ABSTRACT

YOUNG DISCIPLES IN THE MARKETPLACE:
A MARKETPLACE-BASED DISCIPLESHIP PROGRAM FOR
THE UNITED METHODIST YOUNG ADULTS OF THE ZAMBALES DISTRICT

by:

Cristine Carnate-Atrero

In Jesus' Steps is the motto of the United Methodist Young Adult Fellowship (UMYAF) in the Philippines. Jesus did most of his work during his "UMYAF" years. To always be in Jesus' steps is to exemplify His life. UMYAF lives a vision to empower young adults as world-changing disciples of Jesus Christ. John and Charles Wesley wanted to reform the Anglican Church. Eventually, they dreamt a revival movement into being. At the respective ages of 22 and 26, the founders of Methodism witnessed a change that God was making through them. This information inspired me to pursue this research project.

The growing concern for declining young adult membership and diminishing church participation prompted this study to discern the reasons behind these emerging problems. This research was undertaken to diagnose the roots of the problem and recommend possible cure or solutions. Most, if not all, young adults in the Zambales district where I serve are in the marketplace. The purpose of this ministry transformation project was to identify the faith development experiences of members of the United Methodist Young Adult Fellowship of the Zambales District in order to design a Marketplace-based Discipleship Program. Best ministry practices of young adults were

explored, examined and discerned. I proposed future innovations for a faith development

program in the form of a Marketplace-based Discipleship Program from the gathered data

and produced results.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

YOUNG DISCIPLES IN THE MARKETPLACE:

A MARKETPLACE-BASED DISCIPLESHIP PROGRAM FOR

THE UNITED METHODIST YOUNG ADULTS OF THE ZAMBALES DISTRICT

presented by

Cristine Carnate Atrero

has been accepted towards fulfillment

of the requirements for the

DOCTOR OF MINISTRY degree at

Asbury Theological Seminary

_____   _____
Dissertation Coach   Date

_____   _____
Director, Doctor of Ministry Program   Date

_____   _____
Dean of the Beeson Center   Date

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A Dissertation

Presented to the Faculty of

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In Partial Fulfillment

Of the Requirements for the Degree

Doctor of Ministry

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2021

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CHAPTER 1

NATURE OF THE PROJECT

Overview of the Chapter

This chapter supplies the framework for identifying the faith development

experiences of the young adults of the Zambales District in order to design a

Marketplace-based Discipleship Program. The researcher describes the urgency and

importance of having an intentional and robust faith development program for young

adults for a transforming representation and presentation of the gospel in the marketplace.

Chapter 1 discusses the purpose statement, research questions, participants, and

how data are collected, interpreted and analyzed. This project includes a relevant

literature review and essential materials from the research context. Lastly, it addresses the

future use of this study and its importance in the total life and ministry of the church.

Personal Introduction

The burden became more intense when I heard the cries of pain, passions and

realizations of the youth and young adults of the United Methodist Church during the 21ˢᵗ

Regular Session of the Philippines Central Conference held at Aldersgate United

Methodist Church, Angeles City, Pampanga, Philippines from November 28, 2016 to

December 4, 2016. Around 500 clergy and lay people gathered at the said quadrennial

event. Here I quote a strong point from the Young People's Address that was delivered:

"We are asking for intentionality. We should be intentionally discipled. Seeking

transformation requires accountability and focus." The majority of Filipino young adults,

at their age, are trying to become productive - either for their immediate family needs; for

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their new family; or for their own professional career growth. This is good. Our young adults show a great sense of responsibility in helping their parents, brothers and sisters; by providing the basic needs of their new family - a decent home and good education for their children; and by furnishing basic and other family needs.

Many are dedicated to their jobs in order to be promoted and, eventually, attain higher pay which will help their immediate family and/or prepare them further with skills or a better education for their own family in the future. On the other hand, some young adults choose to migrate to other domestic cities or farther internationally for work because they do not see career opportunities in the Philippines. This results to a decline in our membership as well. The worst is when they find new churches/fellowships that show sincere care and concern towards their needs. The National UMYAF President's Report on January 2, 2007 was not just a report of a national young adult leader; but, a lament of the denomination. Adults and elders of the church need to grieve and repent for this report and, most importantly, take heed and do something about it. The sustainability of the United Methodist Church is at great risk and under question because of the aforementioned experiences and emerging problems of its young adults.

I was licensed as a pastor at 18 years old and have seen and experienced the same challenges. This research is to address similar young adult issues and to fulfill my vision and prayers. There is urgency! Mind the gap between the pews and place of work. Most young adults are pursuing their careers, work and chosen occupations. The church is anointed and authorized to substantially fill the gap so that they will not lose young adults. There have been many missed opportunities. Today they cannot afford to lengthen the list crowded with failures in performing the mission as a church

commissioned to make disciples. The church will not allow young adults to become "Monday Morning Atheists -- switching God off on the job" (Spada and Scott Loc 92). Neither should the church be "Idle in The Marketplace – abandoning the Biblical mandate to disciple nations" (Robinson Loc 368).

