

**DISCIPLESHIP:
YOUNG ADULTS/
PROFESSIONALS**

Asian Discipleship Series

Project Manager

Rev. Dr. Pongsak Limthongviratn

Consulting Committee

Rev. Kevin Cho, Rev. Gigie Sijera-Grant,
Rev. Yutaka Kishino, Rev. I. Daniel Penumaka

Editor

Lily R. Wu

Discipleship: High School Students

By Rev. I. Daniel Penumaka & Rev. Yutaka Kishino

Discipleship: College Students

By Rev. Teresita Valeriano

Discipleship: Young Adult/Professionals

By Rev. Kevin Cho

Discipleship: Immigrants

By Rev. Chi-Shih Chen

Discipleship: Women

By Stacy Kitahata, Wendy Cheung, Rita Wang

Discipleship: Older Adults

By Lily R. Wu, Rev. Corazon Aguilar,
Rev. Szuhsing Mao

**Copyright 2012 by Association of Asians and Pacific
Islanders, ELCA**

**DISCIPLESHIP: YOUNG
ADULTS/PROFESSIONALS**
By the Rev. Kevin Cho

Kevin Cho is the pastor of Prince of Peace Lutheran Church,
Denver, CO.

CONTENTS

Introduction

Who are We?

Spirituality

Chapter 1 Direction in Life

Chapter 2 Entitlement Generation

Chapter 3 Difficult Decisions in Life

Chapter 4 Silent Exodus

Chapter 5 Faith Formation

Works Cited

Introduction

Who Are We?

The U. S. Census Bureau maintains that by the year 2040 Asian-Americans will grow to 10 percent of the total population of the United States (2000 census). Already some counties and cities have met this prediction.¹ The future is now. Asians are the fastest growing minority group in America.

It was just 25 years ago that nine out of ten students at Arcadia High School in California were white. Asians were hardly noticed. Now more than half of the student body is of Asian descent. This transition is a harbinger of the ethnic shift that will occur throughout North America.

- Harvard University professor Gary Orfield, who has studied Asian-American population patterns, affirms, “It’s a sign of Asians moving into the mainstream. It’s a dynamically growing community that’s already larger than the African-American community in California. It’s bound to have a significant effect on the future of California’s schools.”²

- One *Los Angeles Times* reporter adds, “Once considered a minority within a minority at most California schools, students of Asian descent now set the tone on many

¹ *American Demographics*, October 1990, p. 27.

² *Los Angeles Times*, December 26, 1995, p. A32.

campuses, dominating leadership roles, initiating activities and establishing new campus norms.”³

The growth of Asian-Americans on college campuses attests to God’s work among this minority group. On many campuses across North America swelling ranks of Asian-Americans are becoming involved in the local campus Christian and secular organizations. If the campus is a picture of what the church is going to look like in the next five to ten years, we will need to shift our paradigms in order to minister to Generation X and Y, which is becoming more Asian.

In addition to being a young minority group, Asian-Americans are more affluent than any other ethnic group, including whites. William O’Hare points out that “fully 32 percent of Asian-American households have incomes of \$60,000 or more, compared with only 29 percent of non-Hispanic white households.”

“The growth of the Asian community is very much going toward where the good schools are,” says UCLA professor Leo Estrada, who studies demographic trends and is a census advisor to the U.S. secretary of commerce. “Unlike Latinos, who tend to move to areas where they do business or work, the growth of the Asian community has nothing to do with where they do business. Asians go the route of finding the best public schools.”⁴

Asians also tend to have a higher level of education than other ethnic groups. Among adults age 25 or older, 14

³ Ibid.

⁴ Ibid.

percent of Asians have been to college for five or more years, compared with only 9 percent of all other groups. An additional 21 percent of Asians have completed four years of college, versus only 13 percent of all other Americans.⁵

Yet the socioeconomic reality for many Asian-Americans is not as it is for others. Within cities where Asians are the young, the rich and the educated there are also many Asians, like Cambodians or Vietnamese as described by Chou, an assistant high-school principal. He says, “These days, we have all kinds of Asian kids – truant kids, dropouts, pregnant girls, gang members, high achievers, low achievers. There’s no such thing as a typical Asian kid. We’re part of the overall statistics.” Another principal in San Francisco says one of the biggest challenges is getting seniors to pass the required English composition test.⁶

Our Asian community needs to be sensitive about promoting the model-minority myth if we wish to understand the recent wave of Southeast Asian immigrants. However, one cannot deny the long list of National Merit scholars and graduates who are attending America’s elite universities. As racial tensions increase, pursuing balance in our public discourse must be normative.

