it is not a matter of demons but rather just candy but see the kids

were like oh we want to wear costumes right and the parents are like no costumes are evil well more than just shutting it down just be like OK well why do you want to wear costumes like what kind of costumes were you thinking about you know allowing them to have a voice and then but if it's a primary issue or if it's a major issue that goes against the bylaws or the church or whatever it may be then we can go ahead and establish and say hey this is where church stands and this is what it is that's why we do this that's why there's no discussion in regards to this but if there is a discussion if there is a if it's not as hard of a of a thing then I don't think we shouldn't like just dismiss them but rather allow them to speak up and have a voice and I think that might be helpful well I mean not always right not like regarding like church budget and like finances I mean those kind of things I don't think kids understand like you know interest rates and all that other kind of stuff to wear but if we're to say like hey the church wants to church has a surplus of money we're thinking about doing this what are your thoughts are that rich is going to paint the building what color would you guys want right like if you're going to name a Chapel into a different establishing chaplains like oh we want to have a name like allow kids to submit names for the contest you know I'm just trying to think like in that sense where we want to get more than involved more than powered an really connected generational gap yeah there's a lot of the a lot of the issues that we see with questions one through 4-5 that on the other sheet a lot of it is personal but also like how to do with like ah yeah a gap of the community because of the culture and so like closing that gap and opening up channels to like create opportunities to open up channels too communicate with your number so I think that's a major key to have with our households yeah I think you know definitely that will help them to be you know take that route stronger root in their identity and 'cause it's about ownership and you know like as I was listening to you I heard a lot of wow there's a lot of like Korean traditional family values or the way that it is you know that's just kind of being passed out even to our church too in the way that we do church like you know a lot of Korean families are like they they don't ask you know children it's more like hey we're going to do this and you follow you know a lot of that is just very reflect that you know in our church system to an yeah it's very top down top down which is very Korean culture but they're growing up in an American culture so you know I think a lot of the clash like a lot of the misunderstanding too you know and yeah I think that's where they feel that oh this is not who I am because they they are in that system of you know Korean culture right and I think that can detour them from developing as a good leader because if there if this if this is the model that they see the investor model dinner if left in the future and then but it's not going to but then when it doesn't work out and it's not working with other kids or the future generations our future kids then they're going to be like well what's the point you know or and at some point they need to learn to adjust and I think it's gonna call a lot of humility on our parents because they're going to need to put the other kids first and that's a tall order to do but I think that's going to be something that is beneficial in the long run yup thank you thank you pastor dave

Pastor H's Response:

1) With what do you agree or disagree?

Agree:

- I believe that some of the reasons why youths aren't growing in their Christ-centered identity and leadership are because of a lack of Christ-centered leaders/parents/disciplers who can guide/meet with them outside of Sunday's and be good role models
- Lack of teaching in regards to modern day social/culture tensions which causes a gap between Christian identity and how to live it out with integrity. Teachers and mentors who may not be as spiritually grounded therefore causing a lack of intentionality and intimacy with students which also may attribute to a slow down in spiritual growth. Lack of belonging in church community.
- Not enough practical ways to apply learning to real world experiences;
- Lack of opportunities for guided self-reflection and understanding the concept of grace
- First and foremost, I think the increasing economic challenges are driving parents away from their children. Many families have both parents working and less available for the children, which means the children are left to be taught mostly by schools, peers, and social media.

2) What is missing?

- hands on experience in how to live out faith in their own context.
- lack of adult leadership who can invest and model the christian living.
- creative space without judgement
- teaching on community
- holistic healthy and learning space at church

3) What are some concerns and problems you are experiencing as you have been involved in NextGen youth ministry of Korean American immigrant churches?

yeah the hardest things I think is a structural challenge an also students not able to spend enough time at church. They are not able to connect with each other at church and don't have enough work or materials to work on together and where they only get serve at church able to like practice and let out their faith and do something together everything at the Korean church is specially continually learning the Bible but there is a lack of outlet end practice what that fate actually mean and how to do that step by step is really lacking that's for sure anything else and I think also there's lack of education for the teacher and leader about this generation maybe parents involved but parents are not connected to today's culture relevant cultures and the student feel the gap and parents coming and not all parents but majority immigrant parents are not up to the current needs yeah know their world so I think that is a challenge there is they respect but they'cause they feel like they might not understand different world and culture there instead division invisible anything else concerns or problems in the youth ministry oh talking English lack of lack of my leadership training and help in perspective who have maybe they need help with leadership development for the leaders youth pastors and leaders right education.

4) In regard to identity formation and leadership development, what is lacking in the Korean American immigrant church Nextgen youth ministry?

I think they need a place where they think about their unique identity there any city there gendered their spirituality and their culture they are able to see the difference and also the uniqueness of their own and also in light of biblical perspective also there had they have they're not all I do wanna biggest things they don't have an encounter with the spiritual and godly leadership model 'cause what they experience a church with a church only youth pastor and they don't interact with adults and also at school they only have the teacher Christian they don't get to expose to see spiritual mature influential Christian who living by faith because they have never having read or even sit there have been exposed to it therefore it's hard for them to dream about it and see that that's why we need to do the leadership program right encounter many leader and had installed the hope and model and I think also humility is really missing I think the culture is continually telling them to excel and do better but Christian leadership is rooted in Christ leadership holding truth and leaving out the truth and with the humility with love and anything else it

5) Any prototype suggestions on how we can practically help the youths to develop and build a stronger foundation in their identity formation and leadership development?