The church is filled with many potential people positioned by God in respective places to make God's love accessible and available. I am strongly convinced that discipleship must be the heart and soul of the Church. It is the only way to complete Christian life: study the Bible, preach the Word, design church programs, and implement ministries from a perspective of discipleship. In this way, the destiny of the Church to rule and reign with Christ will be reclaimed. What a transformation when young adults use spiritual authority. Those who are in this state or time of greatest strength and vigor will attain success! I was challenged by my reading of *1945: Towards the Conversion of England* which I quote: "We are convinced that England will never be converted until the laity use the opportunities daily afforded by their various professions, crafts and occupations" (Hillman 12). As I observed, many are not equipped or commissioned spiritual authority. Still, living hope that lives in workplaces, cities and nations begin to be transformed by the power of Christ. Our Lord's prayer in Matthew 6:10 - "Thy kingdom come, Thy will be done on earth, as it is in heaven" (KJV) - becomes a reality here and now.

Statement of the Problem

Christmas Institute, one of the most attended events of the United Methodist Church in the Philippines, has an average attendance of 15,000 young people. It is a five-day

Christian retreat for youth (ages 12 to 22) facilitated by The United Methodist Church, held every year from December 26 to 30. The Zambales District has annually topped the number of attendees over eight consecutive years with an average of 400 to 500 youth. "It is a remake of the heart-warming experience of John Wesley on Aldersgate Street in London. Christmas Institute is an all-in avenue for youngsters to experience the redeeming grace of God through faith in Jesus for self-transformation"(qtd. in Marigza). Christmas Institute offers all the excitement of a youth camp and a church lock-in. There are times for recreation, Bible study, and leadership development workshops. Christmas Institute is a youth-led gathering that gives young people experiences as lay leaders. The programming is prepared by older participants for the younger ones with guidance from pastors, deaconesses and lay leaders (https://www.umc.org).

However, consistency and sustainability are serious problems for those aged between 23 to 40. An unmet gap exists for this group that the church needs to give attention to. Christmas Institute experiences fade when young adults' participation in church activities diminishes and their membership declines. Lessons learned, training acquired, and spiritual formation obtained usually encounter "an expiration date" when young people who attend Christmas Institute become young adults (ages 23 to 40).

The church is silent about programs that deal with the marketplace (an unpopular term in the Zambales District). Pulpit sermons and Sunday School lessons focus more on Christian education and formation with no specific and distinct programs available to equip those who are in the workplace. Churches look for young adult active participation in church activities; but, fail because these persons spend most time on work and careers. The Church fails to prepare young adults for the marketplace, resulting in the transfer of

membership to other denominations or being inactive in status. Ministries of the Church

need to be strengthened in its marketplace ministry programs.

Our churches in the Zambales district have no relevant materials and resources

that fit the context of young adults in the marketplace. There is a need to contextualize

and integrate marketplace ministries with the faith development programs of the church

before these members reach their prime years spent mostly at work. Young adults must

be prepared and continually nurtured. Seminars, teaching/learning experiences, Bible

studies, and activities fill the Calendar of Activities of local churches every year.

However, for unknown reasons, young adults continue to struggle with active

membership. Lay leaders and church workers crave for a robust young adult ministry

culture to end the spread of this dying phenomenon. Gaps need to be intentionally and

mindfully filled. The church is missing the mark. This project aims to stop the symptoms

and to bring forward possible solutions.

Purpose of the Project

The purpose of this research is to identify the faith development experiences of

United Methodist Young Adults of the Zambales District in order to design a

Marketplace-based Discipleship Program.

Research Questions

My research was guided by the following questions to achieve a robust design of

a Marketplace-based Discipleship Program for the young adults of the Zambales District:

Research Question #1

What are the current faith development experiences of the United Methodist young adults of the Zambales District in the church?

Research Question #2

What are the best practices of the United Methodist Church for young adults?

Research Question #3

What recommendations can be made for the United Methodist Young Adult ministries?

Rationale for the Project

The marketplace is one of the most untapped mission fields that the Body of Christ must equip and empower. "As you look around right now, wouldn't you say that in about four months it will be time to harvest? Well, I'm telling you to open your eyes and take a good look at what's right in front of you. These Samaritan fields are ripe. It's harvest time!" John 4:35 (The Message). Preparing young adults in the marketplace is an urgent need.

A young adult who leads a young adult ministry expressed - "Young adult ministry to me feels like a big mystery. Most of the questions I ask don't have any answers" (DeVries and Pontier Loc 41). My research searched for the following reasons to solve the mystery and answer questions:

First, this project provides a strong biblical foundation and theology. It integrates to distinguish and contextualize young adult ministries. This project fixes flawed theology and inadequate biblical foundation of work. The lack of knowledge on

discipleship in the marketplace is addressed. "One of the primary reasons why the church misses mission and ministry opportunities in the marketplace is lack of knowledge. The result is that members feel inadequately equipped for faithful Christian discipleship in the world of work" (Forster & Oostenbrink 5).