Spirituality

Amidst the glowing reports of Asian-Americans filling strategic positions in secular and Christian organizations around the world is some alarming news, an indication of the spiritual war raging within this unique people group. In an

⁵ *American Demographic*, October 1990, p. 31.

⁶ *Los Angeles Times*, December 26, 1995, p. A32.

article in the *Los Angeles Times* in May of 1994, Doreen Carvajal reported on the state of a growing subset of Asian-Americans who are exiting the church.⁷

In many Korean churches in North America, the crisis is becoming glaringly apparent: second generation post-college Korean-Americans are leaving the church en masse. The same is true within the larger Asian-American context. One Japanese research organization reports that upward of 97 percent of Asian-Americans are unchurched. In speaking with the leaders of Asian-American churches and campus ministries, one finds these reports despairingly confirmed. The post-college Asian-American is checking out spiritually.

Immigrant families face normal cultural challenges such as assimilation, intergenerational communication, acquisition of wealth and power, and an obsessive drive to “succeed.” But what is really the issue that is driving our community to choose the exit rather than the front door of our churches?

While the issues are complex, perhaps a basic reason for the spiritual lethargy of our Asian-American community is our distorted image of God that comes from our cultural dysfunction. Along with wealth, education and political clout comes the need to have a correct understanding of our personal worth to God regardless of our socioeconomic or cultural position within the global village.

If our value as individuals created in God’s image is measured by acquisitions, higher education or personal clout, we are just chasing the wind. While wealth, knowledge and God-given authority are not intrinsically wrong, our Asian

⁷ *Los Angeles Times*, May 1994, p. A1.

community must first acquire a biblically relevant ethic of wealth, work, success and culture. We need to passionately pursue a biblical understanding of who we are and who God is. While the distortions we have of God and ourselves can be disputed, the reality our spiritual bankruptcy is painfully realized in the empty pews of our churches.

The recognition of our political, economic and spiritual role in the world, while significant, pales in comparison to our brokenness before God and our utter dependence on him. The book of James says, “He gives us more grace. That is why Scripture says: ‘God opposes the proud, but gives grace to the humble’” (James 4:6). James shows us our need to release our pride and thereby receive God’s abundant grace. In God’s economy, grace runs downhill. God forbid that we become an ethnic group that believes we are the critical link in God’s advancement of his kingdom rather than one of many links in perpetuating his name to the nations.

Chapter 1: Direction in Life

Brad was a student in the last year of his M.D. /Ph.D. program at a very prestigious medical school in California. After years of incredibly difficult work, the stress became too much. He “snapped” and decided to take some time off to hike around Europe. After one year, to the shock and dismay of his parents, Brad decided to scrap the whole M.D. /Ph.D. plan and become a potter.

Michael, a straight-A student in an Ivy-League law school, has a good job waiting for him after he graduates. Yet he is deeply depressed because he’s not interested in law, nor does he feel that God has put in on his heart for law to be his life’s calling. Michael chose law over medicine because his parents made it clear that those were the only

options for him. He would really like to go into full-time ministry, but he is afraid to even mention it to his parents out of fear that it would threaten his mother's fragile health again.

Many second or "1.5"-generation (born in Asia but growing up in the United States) Asian American young adults struggle with feeling incredible pressure in the area of making decisions about their future. Some fold under the pressure of expectations, while others may rebel.

The situation can become very tense, even volatile, when we pursue or even just consider a job that does not match our parents' values of societal respect and financial security. Many students who have felt led to go into full-time Christian work or social work have experienced much persecution and disappointment from their parents. Others struggle with a cultural perception that being a full-time pastor is the only way to serve God.

The word *vocation* comes from a Latin word meaning "Calling." Vocation, therefore, has less to do with our primary purpose for living: what God has created and called us to be. Many people make the mistake of mixing up "call" with "job," saying things like "I've always known that I was called to be a dentist." We should remember that no matter what job we have – to place ourselves in a situation that makes us most useful to the kingdom of God or to pay our bills – our identity should lie in our goal to be ministers of the gospel.