Enter training an uniting and maybe nonprofit organizations coming up with Christian leadership program where the local church 'cause sometimes you know quote church cannot handle everything for youth group so that the local church can be connected especially come like this there's only not lacking the church youth pastor nowhere and they kiss see the more bigger world view the Christians are all there one universal church and we are not separated and one but we have a bigger NTT oh we have a mission I think giving them a mission yeah have a leadership conference for them to see an invite many people who are practically living out their faith and hearing many testimony will be helpful also grounded burning people go teaching how we are to live and also I think it's important to bring connections to one another for students these days you know all the technology has developed the students are connecting one another through game and Internet in a cyber world where they're already living that in the connected world and what if the Christians able to connect and I think they won't naturally connect for devotion or it would be great but I think if there is a good cause for Christians to come along and doing the work

Appendix D—Milestone 4 Design Research Report

INTRODUCTION

Korean American immigrant churches (hereafter will be called KAIC) have experienced consistent growth after the surge of the initial immigration period in the 70s and 80s. The KAIC began to take root all over the United States and began to grow steadily over the past few decades. The first generation of Korean immigrants came to America dreaming of fulfilling a promise of a better life and better education for their children. But, to survive the reality of harsh immigrant life and overcome the great wall of the language and cultural barriers, the immigrants needed help. They didn't speak English, and the only jobs available to them were house cleaning jobs, security guards, paint jobs, fish cleaning factories, dry cleaning, and small business opportunities. Even though they had graduated college in Korea, they could not find regular jobs with regular pay and benefits because they didn't speak English. A typical Korean immigrant life was frustrating, uncomfortable, unjust, harsh, physically draining, and very lonely as they tried to adjust to a new society where everything was completely different from their country of origin.

For many of these first generations of Korean immigrants, the KAIC provided a community and safe space where they could come to church to eat an excellent free Korean lunch on Sundays, worship God together in Korean, get help from a pastor, receive beneficial and helpful information from other members of the church, and belong to a community that brought healing to their lonely, harsh, and discriminating immigrant life. And many KAIC provided the needed space of a mother home and warmth needed to survive in the United States, where Korean was spoken and acted as a soothing escape from pressuring reality once a week for a couple of hours. But, the success and growth of KAIC are now in the past and have faded away. The KAIC is currently dealing with a new wave of emerging second and third generations of Korean American youths. These new emerging generations are culturally different from their immigrant generation. They prefer to speak English over Korean, call America their homeland, watch NBA finals and Superbowl over old Korean dramas on VHS, and delight in engaging in multi-cultural environments over mono Korean culture.

The old faithful elders of the first generation of KAIC raised these second and third generations of youths, but they are heartbroken by the alarming rate of the silent exodus of youths in the KAIC all over the United States. It is a spiritual pandemic that everyone is talking about, but no one can dare to cure. Just as David Kinnaman concluded, the KAIC are facing the gloomy reality that "many families and churches have lost their way in terms of effectively discipling the next generation." Kinnaman describes our generation as the period of digital Babylon and he said, "In digital Babylon, faithful, resilient disciples have handcrafted one life at a time." I believe the cure to the global spiritual pandemic of losing our NextGen depends on creating more personal and robust discipleship focused on biblical theology, identity formation and leadership development for our youths that reflects their core values, cultural ethnicity, and theology.

PROTOTYPE SUMMARY AND FINDINGS

Prototype 1 - 12 Week Identity Formation & Leadership Development Discipleship Curriculum

Discipleship Curriculum can be viewed in this link:

<https://drive.google.com/drive/folders/157f1XAvLeCMKteZiu3RHS-GpqvmCddaf?usp=sharing>

Prototype description

- The 1st prototype was to build and sample a 12-week discipleship curriculum for the youths growing up in a Korean American immigrant church. I wanted to explore and teach youth discipleship curriculum that will be more relevant to their ethnicity and current questions & issues they face. I will be selecting from topics that students want to know. Currently there are many KAIC small churches that lacks any youth directors and they welcome any kind of discipleship opportunities for their church youths. The curriculum will be designed in a way where any youth minister, youth leader or pastors can use to run a 12-week curriculum on identity formation and leadership development as a Korean American youth. I plan to publish and offer (free of charge) more discipleship curricula that educates identity formation and global leadership development.

NPO Statement

- High school students growing up in Korean American immigrant church need youth discipleship established in biblical theology, identity formation, and leadership development.

Research question

- What teaching topics or subjects will help the students to grow in their identity formation, leadership development, and biblical theology?
- What are topics that students want to learn more about?
- What methods will help them to grow in their identity and theology?
- What questions will help them grow in their given cultural and ethnic identity?

Assessment benchmark(s)

- Assessment 1 - couple high school students went through a sample teaching session together and received feedback from them.
- Assessment 2 - pastors, young adults, and parents were asked to review the 12-week curriculum and received feedback from them.
- Assessment 3 - received feedback from current teachers and curriculum makers.

Participant description

- The participants of this prototype ranged from Korean American high school students, parents, young adults, school teachers, and pastors. High school students participated in a sample teaching session and were asked to give feedback on their experience and rest of the groups were asked to review the curriculum contents and plan and were asked to give their opinions, suggestions, and feedback.

Learning summary

- Through the times of building up the prototype and receiving feedback on it was a learning experience. I discovered that they all loved the idea of discipleship that focuses on identity formation and leadership development as a Korean American. They appreciated the videos and the questions that helps them to reflect on who they are and learn to share with one another. The high school students loved time of ice breakers. It gave them the time to open up and enjoy the time together. The Bible application parts of the curricula helped them to learn new insights into the focused passages. Many suggested that they would love to see more of this curricula to be produced on current topics and issues and also for each book of the Bible focused more on theology. Also, the homework part of the curricula gives them chances to interact with their family and friends to have spiritual conversations.

Most important discovery

The most important discovery was that this new curriculum format using relevant YouTube videos and asking lots of culturally and ethnically reflective questions helps the students to think deeper about their faith and connect them to their identity and real life. Also, I found that they are very curious to having answers to tough questions. I found in my research that students begin to ask tough questions about their faith and identity as early as 4th and 5th grade. The curriculum that ties in together who they are, who God is, and how can we apply this to our daily life and world around us helps them to engage with their faith. The format of critical thinking and sharing our thoughts to one another applies well to the Korean American context because they need more push in learning to think deeper about their faith and learn to express their opinions freely.

Prototype 2 - YouTube Channel Platform for KAIC youth leadership development

YouTube Channel can be found under "Pastor JG"

Prototype description

- I launched a YouTube channel platform where I uploaded and will be uploading teaching videos focused towards KAIC youths. The channel is under “Pastor JG” and the channel contents will focus on topics of KAIC youth identity formation and leadership development. Many KAIC students these days are watching a lot of YouTube channels, but they are lacking educational and helpful input that speaks into their identity, leadership, and future directions. I uploaded couple of different contents from bible panorama, teaching session to answer some of popular questions about their faith and a topic that speaks into their Korean American identity. This channel can be utilized in the future to continue to educate and discuss KAIC youth identity formation and leadership developments.