Second, this research supplies local churches a framework to make some innovations in their young adult discipleship and faith development programs. This research offers a guide to change thinking, to expand understanding, and to reclaim anointing in the marketplace by revisiting the UMC Membership Vow. An often quoted but seldom implemented phrase is as follows: "Every member is a minister and every minister has a ministry" (Eph. 4). This project shall help realize this quote. This research shall assist the church to become a more effective witness as "salt and light" (Matt. 5: 13-16), deliberately seeking to influence the world by intentionally exposing the unconditional love of God.

Third, this research aids the church in terms of young adult membership and church participation by providing a program for young adults. "A generation of young Christians believes that the churches in which they were raised are not safe and hospitable places to express doubts" (Kinnaman and Hawkins 91). This ministry transformation project creates a platform for young adults to be heard and felt. Thus, this project gives a safe and unbound space for the process of designing programs that will eventually preserve young adults -- especially those in the marketplace. Additionally, this study can lessen exodus and possibly, stop transfers to other denominations. The researcher considered the young adult development stage vis-à-vis marketplace psychology for a fortified discipleship program.

Fourth, this project helps young adults in reaching their highest potential as leaders. It hopes to bring out the best in them, not only for their young adult organizations; but, also for the denomination as a whole. "We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; if it is serving, then serve; if it is teaching, then teach; if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully" (Rom. 12: 6–8 NIV). This research provides young adults with opportunities to grow, to serve and to lead as they completely fulfill prime years for the advancement of God's kingdom here on earth.

Fifth, this project explores the best ministry practices for young adults that provide fruitful, effective, and relevant ministries that nurture and equip. These practices will be processed and reframed in the context and concept of marketplace discipleship. Luke 1:4 says, "Put out into deep water, and let down the nets for a catch". It was the same lake (marketplace), the same boat (church), the same nets (best practices) and the same people fishing (young adults). In this way, young adult efforts will be recognized; their potential will be more unleashed; their ministries will be enriched; and existing best practices will be maximized in the marketplace through the church's platform for formation and education.

Lastly, this research affirms young adults as world-changing disciples of Jesus Christ as they press on with their motto, *In Jesus Steps*. In fact, this is what a young Christian adult is called to do because "The Messiah also suffered for you and left an example for you to follow in his steps" (1 Pet. 2: 21 ISV). As they exemplify Jesus' life, inspiration shall remain alive from the life and ministry of Jesus' "UMYAF" years. This

research hopes to motivate churches to have "DiscipleSHIFT" (Putman, Harrington and Coleman) with authenticity in developing more and improved disciples. Following Jesus' steps anytime, anywhere is a ministry. The main purpose of this project is to show that one can serve the Lord effectively and full time, even in one's secular work.

Definition of Key Terms

Marketplace is where church members are when they are not "at church" for worship services, teaching or fellowship and where one works or earns wages.

Marketplace-based Discipleship Program is a designed discipleship program that is marketplace-based for young adults.

Young Adult are professing members of the United Methodist Church from ages 23 to 40.

UMYAFP is the United Methodist Young Adult Fellowship in the Philippines

Church member is one who has professed faith in Jesus Christ, has been baptized, assumed the vows of the United Methodist Church and upholds the Church through prayers, presence, gifts and service.

Professing member is a baptized person who has taken vows affirming the Christian faith. Professing members include all people who have come into membership by profession of faith or by transfer from other churches.

Officer is one who has professed faith in Christ; has been baptized; is a full member who assumes a certain position in a certain local congregation or any organization of the United Methodist Church.

Deaconess is a laywoman called by God to be in a lifetime relationship in The United Methodist Church for engagement in a full-time vocation in ministries of love, justice, and service.

Pastor is one who answers God's call to serve the mission of Jesus Christ typically by serving a local congregation in The United Methodist Church.

Local Church is the local congregation of the United Methodist Church.

ZD is an acronym for the Zambales District.

UMC stands for the United Methodist Church.

Delimitations

This research identifies the faith development experiences of young adults (both male and female) of the Zambales District in order to design a Marketplace - based Discipleship Program. This project was limited to Zambales District with ten selected local churches under its jurisdiction: Wesley UMC, Subic UMC, Castillejos UMC, San Narciso UMC, San Felipe UMC, Cabangan UMC, San Agustin UMC, Iba Central UMC, Masinloc UMC, and Bani UMC. These local churches were selected based on their diverse setting and background and their relevant and significant experiences in the life and ministry of the church. These local churches are considered "centennial churches," having existed for more than 100 years in the district, except Masinloc UMC, a 54-year-old promising local church.

The research is focused to the aforementioned ten selected local churches covering 180 respondents (out of 200) who are composed of young adults. In addition, ten interviewees outside the ZD were invited, three of them are non-Methodist church

leaders, four (4) young adult leaders, and three (3) pastors from the three Episcopal Areas of the Philippines Central Conference of the United Methodist Church.