Biblical Reference: "Follow me, and I will make you fish for people." (Matt. 4:19)

- ❖ Jesus calling his disciples
- ❖ Calling of Paul (Acts 9:4)

Goal

Discussion Time / Questions

Personal Commitment

- ❖ Action – what will you do?
- ❖ Next Steps – how will you start/continue?
- ❖ Prayer -- what will you be asking God?
- ❖ Networking – who will you connect to?
- ❖ Group Action – how will you tie in to your community?
- ❖ Mission Project – what results do you want to achieve?

Reflections:

- ❖ Trust that God is the one who has the best plans for your life
- ❖ Listen to your parents
- ❖ Don't use the Bible as a weapon
- ❖ Find advocates for talking with your parents
- ❖ Show how you are being responsible in what you are considering
- ❖ Consider a different timeline so that you and your family can be better prepared for the future you are stepping into
- ❖ Let yourself dream, and get in touch with your real desires and interests

Notes:

Chapter 2: Entitlement Generation

“My generation has largely been labeled as Generation X, mostly for lack of a better term. It's also been called the baby bust generation, because the birthrate dropped so low. It is considered apathetic, cynical, and lazy. Yet it drove the growth of the largest boom in our recent economic history (the internet boom). The previous generation is of course known as the Baby Boom generation. The generation after us is Generation Y. They like to call them the entitlement generation, because they feel like they somehow have entitlement to everything. Turns out they're right.”

--from Wikipedia (so take this with a grain of salt)

"In terms of job expectations, 87 percent of all hiring managers and HR professionals say some or most Gen Y workers feel more entitled in terms of compensation, benefits and career advancement than older generations.

- 74 percent of employers say Gen Y workers expect to be paid more
- 61 percent say Gen Y workers expect to have flexible work schedules
- 56 percent say Gen Y workers expect to be promoted within a year
- 50 percent say Gen Y workers expect to have more vacation or personal time
- 37 percent say Gen Y workers expect to have access to state-of-the-art technology.”

Generation Y at a Glance

Age

--People born between 1977 and 1994

--Over 70 million people belong to Generation Y

--More than three times the size of Generation X

Ethnicity

--The most ethnically diverse generation to date

--One out of every three Generation Y members is not Caucasian

--Nine out of 10 children under 12 have friends outside their own ethnicity

Home

--One out of four lives in a single parent household

--Three out of four have working mothers

--The child is the center of the household

Money

--One out of nine high schoolers have a credit card co-signed by a parent

--Teens have an average of \$100/week disposable income

--40% of teens have a part-time job

Connectivity

--Seem to be less cynical and more concerned with social issues than Generation X, although whether to act on those feelings is always a question

--75%-90% have a computer at home

--50% have Internet access at home

Interaction

--Prefer directness over subtlety, action over observation and coolness over all else

--Heavily influenced by their peers and the media

--Although technically advanced and saturated, they would prefer personal contact

Status

--Feel crunched for time, always in a hurry

--Have direction and know what they want

Biblical Reference:

The Prodigal son (Luke 15:11-32)

11 Then Jesus said, 'There was a man who had two sons.

¹²The younger of them said to his father, "Father, give me the share of the property that will belong to me." So he divided his property between them.

¹³A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. ¹⁴When he had spent everything, a severe famine took place throughout that country, and he began to be in need. ¹⁵So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. ¹⁶He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything.

¹⁷But when he came to himself he said, "How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! ¹⁸I will get up and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; ¹⁹I am no longer worthy to be called your son; treat me like one of your hired hands.' "

²⁰So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. ²¹Then the son said to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son."

²²But the father said to his slaves, "Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. ²³And get the fatted calf and kill it, and let us eat and celebrate; ²⁴for this son of mine was dead and is alive again; he was lost and is found!" And they began to celebrate.

25 'Now his elder son was in the field; and when he came and approached the house, he heard music and dancing.

²⁶He called one of the slaves and asked what was going on.

²⁷He replied, "Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound."

²⁸Then he became angry and refused to go in. His father came out and began to plead with him. ²⁹But he answered his father, "Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. ³⁰But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!"

³¹Then the father^s said to him, "Son, you are always with me, and all that is mine is yours. ³²But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found."

- ❖ "Give me the share of the property that belongs to me" (v. 12)
- ❖ The older brother's idea of entitlement

Goal

Discussion / Questions

Personal Commitment

- ❖ Action – what will you do?
- ❖ Next Steps – how will you start/continue?
- ❖ Prayer -- what will you be asking God?
- ❖ Networking – who will you connect to?
- ❖ Group Action – how will you tie in to your community?
- ❖ Mission Project – what results do you want to achieve?