NPO Statement

- High school students growing up in Korean American immigrant church need youth discipleship established in biblical theology, identity formation, and leadership development.

Research question

- What are the topics that students want to engage, learn, and apply through this media contents?
- How can they grow in their leadership and global perspective and will be helped in gaining a greater vision for their life?
- What are some current topics and issues that KAIC are interested in hearing more?

Assessment benchmark(s)

- Assessment 1 - high school students will be asked to watch some of the clips and give feedback
- Assessment 2 - young adults, parents, and pastors will be asked to watch some of the clips and give feedback

Participant description

- The participants of this prototype ranged from Korean American high school students, parents, young adults, teachers, and pastors. They participated in watching

the YouTube contents and were asked to give feedback on their experience and were asked to review the contents. They were asked to give their opinions, suggestions, and feedback.

Learning summary

- Creating contents and uploading videos are very difficult task. But one of the advantage of these videos are the fact that it is easily accessible virtually anywhere in this world. Youth directors and leaders can have easy access and can be utilized in helping their respective ministries. The possibilities in what one can do with this YouTube platform is limitless and we can be very creative in creating contents. The greatest challenge is how can you make the content to be entertaining and educational at the same time. The contents have to be shorter formats (3-5 mins) and has to be entertaining and high in quality in order to retain the audience.

Most important discovery

Creating contents for YouTube channel is a very challenging task and it requires a professional team to make the channel long lasting. At this point in my life, working on the YouTube channel seems a bit out of reach because it requires a bigger team. But it definitely has great potential as a platform to reach a greater audience.

BACKGROUND RESEARCH ESSAY ON THE EMERGING SOLUTION

Many KAIC still struggle to find a qualified youth pastor, recruit youth teachers, and utilize ethnically reflective youth ministry materials. Everything else has changed in the past twenty years, but the way we teach Sunday schools and the way we disciple the Next Generation hasn't changed a bit. Do we give up on numerous emerging generations because there is a lack of youth directors? Do we give up on teaching and discipling them in theology and Biblical life principles because they are learning through new media platforms using YouTube and the internet? How can we practically help the emerging KAIC youths to be formed in their God-given identity and grow in their global perspective and leadership?

The current KAIC younger generation is growing up in the digital Babylon culture exposed to abundance from technology, education, wealth, and the flood of information. And spiritually, these youths grew up in the church, attending years of VBS programs, AWANA, summer missions, and Sunday worship services. However, many youths struggle with their identity in Christ and their Christian faith as they grow older because transforming discipleship is missing during their critical identity formative years. Ever since they were born, they attended church and loved VBS and their

friendships at church. But, as they grow older and enter into jr. high and high school, they begin to face two very different worlds, digital Babylon and God's Kingdom, that are entirely different in their core values and teachings. They feel very disconnected from their faith and the world they are growing up in.

The Korean Americans in America are now entering into a new second-generation and third-generation phase. This new wave of generation is well educated and comfortable enough to call America their home. Unlike the first-generation, these second and third generations of Korean Americans have decades of future to live out to bring glory to God. And who will speak into their leadership development and identity formation? Who has the cultural and generational connection to mentor and teach them? Who will model a lifestyle of absolute obedience and dependence on God? According to Eve Poole, the author of *Leader-smithing*, leaders are made, not born, through years of apprenticeship, craft, and hours of practice.

Even though our children who were born into the church and raised under decades of Sunday, children and youth ministries seem to get exiled out into this world right after high school and become wandering spiritual nomads and prodigals. The quest to disciple the emerging Next Generation and deepen their roots of faith in Christ-centered identity has been the biggest struggle for the leadership in the Korean American immigrant church. The pathway to revival for the Next Generation is fairly simple. In order to be deeply rooted in a Christ-centered identity before they enter college, the emerging youth need to encounter Jesus Christ on a personal level and build a robust foundation of faith in daily intimacy with Jesus. Kinnaman depicts "one of the keys to developing resilient faith and experiencing Jesus is growing young people's belief that a real God really speaks to us - that he has something unique to say to our hearts and destinies."⁴²

Vincent Miller portrays the danger of Christian desire being distorted and exploited by consumer culture in this way:

As family sizes have decreased, the size of our homes has increased. We fill these larger houses with more and more appliances and increasingly large wardrobes. Possessing more than many of our grandparents could ever imagine, we obsess about the things we don't yet have. Certainly, most of these desires must be false, superfluous, over and above our "basic human needs."⁴³

In the Korean American immigrant church setting, the emerging youths are spiritually formed to believe that success in the kingdom of God is all about achieving success in America as an immigrant family. The parents and the church drive and model a fragmented faith lifestyle where

⁴² David Kinnaman, Mark Matlock, and Aly Hawkins, *Faith for Exiles: 5 Ways for a New Generation to Follow Jesus in Digital Babylon* (Grand Rapids, Michigan: Baker Books, 2019), 64.

⁴³ Vincent J. Miller, *Consuming Religion: Christian Faith and Practice in a Consumer Culture* (New York: Continuum, 2005), 108.

Sunday life is fragmented from all other days of the week. As long as you get good grades and get into a renowned university, then God will take care of you, protect you, and bless you. Building the identity of a child on the cornerstone of Jesus Christ wasn't the priority in our children and youth ministries. Everyone in the church, including the pastors, leaders, and parents, naively buys into the false idea of consumerism and believes that as long as they get good grades, get into the best universities, and land a good job, then they will live a happy, purposeful, and be used for the kingdom of God. As Dr. Kara Powell, the author of *Sticky Faith*, suggests, we need to invest in satisfying the two driving needs for identity formation: "the need to be seen and valued as unique and different, while at the same time longing to be wanted and to belong."⁴⁴ The emerging generation does not need more stuff, more information on how to choose their major, or more heartbreaking news on how messed up this world is today and will get worse tomorrow.