Review of Relevant Literature

Each aspect of this dissertation project is supported by the following:

Biblical Foundations: Old Testament figures -- David, Daniel, and Esther -- and their respective work were explored. The New Testament was surveyed by presenting the work of Martha, Paul, Aquila, and Priscilla. Several authors were consulted in discerning the relevance of these topics.

Theological Foundations: The researcher sought to define Marketplace by searching on the perspectives of Jesus from his life, ministry, and teachings. Books, articles and journals were consulted on the theological basis of this study to draw light and bring stronger support for this research. Themes such as Christian at Work and Discipleship in the Marketplace were the sub-themes used to support the purpose of this study.

I consulted Mark DeVries and Scott Pontier whose works noted mistakes local churches make to engage young adults. DeVries and Pontier shared personal experiences and offered recommendations in returning to a simpler, biblical ministry model. Their material was used along the way in reviewing possible young adult ministries.

In the fields of Psychology and Social Science, Workplace Psychology, and Young Adult Development Stage, these were established by consulting local and foreign scholarly journals and articles. Authors David P. Setran, Chris A. Kiesling and Mike Hayes illumined this research. Biblical–theological foundations and the mission

movement through the Marketplace were established in the period of this project with the

support of R. Paul Stevens, Okoro Chima Okereke, Robert Fraser, and Doug Spada and

Dave Scott. For a deeper understanding on why ages 23 to 40 are the "black hole" of

church attendance and "window" of church ministry participation, the works of David

Kinnaman, Aly Hawkins and George Barna were consulted to support this research.

Other Disciplines: Workplace Psychology, Filipino Workplace Culture, and

Young Adult Developmental Stage were studied to build up the context of the research.

The local setting of this project is very relevant in understanding young adults needs and

challenges.

Research Methodology

In addition to the literature review, the research sought relevant data from

respondents and participants. This is a pre-intervention type of research. As the present

District Superintendent of Zambales District where the ministry transformation project

was conducted, "this type of action research is where the researcher becomes a co-

participant with the community in the process of gathering and interpreting data to enable

new and transformative modes of action" (Sensing 63). Furthermore, projects like this,

that I committed to "are not designed just to understand phenomena; but, to provide the

minister an opportunity to impart pastoral leadership that implements change" (Sensing

63). Lessons learned will be implemented in the Zambales District.

Research questions guided this study. In the most sensible and logical way, the

questions collected data for this project through survey questionnaires, interviews, and

focus groups. In order to design a Marketplace-based Discipleship Program for Young

Adults, the Faith Development Experiences Survey Questionnaire was distributed to 200 young adults from ten selected United Methodist churches in the Zambales District. Identifying involvement and participation with the current programs and activities of the church and directly receiving data was a relevant way of discerning young adult needs. Participants level of engagement contributed an essential reference to the purpose of this study.

The Best Ministry Practices Interview was an in-depth study about young adult ministry not only within UMC; but, also with other religious denominations. Interviews with non-Methodist churches gave points for innovations and enhanced church programs. The interviewees' credentials and credibility in their ministry provided essential elements considered as proven practices that deliver success stories and ensure spiritual development among young adults. Four Young Adult Ministry Recommendations Focus Groups were composed of pastors, deaconesses, lay leaders and young adult officers from ten selected local United Methodist churches. Focus Group interviews were interactive brainstorm sessions that enhanced the research, gained insights, and generated ideas. Responses provided greater depth and proposed recommendations for Young Adult Ministries.

This is a qualitative research. Tim Sensing vividly explains that to reach "the goal of eliciting understanding and meaning, the researcher primarily uses instruments of data collection and analysis, the use of fieldwork, an inductive orientation to analysis, and findings that are richly descriptive. Furthermore, qualitative research systematically seeks answers to questions by examining various social settings and the individuals who inhabit these settings. Qualitative research is grounded in the social world of experience and

seeks to make sense of lived experience" (Sensing 57). This study incorporates these different modes to obtain information for analysis and conclusion.

Type of Research

This ministry transformation project is pre-intervention. Survey questionnaires were distributed to respondents during the researcher's personal church visits. This distribution was properly coordinated with the Church Council and Administrative pastor of the local church where the research was conducted. "To increase the number of questionnaires returned, choose time and place wisely, and personally collect the finished questionnaires" (Sensing 114). I was specific in my methodology "about the details of the distribution and return to ensure a systematic set of procedures" (113).