Reflections:

- ❖ Loving father's grace
- ❖ Older brother's faulty understanding of grace

Notes:**Chapter 3: Difficult Decisions in Life**

Life is full of risks. Everything we do involves risk – from investing in relationships to investing in mutual funds, from playing poker to playing basketball. Some of us love risks and thrive on putting our futures on the line. Most Asian-Americans, however, may not find risky situations very appealing. We don't like the thought of potentially losing what we currently have for the possibility of something more. Yet there is something limiting about this "risk averseness," the feeling of missing out on something greater. As C.S. Lewis put it "Our problem is not that we ask for too much, but that we settle for too little."

Dan is a Harvard student whose upbringing was without a doubt, conservative. His parents had struggled in Hong Kong to make a living, experienced unexpected financial losses, and finally settled down in America seeking financial stability by opening up their own business in Baltimore. They were well aware of how easy it was to lose

“everything”; as a result, they spent little money and took leisure time very sparingly. Today, Dan has adopted that lifestyle and has found it hard to let go of the things he has because of the fears inherited from his parents.

In contrast, Nancy, an Asian-American who grew up in an environment similar to Dan’s, wanted to trust God with some of her fears by choosing to work in campus ministry. That meant leaving her home in Chicago to go to a new city, Boston. That meant facing her parents, who often cry and communicate how much they miss her each time they speak to her. That meant paying her college loans while finding odd jobs and trusting in God for her financial resources. Nancy took that risk and now serves on Campus Ministry staff in Boston, continuing to make risky choices for the Lord each day.

Stories in Scripture, too, show us models of very risky lifestyles. Abraham chooses to leave his homeland for an unknown destination. Noah chooses to build an ark in the desert while his friends laugh. Moses chooses to reject his adopted Egyptian heritage to identify with God’s enslaved people. And Peter chooses to leave behind the biggest catch of his life to follow Jesus.

We might also consider that in many ways, the risk may not be such a risk after all, because we can count on God’s faithfulness on the returns. God used the ark to save Noah and his family from the flood while those around him perished. Peter had the opportunity to experience daily life with the Son of God. And for all of these risk-takers, the numbers of men and women in the kingdom impacted by their risks phenomenal.

Biblical Reference: The Parable of the Talents (Matthew 25:14-30)

14 ‘For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; ¹⁵to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. ¹⁶The one who had

received the five talents went off at once and traded with them, and made five more talents. ¹⁷In the same way, the one who had the two talents made two more talents. ¹⁸But the one who had received the one talent went off and dug a hole in the ground and hid his master's money.

¹⁹After a long time the master of those slaves came and settled accounts with them. ²⁰Then the one who had received the five talents came forward, bringing five more talents, saying, "Master, you handed over to me five talents; see, I have made five more talents." ²¹His master said to him, "Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master."

²²And the one with the two talents also came forward, saying, "Master, you handed over to me two talents; see, I have made two more talents." ²³His master said to him, "Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master."

²⁴Then the one who had received the one talent also came forward, saying, "Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; ²⁵so I was afraid, and I went and hid your talent in the ground. Here you have what is yours."

²⁶But his master replied, "You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? ²⁷Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. ²⁸So take the talent from him, and give it to the one with the ten talents. ²⁹For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. ³⁰As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth."

❖ What did the first two servants do?

- ❖ What does the third servant do?
- ❖ What was their reward?

Goal

Discussion / Question

Personal Commitment

- ❖ Action – what will you do?
- ❖ Next Steps – how will you start/continue?
- ❖ Prayer -- what will you be asking God?
- ❖ Networking – who will you connect to?
- ❖ Group Action – how will you tie in to your community?
- ❖ Mission Project – what results do you want to achieve?

Reflections:

- ❖ What was the last thing you invested heavily in? (Consider finances, academics, relationships or church.)
- ❖ What resources (time, money, skills, relationships) have you been entrusted with, and how do you invest (or hoard) them?
- ❖ What decisions can you make that reflect risk-taking?

Notes:

Chapter 4: Silent Exodus

Christianity Today
August 12, 1996
by HELEN LEE

Silent Exodus - Can the East Asian church in America reverse flight of its next generation?

Asian churches in the United States are discovering that despite their spectacular growth they are simultaneously losing their children. At an alarming rate, many young believers who have grown up in these Asian congregations are now choosing to leave not only their home churches, but possibly their Christian faith as well.