The emerging generation needs to interact and be discipled by an authentic and resilient leader who can help them to question their identity. The future of the upcoming church will face more crisis and the emerging generation will face a more complex reality. The rapid changes in technology and the wealth in consumerism will demand them to think more critically and respond with more confidence in their jobs and life responsibilities. The chaotic and stressful life journey ahead will make them feel apprehensive, lost, incompetent, fearful, giving up, and insecure about what is going on around them. Bill Hull, the author of *The Complete Book of Discipleship*, discusses the importance of finding one you can trust, "When you find someone you can trust, then you can be vulnerable. Having one trustworthy person provides you with a safe haven of open and honest acceptance. You can allow yourself to come under that person's influence."⁴⁵ They will need an authentic leader that they can trust and rely on who has a "genuine desire to serve others, they know themselves, and they feel free to lead from their core values. Specifically, authentic leaders demonstrate five basic characteristics: (1) They have a strong sense of purpose, (2) they have strong values about the right thing to do, (3) they establish trusting relationships with others, (4) they demonstrate self-discipline and act on their values, and (5) they are sensitive and empathetic to the plight of others."⁴⁶ The new generation will simply reject you or ghost you if they feel that you are not authentic and trustable.

Jesus modeled the character of tempered resilience in transforming and prepping his disciples for a lifetime of kingdom work. Tod Bolsinger, in his book *Tempered Resilience*, defines resilience into "two categories: (1) surviving in the face of harsh personal adversity, and (2) bouncing back from a failure or setback and continuing on...Resilience for faith leaders is the ability

⁴⁴ Kara Powell, Chap Clark, Jay Charles, John Ortberg, and Jim Candy, *Sticky Faith: Everyday Ideas to Build Lasting Faith in Your Kids*. Unabridged edition (Grand Rapids, MI: Zondervan, 2016), 60.

⁴⁵ Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* Annotated edition (Colorado Springs, CO: NavPress, 2006), 156.

⁴⁶ Peter G. Northouse, *Leadership: Theory and Practice*. 8th edition (Los Angeles: SAGE Publications, Inc, 2018), 199.

to wisely persevere toward the mission God has put before them amid both the external challenges and the internal resistance of the leader's followers."⁴⁷ I witness many youths growing up in an environment of difficult demands to succeed in their heavy loads of academic pressures and extracurricular activities. Many times their parents, teachers, and friends fail to give them the true reason behind putting in strenuous labor in their daily grind. A tempered and resilient leader can bring clear vision and answers to the questions that youths are asking today. The rhythm of forming tempered resilience – "heating through leading and reflecting, holding through personal and professional relationships, hammering through spiritual practices and the practice of leadership, and tempering through rest and slow release of leadership responsibilities"⁴⁸ onto the Next Generation is only possible through the discipleship and mentorship relationship.

The areas of ethnically and culturally relevant formation and leadership development that is needed for youths growing up in KAIC is the areas of reflecting on their immigrant heritage, learning to critically think as a Korean American, and expressing one's voice as a kingdom builder. One of the rewarding personal discoveries on leadership I have found over this semester is to be an intentional critical thinker. Edwin Friedman discovers leadership involves a hostile environment and surviving through a hostile environment. It is true that leaders are tried and made through times of chaos and critical situations. True leadership and authentic characters shine through these critical situations because leaders can arrive at the right direction and decision-making through their critical thinking ability. Friedman described this kind of critical thinking skill set as the "precise function of a leader within any institution: to provide that regulation through his or her non-anxious, self-defined presence."⁴⁹ Through the readings, I was able to think deeper about my fears and anxiety about writing critically. I discovered that I have a sturdy inner resistance to reading, critically thinking, and voicing my opinions. This type of similar inner resistance will be experienced by many Korean American youths.

I came to the stage of conclusion that Joseph Campbell talks about in his book *The Hero with a Thousand Faces* – "The conclusion of the childhood cycle is the return or recognition of the hero, when, after the long period of obscurity, his true character is revealed."⁵⁰ The un-lived life within me urges me to read a lot, critically think, and make a voice that represents Korean Americans through creative writing. I believe the emerging youths need to be formed and challenged in the same way to involve reading more, critically thinking, and learning to write and voice their faith and

⁴⁷ Tod Bolsinger, *Tempered Resilience: How Leaders Are Formed in the Crucible of Change* (Downers Grove, IL: IVP, 2020), 35.

⁴⁸ Bolsinger, *Tempered Resilience*, 197.

⁴⁹ Edwin H. Friedman and Peter Steinke, *A Failure of Nerve, Revised Edition: Leadership in the Age of the Quick Fix. 10th Anniversary edition* (New York: Church Publishing, 2017), 160.

⁵⁰ Joseph Campbell, *The Hero with a Thousand Faces*. Third edition (Novato, Calif: New World Library, 2008), 282.

opinions. I now deeply recognize that leadership will involve intentional critical thinking and creative writing skillset to clearly express one's thoughts and opinions. I now see and comprehend that creative writing and digital images will be the main channel of influence to impact NextGen in this globally connected world.

The desire for unlived life within me wants to overcome the resistance and urges me to develop my true character created by God. The quiet and gentle whispers within me now call me to fulfill my true desires to read, think, and write. That is exactly how these authors have influenced and awakened my unlived life within me. I have never met these authors, but their critical thinking and their creative writing have challenged and inspired me to dare to take on the challenge of leadership. These emerging youths will face resistance from within and from the world around them. How can resistance be overcome? Resistance can be overcome through resilience! Tod Bolsinger, the author of *Tempered Resilience*, defined resilience for faith leaders to be the "ability to wisely persevere toward the mission God has put before them amid both the external challenges and internal resistance of the leader's followers."⁵¹ This means that leaders aren't born. Leaders are made through tempering of fiery life trials. Resilience can't be made overnight or by just one incident. God will take a child to go through life tempering treatment in order to sanctify the child to grow up, to have strength, and to be fearless in God.

In this time of uncertainty and chaos, we need to communicate clearly and become personal spiritual coaches and the parents to influence and impact the NextGen. Bill Hull concluded that 21st-century discipleship should happen through personal and intimate one-on-one discipleship in three basic ways: coaching, mentoring, and spiritual direction. Coaching needs to involve a "relational process in which the coach, who knows how to do something well, imparts skills to a follower, who wants to learn those skills."⁵² Mentoring needs to "help others make sense of their lives. More specifically, spiritual mentoring helps an individual gain awareness of his personhood as he lives under God."⁵³ And spiritual direction refers to the "structured ministry in which a gifted and experienced Christian, called a spiritual director, helps another believer grow in relationship with and obedience to Christ."⁵⁴ Raising Gen Z in a digital Babylon period parallels how Daniel and his friends kept their faith and committed to making spirit-filled decisions over and throughout their lives.