This research conducted semi-structured interviews about best ministry practices of young adults with the Young Adult Ministry Coordinators of Union Church of Manila, Victory Christian Fellowship, and Jesus Is Lord Church. These are non-Methodist churches and evangelical denominations in the Philippines chosen specifically for this dissertation project. In addition, I interviewed each of the following: the National Adviser of the United Methodist Young Adult Fellowship (UMYAF) in the Philippines, the UMYAF President of West Middle Philippines Annual Conference, the UMYAF President of the Zambales District, and the National President of UMYAF. A local church representative with young adult ministries located in one of the three Episcopal areas in the Philippines was interviewed. These were administrative pastors of the following selected churches: St. Paul UMC (Tondo, Manila Episcopal Area), Buguey

UMC (Cagayan, Baguio Episcopal Area), and Kabacan Central UMC (North Cotabato, Davao Episcopal Area).

My research facilitated four Focus groups in the Zambales District about recommendations for young adult ministry:

- Focus Group # 1 – Administrative Pastors of the ten selected local churches
- Focus Group # 2 – Deaconesses of the ten selected local churches
- Focus Group # 3 – Lay Leaders of the ten selected local churches
- Focus Group # 4 – Young Adult Officers of the ten selected local churches

Participants

The participants were limited to 200 young adults of the Zambales District of the United Methodist Church from the following selected local churches under its jurisdiction: Wesley UMC; Subic UMC; Castillejos UMC; San Narciso UMC; San Felipe UMC; Cabangan UMC; San Agustin UMC; Iba Central UMC; Masinloc UMC; and Bani UMC. The study focused on young adults simply because they are considered "inactive" in terms of church activity involvement during the best years of their life and at the peak of their energetic strength. They were chosen to be participants in this research in order to identify the gap and the growing concern of declining young adult membership and church participation.

My research chose the aforementioned local churches because each equally and holistically represent the picture of the entire young adult ministry status in the Zambales District. Each has a different settings and background. These churches are actively implement church programs and were established more than 100 years ago except Masinloc UMC, a 54-year-old church. The number of years of their existence and earned

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success stories created a legacy which are essential in making innovations and recommendations for young adult ministry.

Instrumentation

Three instruments were used with each selected local church in this study:

First, the Young Adults Faith Development Experiences Questionnaire addresses Research Question #1 by providing basic data that demonstrate reasons why the local church was selected for this study. Participants came from varied backgrounds and had diverse orientations. These made the project unique in order to draw more relevant results. A questionnaire survey was distributed to 200 young adults from ten selected local churches of the Zambales District each equally picked because of their geographical location.

Second, the Young Adults Ministry Best Practices Interview addressed Research Question #2 by providing data from United Methodist and non-Methodist churches. Interviewees were each from selected local churches from the three (3) Episcopal areas of Philippines Central Conference of the United Methodist Church, and UMYAF leaders: national, annual and district including their national UMYAF adviser. The researcher wanted to discern best ministry practices of/for young adults from other non-Methodist denominations and churches to add deeper understanding and wider exposure on the growth of young adults. The possibilities of contextualization and modification were sought. The possibility of innovations was desired.

Third, Young Adult Ministry Recommendation Focus Groups address Research Question #3 by providing data about Young Adult Ministry from ten selected local

churches with the viewpoints of the administrative pastor, their deaconess, lay leader and young adult officer. Each interview was an in-depth conversation with the church workers and laity assigned and elected by the local churches where the respondents belong. Qualitative data was collected in discerning and constructing relevant recommendations.

Research Question #1

Young Adults' Faith Development Experiences Questionnaire

This questionnaire reported the profile of respondents and their current faith development experiences. This questionnaire produced qualitative data. It included demographic data such as how long the participants had been a member of the church, in their particular role, been following Christ, their age, gender, and experience level in ministry. The questionnaire was distributed during the researcher's church visits and was collected from ten selected churches. Twenty respondents from each selected of the ten local churches were composed of young adults.

Research Question #2

Young Adults' Ministry Best Practices Interview

The researcher interviewed pastors of UMC and non-UMC churches to obtain qualitative data regarding their best practice of ministries with young adults. Young Adult Ministry Coordinators of Union Church of Manila, Victory Christian Fellowship, and Jesus Is Lord Church are the non-Methodist participants in this research. In addition, the researcher conducted an interview with the National Adviser of the United Methodist Young Adult Fellowship (UMYAF) in the Philippines, the UMYAF President of the West Middle Philippines Annual Conference, the UMYAF President of the Zambales

District, and the National President of the UMYAF. Three local churches, one each from the three Episcopal areas of the United Methodist Church in the Philippines, were interviewed. Administrative pastors were from: St. Paul UMC (Tondo, South West Metro Manila District, Manila Episcopal Area), Buguey UMC (Cagayan, North East Cagayan District, Baguio Episcopal Area), and Kabacan Central UMC (North Cotabato, Mindanao Central East District, Davao Episcopal Area).