In many respects, the Asian church in the United States has been hugely successful since the mid-1960s, when immigration restrictions were dramatically relaxed.

The surge in Asian immigration led to an explosion of new churches. But the flip side of this success story has been a silent exodus of church-raised young people who find their immigrant churches irrelevant, culturally stifling, and ill equipped to develop them spiritually for life in the multicultural 1990s.

"The Korean church I attended as a child was uncomfortable for kids, with no English sermon or children's program," says 34-year-old John Lee from Venice, California. "Church was more for my parents. There wasn't a lot for us in terms of learning about the Bible and Christianity."

Many in younger generations either immigrated with their parents at a very early age or were born in the United States, placing them in a stressful bicultural context of balancing the oft-conflicting Asian parental and American cultural influences.

Of those young people who have left their parents' churches, few have chosen to attend non-Asian churches. "The second

generation is being lost," says Allen Thompson, coordinator for multicultural church planting in the Presbyterian Church of America. "They are the mission field we need to focus on."

PRESSURE POINTS

On top of the intense attention paid to native language, ethnic discrimination, and immigrant needs, Asian-American Christians grapple with additional pressure points concerning the demands for leadership equality, the role of ethnic identity in the church, and the importance of spiritual development. Unless these added difficulties are solved, they have the potential to hinder church growth among younger people.

These younger people, often influenced by Western ideals of democracy and equality, tend to differ with Asian cultural views on hierarchy and authority. In the Asian culture, you have a slow giving over of authority and control to the younger generation, says Robert Goette, director of the Chicagoland Asian American Church Planting Project. "Often the control resides with the parents until they die."

Scholar Timothy Tseng agrees: "Unless the first-generation leaders are able to give second-generation pastors the freedom to lead, their young people will not go to these churches. First-generation pastors need to be aware of this dynamic." [The Rev. Dr. Timothy Tseng, Ph.D., is Executive Director of ISAAC (Institute for the Study of Asian American Christianity), Northern California Regional Director, and Interim English Pastor, Canaan Taiwanese Christian Church, San Jose, Calif.]

Second-generation leaders also note their responsibility in this process of partnership with the first-generation leads. "The relationship between the first and second-generation pastors has to be stronger," says Grace Shim of Parkwood Community Church in Glen Ellyn, Illinois, a second-generation Asian American. "If there are two pastors who are willing to compromise and put aside cultural differences, there's hope."

Another area in which older and younger generations frequently differ is the preference of the first-generation members for a monocultural setting, while the younger generations often feel restricted by such rigid ethnic-identity boundaries.

While Peter Cha, also of Parkwood Community Church, was serving as a young adults' pastor in a first-generation Asian church setting, he began to see a growing number of non-Koreans coming to the church as well as an increasing number of interracial marriages.

"The first-generation parents began to complain to me about it," Cha says "The nature of the immigrant church is that the mission of that group is to provide for the needs of the first generation. And while they want a vibrant second-generation ministry, they find it hard to deal with the side effects, like having non-Koreans come.

But today's Asian Americans live in a society where they are typically spending less time in a monocultural setting. And even for those who are fully Asian in their ethnicity, acculturation has often made the ethnic-enclave atmosphere of the first-generation church unbearable for them.

When Grace and Tony Yang moved to Southern California, they spent many Sundays hopping from one Korean church to another, but the process of finding a good fit was difficult. "Most churches we went to didn't have services in English," says Tony Yang, a second-generation Korean American.

Dave Gibbons, who left the Korean church setting to plant his own independent church with a more multiethnic flavor, believes that the younger generation require churches with a broader cultural vision in order to feel comfortable.

Today's busters think that if you're not being multiethnic in your endeavors, you're not for real," he says from Newsong Church, Irvine, Calif. "They see the diversity everywhere else

in society, but if they don't see it in church, they think the church is superficial."

A third pressure point concerns providing quality spiritual education and training for the younger generations in first-generation churches. Due to the lack of teaching resources in Asian in Asian churches, or the decision to conduct services and reaching times in Asian languages, the quality of spiritual instruction of young people receive often falls short of their needs. "Parents assumed that if you just sent the kids to church through high school, they'd come out being good Christians," says the Rev. Daniel D. Lee, founder of Light Global Mission Church in Fairfax, Virginia. Lee says: "We all thought our kids would go to church in college. That was a very naïve thought."