How can we counteract these influences of lust, greed, self-worship, gender confusion, entertainment, comfort, prosperity, and anti-Christian movements? One of the most significant challenges illustrated in the Bible is to pass on the torch of faith to the next generation. Bonhoeffer

⁵¹ Bolsinger, *Tempered Resilience*, 35.

⁵² Bill Hull, *The Complete Book of Discipleship*, 212.

⁵³ Bill Hull, *The Complete Book of Discipleship*, 214.

⁵⁴ Bill Hull, *The Complete Book of Discipleship*, 221.

wrote, "Discipleship means adherence to Christ, and because Christ is the object of that adherence, it must take the form of discipleship."⁵⁵ The parents and church leadership in the 21st century have struggled to figure out how to disciple our children. Even from the very beginning, Adam and Eve had trouble discipling their children. They witnessed sins of the rebellion being passed onto their children instead of obedience and righteous faith. The Bible continues to illustrate the challenges of discipling and battles of educating the next generation to know the Lord and live a life of wholeheartedly loving God.

From early on, the emerging youths have to grow up hearing the answers to the deepest questions of humanity that are deeply rooted in the Christian worldview and theology. As they encounter hate, violence, and evil rising in their world, the church leadership has to model Christlike life of peace, sacrificial love, and compassion. Every growing teenager needs an intergenerational mentor who is invested in their life over a longer period. Daniel and his three friends revealed the decision-making process we need to pass on to the next generation. This God-honoring decision process involved a huge problem, the dilemma between choosing the way of Babylon vs. God, arriving at a faithful resolution that honored God, and the abundant and miraculous outcome of making the right choice. The undefiled and resilient disciples of Christ can only be raised when one learns to critically think about God-centered choices, modeled to practice building identity on integrity and faith, and persevere to pursue success in being the wisdom and light in their times of digital Babylon.

MVP (MOST VIABLE PROTOTYPE)

After a semester of creating, reflecting, and researching a viable prototype, I believe in this current phase, Prototype 1 – 12 Week Discipleship Curriculum seems to be the MVP. In order for prototype 2 – YouTube platform to work effectively, it requires much more creativity, professional skill sets in creating high quality videos, and bigger team to keep it going. But the Prototype 1 is a working and practically model where many KAIC leaders, parents, and ministers will be able to readily use to help their ministry. Also, the curricula can be expanded into covering other topics such as bible books, leadership, apologetics, Christian history, and answering topical questions. The utilization of current and modern YouTube videos and forming questions that relate to their current life and life backgrounds are very effective in interacting with youths. Also, the presentations of Bible principals and assignments of homework gives youths the opportunity to deepen their theology and interact with family and friends. The most important strength for this prototype is the encouragement of discipleship to be done by authentic Christian leader. Whoever that uses this material to disciple a youth will have the opportunity to connect to them on a more intimate relational level in order to help the youths to be formed in their identity and grow in their leadership. Creating relevant contents and discipleship curricula for future NextGen ministry of KAIC is definitely an area I want to continue to research, grow, and implement.

⁵⁵ Bill Hull, *The Complete Book of Discipleship*, 15.

Appendix E—Project Appendix Documentation

Student Worksheet Version

Week 1: Welcome!!! You are Created in the Image of God

Part 1: Get to Know One Another (20 min)

Take time to introduce yourselves and get to know one another by presenting your family heritage introduction PPT.

1. Family picture 2. Picture of your grandparents 3. Picture of your parents 4. Share your family immigration story - Why did you family immigrate? Were you born in the States or did you immigrate when you were young? 5. If you could have one superpower, what would that be and why? 6. Your hobby and favorite Korean Food and why. 7. Family Motto

Part 2: Watch the Video, ask questions & discuss the video. (15 min)

<https://bibleproject.com/explore/video/tree-of-life/>

Memory Verse: Psalm 139:13-14

For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well.

Bible Core Truth: You are a masterpiece created by God! You are fearfully and wonderfully made by God!

Read through Psalm 139

The Bible teaches us that there is a creator God who created us uniquely in the image of God. We are not a product of random chances nor a result of long years of evolution. Every person is valuable and precious because God created them. The word used here to express God's workmanship is Poima. We are God's Poima, created to do good work for the kingdom of God. The word Poima means God's masterpiece, poem, and artwork that reflects the truth that we are created in the image of God. We bear God's image to shine forth God's glory and goodness. We are significant in the eyes of God, and we have God's purpose and mission to

fulfill in our lives. Because God created each of us in His unique masterpiece identity, we have an incredible gift of life in us to create, inspire, and bless the world around us.

Part 3: Reflection on my Life - Psalm 139:1-18 (15 min)

1. Read v1~12, reflect and answer the following questions:

- Who is God? How much does God know about You and Me?
- Which verse spoke out to you? And why?
- How is God's knowledge and plans different from our knowledge and plans?

2. Read v13~18, reflect and answer the following questions:

- Who am I? What does it mean to be created in the image of God?
- What makes you unique as a Korean American?
- What is your family heritage story?
- God blesses us with relationships. What kind of person do you want to be when you are alone, when you are with others, and to the world around you?

Part 4: Wrap Up and Pray for One another (10 min)

Homework

- Memorize the memory verse
- Ask your family and friends around you, "What are the unique characteristics that make me beautiful and special? Write one to two paragraphs about what you have discovered."

→ About Me ←

My name is:

My favorite...

color is:

sport is:

subject is:



My favorite
animal is:



My hobbies are:



My favorite foods are:



When I grow up, I want to be:



Cat or dog



candy
or

ice cream



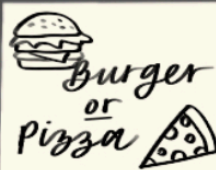
Noodles or



Mountain
or
ocean



Burger
or
Pizza



What's on your
Bucket List for
the next 3 years?

1. _____
2. _____
3. _____

I'm scared of:



I'm passionate about:




Would you
rather...
travel to
the PAST
or
the FUTURE?