Research Question #3

Young Adult Ministry Recommendation Focus Groups

The researcher led four focus groups that yielded qualitative data regarding recommendations for young adult ministries. Group interviews were formed by church roles with a representative ten selected local churches:

- Focus Group # 1 – Administrative Pastors

- Focus Group # 2 – Deaconesses

- Focus Group # 3 – Lay Leaders

- Focus Group # 4 – Young Adult Officers

Data Collection

The pre-intervention project design used the qualitative type of research which included a Faith Development Experiences Survey Questionnaire, Young Adult Best Practices Interview, and Ministry Recommendations Focus Groups. The Faith Development Survey Questionnaire was sent out to a total of 200 young adults, ages 23 to 40, from ten selected local churches of ZD. It was sent in Google document form for those with email addresses and Facebook accounts. Hard copies were distributed to those with no digital access. To facilitate a quick response, participants were given a week to

complete and return the survey. To add credibility to the survey, a letter of endorsement from the Administrative Pastor was attached.

Participants of the qualitative, semi-structured Young Adult Best Practices Interview were identified through the researcher's nature of work and exposure to the ministry. The Young Adult Ministry Recommendations Focus Groups participants from the ten selected local churches were selected by virtue of their current elected office (Lay Leaders and Young Adult Officers) and by their episcopal appointment (Pastors and Deaconesses). The Young Adult Best Practice Interview gave an opportunity for participants to tell their own stories in their own words. Different points of views, beliefs, attitudes, and experiences of the participants were identified. Young Adult Ministry Recommendations Focus Groups were done in an interactive brainstorming format among the participants that enhanced the research, provided insights and generated ideas which gave the pursued topic greater depth.

For the Interviews and Focus Groups, a copy of the questions included an attached consent letter from either the District Superintendents assigned to that particular district/episcopal area, or the senior pastor of the non-Methodist denominations. Participants' invitations were sent via email or courier messenger prior to the online interview which was held via Zoom conference or a Facebook video call. Each interviewee was given time to prepare data. The interviews were held at convenient times .and conducted one week after the invitations were issued. The researcher gathered data on December 20, 2020 to February 20, 2021 by using the abovementioned methods. Rejean Q. Garcia, a research team member encoded during this period of the dissertation

project. The required respect for the participants as persons rather than as subjects was maintained throughout the project.

Data Analysis

The Young Adults Faith Development Experiences Questionnaire provided both quantitative and qualitative data. MS Excel 2016 was used for the processing of data. Survey participants were coded by a number: LC1 – YA01, LC1 – YA02, LC1 – YA03, etc. (for example, LC1 is for the local church number where YA01 or Young Adult respondent number 1 is from; this pattern was used up to the tenth participating local church.

Data collected from the recorded video of semi-structured Young Adult Ministry Best Practices Interview were examined, named, and organized. Collected data were labeled as "Young Adult- Best Practices" or YA – BP. Categorized data were named as follows: YA-BP1, YA-BP2, YA-BP3, etc.

Collected data from the Young Adult Ministry Recommendations Focus Groups were studied and examined by the researcher to identify common themes and ideas. The list was arranged and labeled as "Young Adult – Ministry Recommendations" or YA-MR Categorized data were named as follows: YA-MR-P for Pastors, YP-MR-D for Deaconesses, YP-MR-LL for Lay Leaders, and YP-MR-O for young adult Officers. The researcher created a Word document for the categorized data.

Generalizability

This research is envisioned to be significant and relevant. It will help the Zambales District and all United Methodist churches in the Philippines. This research will lessen and/or stop the exodus of young adults from the church. It will educate

churches on the importance of and the urgent need for marketplace-based discipleship, not only in filling the gap; but, most importantly, in realizing the true essence of the church. This research will benefit other churches as they contextualize ministries particularly for young adults in using the framework provided.

This serves as a "new frame" and a program guide in designing activities for young adults. Meeting the demands of marketplace ministry and of faith development needs during prime young adult developmental stages are inevitable. This project is significant because it will be used as a reference for making church action plans and evaluating young adult ministries. Thus, young adults' leaderSHIFT and discipleSHIFT are being highly sought as well as relationSHIFT with young adults.

This ministry transformation project affirms that what young adults are doing in the marketplace is a ministry, an extension ministry. Work productivity, virtues and values impact the workplace and society as a whole. This is a project being pushed and pursued because the young adults' UMYAF motto, *In Jesus' Steps*, is being challenged. Thus, this research is an intentional program of meeting needs.

Project Overview

Chapter 2 addresses research topics that focus on marketplace-based discipleship, including biblical and theological evidences, leading authors in the theology of work, and relevant related literature about discipleship, psychology, and sociology were other disciplines reviewed.   Chapter 3 identifies the qualitative and quantitative instrumentation in support of this pre-intervention exploratory mixed-methods design.

Chapter 4 provides the results in response to the research questions. Chapter 5 highlights

the major findings and conclusions for this study.

CHAPTER 2

LITERATURE REVIEW FOR THE PROJECT

Overview of the Chapter

The problem, research methodology, and literature review worked hand-in-hand in this chapter. The purpose of this research was to identify the faith development experiences of young adults of the Zambales District in order to design a Marketplace-based Discipleship program. Achieving this goal required an in-depth review of related literatures about work, marketplace, young adult development and discipleship, and workplace psychology. The researcher explored Old and New Testament figures about their faith development and work. A biblical foundation has been provided that made this research rooted and grounded in the Scripture. It was made theologically sound by the reviewed works of authors who presented theological perspectives and principles about faith and work. The marketplace has been explicitly defined through the lens of Jesus' life, teachings, and ministry.