In addition, Asian parenting styles are frequently based on the Confucian values of hierarchy and authority. Charles Rim, a 29-year-old coordinator of young programs at Oriental Mission Church in Los Angeles, says, "The kids don't own the faith. They come to church because they are forced to. They can't differentiate between Asian culture and Christianity, and then they often develop a hatred of the culture which they then extend to Christianity."

Gibbons also notes that the second generation has to take responsibility for its own watered down faith. "We have been given ministries on a silver platter. We have had all of our ministries provided for us, which has resulted in a weak Christianity."

Biblical Reference: Israelites exodus from Egypt (Exodus 12: 31-42)

³¹Then he summoned Moses and Aaron in the night, and said, 'Rise up, go away from my people, both you and the Israelites! Go, worship the Lord, as you said. ³²Take your flocks and your herds, as you said, and be gone. And bring a blessing on me too!'

³³ The Egyptians urged the people to hasten their departure from the land, for they said, 'We shall all be dead.'³⁴ So the people took their dough before it was leavened, with their kneading-bowls wrapped up in their cloaks on their shoulders.³⁵ The Israelites had done as Moses told them; they had asked the Egyptians for jewellery of silver and gold, and for clothing,³⁶ and the Lord had given the people favour in the sight of the Egyptians, so that they let them have what they asked. And so they plundered the Egyptians.

³⁷ The Israelites journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children.³⁸ A mixed crowd also went up with them, and livestock in great numbers, both flocks and herds.³⁹ They baked unleavened cakes of the dough that they had brought out of Egypt; it was not leavened, because they were driven out of Egypt and could not wait, nor had they prepared any provisions for themselves.

⁴⁰ The time that the Israelites had lived in Egypt was four hundred and thirty years.⁴¹ At the end of four hundred and thirty years, on that very day, all the companies of the Lord went out from the land of Egypt.⁴² That was for the Lord a night of vigil, to bring them out of the land of Egypt. That same night is a vigil to be kept for the Lord by all the Israelites throughout their generations.

- ❖ Leaving Egypt to New Promised Land
- ❖ Uncertainties of New Land
- ❖ Starting over
- ❖ Freedom

Goal

Discussion / Questions

- ❖ Action – what will you do?
- ❖ Next Steps – how will you start/continue?
- ❖ Prayer -- what will you be asking God?

- ❖ Networking – who will you connect to?
- ❖ Group Action – how will you tie in to your community?
- ❖ Mission Project – what results do you want to achieve?

Reflections:

- ❖ Sacrifices
- ❖ New partnerships
- ❖ Leaving a legacy

Notes:

Chapter 5: Faith Formation

1. Walking with God is the first step toward effective discipleship. Skill without spiritual vitality is useless. Effective Christian leaders exercise spiritual authority -- empowered giftedness, holiness of character and deep experiences with God.

2. Effective disciples continue to grow personally, in character formation, authentic relationships, skill development, lifelong learning, and ministry focusing.

3. Growing leaders cultivate mentoring relationships. Leaders who finish well have often had mentors to guide them along the way. Explore existing relationships which could develop into mentoring relationships. Identify your needs and find mentors who have strengths in those areas.

4. Empowering disciples focus on disciple-making through authentic relationships:

- With family
- With pre-Christians
- With those you mentor personally
- With the church community

5. Grow toward maturity:

John 15:2 "He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful."

This is life – we go through it and Holy Spirit continues to prune us into an image like Jesus. He teaches us and corrects us throughout our life. Every life experience brings the opportunity of growth toward maturity in Christ.

6. Our Goal as Disciples: Colossians 1:25-29

²⁵ I became its servant according to God's commission that was given to me for you, to make the word of God fully known, ²⁶ the mystery that has been hidden throughout the ages and generations but has now been revealed to his saints. ²⁷ To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. ²⁸ It is he whom we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ. ²⁹ For this I toil and struggle with all the energy that he powerfully inspires within me."

Works Cited

- Lee, Helen. "Silent Exodus." *Christianity Today* 40, no. 9 (1996): article 24.
- Lin, Tom. *Losing Face and Finding Grace: 12 Bible Studies for Asian-Americans*. Downers Grove, IL: InterVarsity Press, 1995.
- Tokunaga, Paul. *Invitation to Lead*. Downers Grove, IL: InterVarsity Press, 2003.
- Yep, Jeanette, Peter Cha, Susan Cho Van Riesen, Greg Jao and Paul Tokunaga. *Following Jesus Without Dishonoring Your Parents*. Downers Grove, IL: InterVarsity Press, 1998.