One of my role models is:




my favorite TV Show is:

one thing I want to learn is: ?



I love my parents because:




My favorite part of my body is:



If you were a movie character, what role would you play?

my favorite singer or band is:



would you rather...



Always Lose ☐ or Never Play ☒

of siblings:
 __ brothers, __ sisters

one embarrassing moment was when:

I want to travel to:

my favorite dessert is:

Week 2: Who Am I? Made in the Image of God

Part 1: Get to Know One Another (20 min)

- Work on the Who Am I Worksheet and present it to one another

Part 2: Watch the Video, ask questions & discuss the video. (15 min)

<https://bibleproject.com/explore/video/moses-and-aaron/>

Memory Verse: 1 Peter 2:9

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

Bible Core Truth:

God created us in His image and called us to be a chosen race, a royal priesthood, and a holy nation for the kingdom of God on earth. We are made to enjoy the vertical love relationship with our God and to overflow the love, grace, and mercy we receive from God onto our horizontal relationships with others. Living life out as a royal priest in this world requires us to reflect upon the life of Jesus Christ as our Lord and Savior.

Discussion Questions:

- Share about your self-image. What are some things you like about yourself? What are some things you don't like about yourself?
- Reflect on your identity as a Korean American Christian. Share about some of the events that took place in your life that make you unique.
- Read and reflect upon Jeremiah 29:11-14 and Jeremiah 33:3. Share your reflections and impressions.

Part 3: Reflection on my Life – 1 Peter 2:1-12 (15 min)

Read v1~12, reflect and answer the following questions:

- Who am I? How does this passage describe who we are in God?
- V2 - What are we called to crave in our life? What do you usually crave and what are the things that take up your time?
- V5 - What does this verse mean to you? What is the importance of belonging to a spiritual house? What is a spiritual house?
- V11 - What does it mean when God calls us sojourners and exiles?
- Which verse speaks to you the most? And Why?
- Who has made a positive impact in your life as a royal priest? Share about your experience.

Part 4: Wrap Up and Pray for One another (10 min)

Homework

- Memorize the memory verse
- Ask your family and friends around you, "What does it mean to live as a royal priest of Jesus Christ?" Write one to two paragraphs about what you have discovered.
- Further Exploration : Watch
 - <https://www.youtube.com/watch?v=sXk-lsDjl4U>
 - <https://www.youtube.com/watch?v=rz927VHKmn0>

Week 3: The Character of a Leader

Part 1: Share about last week's homework & Ice Breaker question (15 min)

- What are your favorite K-Drama and Disney movie? Why?

Part 2: Watch the Video, Explain & Share discussion questions (15 min)

<https://bibleproject.com/explore/video/holiness/>

Memory Verse: Galatians 2:20

I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

In 1 Peter 1:13-16, The Bible commands us to be holy like our God.

Therefore, with minds that are alert and fully sober, set your hope on the grace to be brought to you when Jesus Christ is revealed at his coming. As obedient children, do not conform to the evil desires you had when you lived in ignorance. But just as he who called you is holy, so be holy in all you do; for it is written: "Be holy, because I am holy."

Christian leadership involves the pursuit of holiness throughout our lifetime to be more like Christ. Let's reflect on the character of Jesus Christ

The Seven "I am" Statements of Jesus

1. I am the bread of life. (John 6:35)
2. I am the light of the world. (John 8:12; 9:5)
3. I am the gate for the sheep. (John 10:7)
4. I am a good shepherd. (John 10:11,14)
5. I am the resurrection and the life . (John 11:25)
6. I am the way and the truth and life. (John 14:6)
7. I am the true vine. (John 15:1-5)

Video Clip Discussion Questions:

- What came to your mind as you watched the video?
- Which I AM statements comfort you and bring you strength?

Part 3: Leadership and History (20 min)

'Dosan' Chang Ho, Ahn https://www.newworldencyclopedia.org/entry/Ahn_Chang_Ho

"Chang Ho, Ahn (Dosan, his pen name, November 9, 1878 – March 10, 1938) was a Korean independence activist and one of the early leaders of the Korean-American immigrant community in the US. He established the Young Korean Academy and was a key member in the founding of the Provisional Government of the Republic of Korea in Shanghai, China. Ahn is one of two men believed to have written the lyrics of the Aegukga, the South Korean national anthem. Many consider Ahn Chang-ho to be one of the key moral and philosophical leaders of Korea during the twentieth century. In turmoil immediately before and during the Japanese occupation of Korea, he called for the moral and spiritual renewal of the Korean people through education as one of the important components in their struggle for independence."⁵⁶

<https://www.youtube.com/watch?v=4GC71jfDn-E>

Questions for Discussion:

- How did his leadership bring good into his family, friends, and nation?
- What stands out to you about his leadership?
- What were some challenges he had to overcome in his life?
- How did his faith impact his life's vision?

Part 4: Wrap Up and Pray for One another - (10 min)

Homework

- Memorize memory verse Galatians 2:20
- Ask your family and friends around you, "Jesus made seven I AM statements. Which statement stands out to you and why?"

⁵⁶ "Ahn Chang Ho - New World Encyclopedia." Accessed November 4, 2022.
https://www.newworldencyclopedia.org/entry/Ahn_Chang_Ho.

Week 4: The Vision of a Leader

Part 1: Share about last week's homework & Ice Breaker question (15 min)

- In your opinion, What makes up a good leader and what makes up a bad leader?
What type of a leader do you want to be?

Part 2: Watch the Video, Explain & Share discussion questions (15 min)

<https://bibleproject.com/explore/video/ezekiel-1-33/>

Memory Verse: Acts 2:17

"And in the last days it shall be," God declares, "that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

Bible Core Truth:

The Bible teaches that purpose and vision of a person come from the relationship with God (Psalm 32:8). In order for a leader to lead and help others to see a way to go, they must first have a vision. This world needs a humble visionary rooted in Christ to model, serve, and lead others to follow Christ and build the kingdom of God to do good works. Every disciple of Christ experiences and encounters a vision of Christ that brings them to a place of repentance and humility. Then Jesus invites every Christian leader to set off on a journey of vision and leadership. As ambassadors of the kingdom of God (2 Corint 5:20), we are called into the vision of doing the good work that God has for us. The Bible illustrates stories of visionaries who are living by the kingdom's principals. The vision of a leader empowers them to endure, heal, overcome, and influence (Isaiah 61).