The researcher sought to explore the importance of the connection between faith development and work. Articles, journals and publications were reviewed to elaborate its significance in designing a marketplace-based discipleship program. Consequently, young adult faith development experiences in the church reflect their life and practices in their place of work. A few authors were consulted to support this matter.

Biblical Foundations

Old Testament – Work Survey

The Courageous Royal Work of David. "A man after God's own heart" is how the

Bible describes David (1 Samuel 13:14). Pulpit commentary further elaborates this verse

in this way:

> Jehovah hath sought him a man after his own heart. The language of prophecy constantly describes that as already done which is; but, just determined upon. David was; but, twenty-three years of age at Saul's death. He must now have been a mere child, even if he was born (see verse 1). But, the Divine choice of Saul which upon his obedience would that day have been confirmed, was now annulled, and the succession transferred elsewhere. Years might elapse before the first earthly step was taken to appoint his successor (1 Samuel 16:13). Nay, had Saul repented, we gather from 1 Samuel 15:26 that he might have been forgiven: for God's threats, like his promises, are conditional. There is no fatalism in the Bible; but, a loving discipline for man's recovery. But, behind it stands the Divine foreknowledge and omnipotence; and so to the prophetic view Saul's refusal to repent, his repeated disobedience, and the succession of David were all revealed as accomplished facts. (https://biblehub.com/commentaries)

David started his life as a shepherd boy who loved the Lord. He also loved his

work as a shepherd. Yes, he tried to be an excellent shepherd who was prepared to give

his life to protect his sheep by killing a lion and a bear at different times. A God-loving

and God-fearing boy under fifteen years of age, David showed such courage and

dedication in his job that he was inevitably a candidate for higher assignments (Okereke

Loc 887). He was the king of Israel for many years. He made a number of mistakes, but

was God's man. He loved the Lord and knew how to repent and return to the Lord. God

saw his heart, his integrity, and unparalleled devotion (Loc 900). You do not have to be a

priest to praise and worship the Lord. David was not one, but he was so accomplished in

praising the Lord that the Bible states that the Lord testified of him: "I have found David,

the son of Jesse, a man after my own heart, who will do all My will" (Acts 13:22b). Yes,

David was a king in the marketplace. This passage in the Bible was written for the instruction of marketplace disciples (Loc 906).

Politics is certainly a complicated arena in which to serve God, laced as it is commonly with intrigue, compromises, and under-the-table deals. Nonetheless, in spite of the difficulties of serving in both politics and the military, such service can be good work that actually benefits many people, whether one works in the military by providing security or one labors in government providing a community infrastructure in which people can thrive (Stevens Loc 604). As a political leader, David provides a model that is almost without comparison. He had charisma. However, he had something more – integrity. "Followership," without which there is no leadership, results from exercising integrity in all areas of life. Thus, David was able to take a rag-tag group of rebels and discontents and shaped them into a formidable army (Loc 598).

Royal leaders do their work "after God's own heart". Royal leaders continue to do the right thing (Acts 13:22). David referred everything to God, consulted God, prayed to God as a matter of daily instinct, had a God-soaked life, and wanted the presence and pleasure of God more than anything. Royal leaders are motivated most deeply by the fear of God (2 Sam. 23:3). The fear of God is not sheer fright before a transcendent God, but reverent awe. It has both a rational dimension, leading to ethical action and an emotional dimension, in turn leading to awe and loving intimacy. Royal leaders are willing to receive advice and help. The extraordinary friendship of David and Jonathan is a case in point. It was no easy relationship because Jonathan, as Saul's son, was destined for the throne. So, a relationship with David, Saul's rival, would prejudice Jonathan's chances. Still, Jonathan consistently defended David to his father and, more significantly, found

ways of empowering him. It is noteworthy that Jonathan did not tell David to rely on his

friend; but, to find strength in God (1 Sam. 23:16) (Stevens Loc 625).

God's "Training Ground" for David. David's father had sent him off to the

fields to watch over the family flock. He spent hours alone tending sheep. He learned

the meaning of surviving in the wild. He slept out under the cover of darkness. He

learned to endure the change of seasons and weather the elements. Surely, loneliness was

his constant companion. No doubt he had many conversations with God while he was

living alone in solitude. David's psalms offer proof of this.

David's Resumé. David was "a skillful musician, a mighty man of valor, a

warrior, one prudent in speech, a handsome man, and the LORD was with him" (1 Sam.