Video Clip Discussion Questions:

- What genre is the book of Ezekiel?
- Does God continue to give visions and dreams to Christians in today's world?
- What came to your mind as you watched the video?

Part 3: Reflection on my Life - Ezekiel 37:1-14 (15 min)

Read v1~14, reflect and answer the following questions:

- V1 - What do you think "The hand of the Lord was upon me" means?
- V3-5 - Are there any similarities between the dry valley of bones and the world you see? What is God's heart for the dry valley of bones?
- V7 - How did Ezekiel respond to God's commandments?
- V12 - How can God use a visionary in times of darkness and hopelessness?
- V14 - What are the blessings of living as a visionary?
- Share about real visionaries that you know who have impacted this world.
- Reflect on some of the dreams that were planted in you by your family and the world around you. Is that dream in sync with how God wants you to be a blessing in your life?

Part 4: Wrap Up and Pray for One another - (10 min)

Homework

- Memorize memory verse Acts 2:17
- Watch the video with your family and friends and ask, "Why is it important to have a vision in life? Why is it important to have God's vision for my life?" Write two or three paragraphs on what you discovered.

Week 5: The Stewardship of a Leader

Part 1: Share about last week's homework & Ice Breaker question (15 min)

- What is your favorite traditional Korean game? And Why?

Part 2: Watch the Video, Explain & Share discussion questions (15 min)

<https://bibleproject.com/explore/video/messiah/>

Memory Verse: Matthew 7:7-8

"Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened.

Bible Core Truth:

Os Guinness writes in his book, *The Call*, "Deep in our hearts, we all want to find and fulfill a purpose bigger than ourselves. Only such a larger purpose can inspire us to heights we know we could never reach on our own. For each of us the real purpose is personal and passionate: to know what we are here to do, and why." Christian leaders are people who have discovered the joy and purpose of the Lordship of Christ in their lives. They live every day stewarding the time, talents, relationships, and opportunities that God has given each day. God calls and uses the stewards to bring peace to the chaos, heal the broken, feed the hungry, proclaim the good news, freeing the captives, comfort the mourning, and rebuild the fallen ruins. God's promise to conquer (Romans 8:31-39) and to provide all that we need (Ephesians 3:20) to complete the God-given task and mission is readily available to us.

Video Clip Discussion Questions:

- What was the mission given to our Messiah, Jesus Christ?
- How did Jesus obey the calling? (Philippians 2:1-11)
- How did mentoring the 12 disciples help fulfill Jesus' calling?

Part 3: Mentorship between Yu Gwansun and Alice Hammond Sharp (15 min)

We are called into a blessed life through exercising faithful stewardship. God has blessed all of us with time, resources, and, most importantly, relationships. We are called into a relationship with God and people. The understanding of the vertical relationship with God brings vision, direction,

purpose, and protection into our lives. The understanding of the horizontal relationship with other people brings comfort, strength, care, and joy into our lives. Throughout Christian history, God used mentoring relationships in people to bring vision, revolution, restoration, transformation, spiritual growth, strength, movement of God, revival, and blessedness into places that need God's grace and mercy.

- Who was Yu Gwansun?
- Search on google and discover life of Yu Gwansun
- Video - <https://www.youtube.com/watch?v=k9k4Lo9Tzul>
- Who was Missionary Alice Hammond Sharp?
- Search on google and discover life of Alice Hammond Sharp
- Video (*Watch with English subtitles on) - <https://www.youtube.com/watch?v=KEg621UTCco>

Discussion Questions:

- What is Stewardship?
- What are the talents and gifts that you have that come from your Korean American Christian heritage?
- Why is mentorship important for us to grow?
- How will God use a Godly mentor to help you grow and mature in your lifelong journey?

Part 4: Wrap Up and Pray for One another - (10 min)

Homework

- Memorize memory verse Matthew 7:7-8
- Watch the video with your family and friends and ask, "What does it mean to live as a good and faithful steward?" Write two or three paragraphs on what you discovered.

Week 6: Quiet Time - Drink from the Water of Life

Part 1: Share about last week's homework & Ice Breaker question (15 min)

- What is your favorite Korean food?
- Share about a time when you experienced thirst and dryness. How did you quench that thirst and dryness? How long did it last?

Part 2: Watch the Video, Explain & Share discussion questions (15 min)

<https://bibleproject.com/explore/video/water-of-life/>

Memory Verse: John 4:13-14

¹³ Jesus answered, "Everyone who drinks this water will be thirsty again, ¹⁴ but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life."

Bible Core Truth:

The world we live in is becoming more and more digital. There is a ton of information that overwhelms us as we look into the windows of YouTube and Google. Much of this information represents ideas and philosophies that reflect the values of digital Babylon. As a child of God, we have to learn that we can never be satisfied in life by fake information and fake stuff. The Bible reminds us that we are created beings in God who are created to know God and worship God. We will always feel empty and lost if we drink from the broken cisterns. Jesus calls us to come and drink from the living water to find eternal life in God. Let's reflect together to learn what it means to drink from the living water every day.

Video Clip Discussion Questions:

- What came to your mind as you watched the video?
- How do you feel about your life? Do you feel dry, quenched, satisfied, or numb?

Part 3: Reflection on my Life - John 4:4-15 (15 min)

Read v4-15. Reflect and answer the following questions:

- V4 - Where was Samaria? Where was Jerusalem? What was the relationship between Samaritans and Jews?
- V9 - Why did the Samaritan woman find it odd for Jesus to ask for water?
- V10 - Why did Jesus initiate a conversation with the Samaritan woman? Was it just for water? Did Jesus have a deeper agenda?
- What are the things that you seek out when you feel dry and thirsty in life? Do you feel satisfied when you drink from the well of the world?
- V13-14. In your own words, describe a practical method of how we can drink from the well of Jesus every day to feel quenched and satisfied in life?
- Watch this Video on Pyongyang Revival 1907 and discuss your thoughts:
<https://www.youtube.com/watch?v=JYqn-zbhp6g>

Part 4: Wrap Up and Pray for One another - (10 min)

Homework

- Memorize memory verse John 4:13-14
- Watch the video with your family and friends and ask, "How can we live an abundant and full life in Jesus Christ?" Write two or three paragraphs on what you discovered.

Week 7: Go and Bless the World

Part 1: Share about last week's homework & Ice Breaker question (15 min)

- What did you learn and what did you enjoy from the past seven weeks of Discipleship?

Part 2: Watch the Video & Learning Bible Truth (15 min)

<https://bibleproject.com/explore/video/martus-witness/>

Memory Verse: Matthew 28:19-20 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age.

Bible Core Truth: You are a disciple of Jesus Christ called to go and make disciples of all nations!

The world around us tries to fill our minds and souls with idol worship. But, as a child of God, we are blessed to have the Lord Almighty as our Lord and Savior. God has given us the to grow in Christ-centered identity and live out our lives fully to proclaim the gospel to the ends of the earth. There is always lots of anxiety involved with trying to share the good news and be a witness for Christ. But, being a witness to Christ brings contagious joy and it is a joyful privilege to share the greatest news with our friends and family. The relationship with Jesus will take all of us on an adventurous journey of becoming who God created us to be.

Read Daniel 1:1-8: Daniel's Dilemma

Identity Change~

Daniel = God is my Judge

Hananiah = God is Gracious

Mishael = who is like God

Azariah = God helps

To...

Daniel to Belshazzar meaning "Bel protect the King" (same name as Nebuchadnezzar's Son or Grandson) and Bel was a Babylonian god

Hananiah to Shadarach meaning "command of Aku" a Babylonian god

Mishael to Meshach the Babylonian moon god Aku

Azariah to Abednego the Babylonian god of wisdom Nebo

Part 3: Reflect on my Life (15 min)

Reflect and answer the following questions:

- Why did Babylonians give new names to Daniel and his friends?
- What made Daniel choose God?
- Which verse spoke out to you? And Why?

Read 2 Corinthians 5:17-21, reflect and answer the following questions:

- What does it mean to live as Christ's ambassador?
- Share about the things that you enjoy doing for others? (i.e., making cookies, babysitting, helping them with schoolwork, etc.)

Part 4: Wrap Up and Pray for One another (15 min)

- Sing together as you watch this last video together

<https://www.youtube.com/watch?v=BxQ0RnKjrzY>

- Share about memories and thanksgiving from the past 12 weeks and pray for each other!

7 Weeks	Further Exploration Video Links
Week 2	https://www.youtube.com/watch?v=sXk-lsDjl4U
	https://www.youtube.com/watch?v=rz927VHKmn0
Week 3	https://www.youtube.com/watch?v=4GC71jfDn-E
Week 5	https://www.youtube.com/watch?v=k9k4Lo9Tzul
	https://www.youtube.com/watch?v=KEg621UTCco
Week 6	https://www.youtube.com/watch?v=JYqn-zbhp6g
Week 7	https://www.youtube.com/watch?v=BxQ0RnKjrZy

Appendix F—Milestone 6 Project Launch Plan Documentation

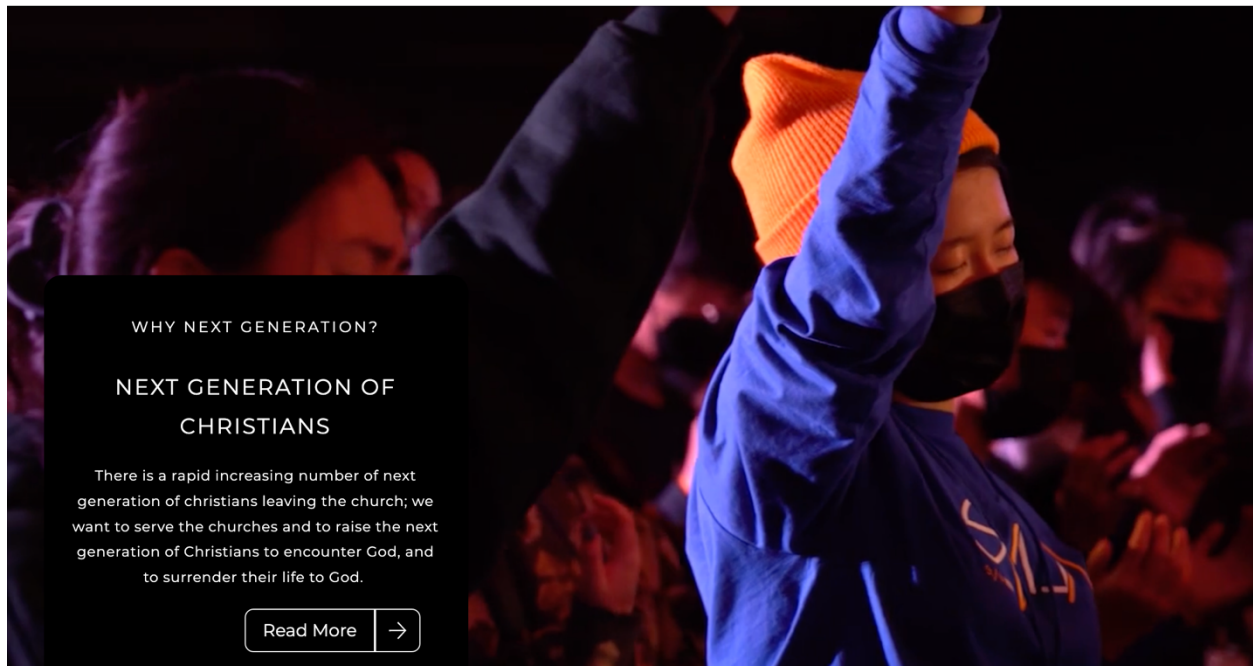
Project Launch Plan will be utilizing www.streamsidewest.org web site.

The student version and leader's guide version will be uploaded for use and free download.



[Home](#) [About](#) [Conference](#)

[Give](#)



Resources & Curriculum

Here are some of the resources and curriculums to serve the next generation

Resources

You are Created in the
image of God

[Week 1 Student Worksheet](#)

[Week 1 Leader's Guide](#)

Who Am I?
Made in the Image of God

[Week 2 Student Worksheet](#)

[Week 2 Leader's Guide](#)

Who am I?

Week 2

[Who Am I Worksheet](#)

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