16:18). Psalms shows that David was a talented musician and a songwriter. His

gentleness as a harpist reveals his true inner sensitivity as an artist. While David was

tending the flock, he was learning to play the harp. God was preparing him to serve a

king. "Now the Spirit of the Lord departed from Saul, and an evil spirit from the Lord

terrorized him" (1 Sam. 16:14). Saul's servants knew about David. They sent for him on

Saul's command to find someone who could play well.

David's Courage. Even as a young man, David was given the responsibility of

protecting the family's herd of sheep.   "Your servant was tending his father's sheep.

When a lion or a bear came and took a lamb from the flock, David went after it and

attacked it, and rescued the sheep from his mouth; and when he rose up against me, I

seized him by his beard and struck him and killed him" (1 Sam. 17:34-35). This is the

reality that David had been living under -- the training ground God had been using to

prepare David to be king one day. David is best known for killing the giant Goliath with a

sling and stone. Everything David did in the sight of the people was pleasing to them. Everywhere Saul sent him, he prospered (1 Sam. 18) (https://www.crosswalk.com/).

David did not see a conflict or an incompatibility between spiritual assignment and financial reward. Unfortunately, today when his story is retold, David's zeal is re-emphasized for the Lord; but, inadvertently suppress any mention of his interest in the recompense, as if the latter were an evil deed. This represents a great injustice because dichotomizing the spiritual and the material did not enter the mind of David – someone who was described by Samuel as "a man after God's heart" (1 Sam. 13:14) (Silvoso Loc 772). David's oldest brother, Eliab, tried to disqualify him from any role on the battlefield on account of his occupation: "With whom have you left those few sheep in the wilderness?" (1 Sam. 17:28). He accused David of having impure motives and told him to go back to his business. Eliab did not believe that David belonged with the pros. In other words, what he meant was, "you have no right to comment on our lack of results because your training is in business. Go back and take care of it so that you can keep on funding us; but, don't tell us what to do" (Silvoso Loc 777). When Saul disqualified David because of his lack of professional training, David brought up a principle he had used successfully in business. He told the king how he went after the lions and bears that attacked his livestock, recovered what was stolen and killed the predators. We tend to spiritualize what he said; but, David is describing how he dealt with the equivalent of modern-day shoplifting, except that instead of junior high students doing it, it was wild animals that carried it out. Facing bears and lions with bare hands and recovering stolen goods was involved. From his past success, he wisely concluded that God would also be with him when he faced Goliath (Loc 819).

Undoubtedly, David is anointed. "It was strange that Samuel, who had been so disappointed in Saul whose countenance and stature recommended him, should be judge of another man by that rule. We can tell how men look; but, God can tell what they are. God judges man by the heart. We often form a mistaken judgment of character; but, the Lord values only the faithful, fearless, and loving which are planted in the heart, beyond human discernment. And God does not favor our children according to our fond partiality; but, often most honors and blesses those who have been least regarded". David, at length, was pitched upon. He was the youngest of the sons of Jesse. His name signifies Beloved. He was a type of God's beloved Son. It should seem, David was at least resented by of all the sons of Jesse. But, the Spirit of the Lord came upon David from that day forward. His anointing was not an empty ceremony. A divine power went with that instituted sign. He found himself advanced in wisdom and courage, with all the qualifications of a prince, though not advanced in his outward circumstances. This would satisfy him that his election was of God. The best evidence of one's being predestinated to the kingdom of glory, is our being sealed with the Spirit of promise and experience of a work of grace in our hearts. (1Sam. 16:14-23) (www.biblegateway.com/resources/commentaries/Matthew-Henry/1Sam/).

Resistance to change, accepting outcomes, age, and to test or try out one without particular skills, but, who has passion, empathy and faith in God - these are struggles that "unknown or untested" people must face when called to perform transformative acts. Resistance can also come from an individual or a collective when called. Evidently, experiences and challenges in one's life are valid preparations for the calling that God seeks. Trials affirm and solidify one's conviction -- one's purpose-driven life. This

sends a message that, like David, a design to fulfill God's plan goes with a strong leadership background and discernment. Courage and doubt interplay. Prayer, meditation and strategic forethought are needed.

The Risk-taking Work of Esther

Esther was an orphan and, yet, became a beautiful queen. Her uncle Mordecai raised her. She was obedient to him even at the risk of losing her life in the service of her people as a queen in a foreign land. She was such a beautiful woman that she was chosen to be one of many queens in the king's court (Okereke Loc 926). Through circumstances and godly counsel from her uncle, Esther discovered that her purpose in life was to save the Jews from extinction. It was a critical moment in history for the young woman who probably struggled with her purpose and identity in life. Her temptation was life-threatening. If she requested an audience with the king and he refused, it was cause for being dismissed. Her uncle wisely counselled her. "She stepped through the door of destiny and fulfilled her purpose as she served the Lord even as a beauty queen by stating the Hebrew case against an enemy who sought their extinction" (Loc 933).

The Women's Bible Commentary relevantly presents that in verse 8 of chapter 2 of the Book of Esther, as Sidnie Ann White puts it: "Esther is taken, with all the other virginal women in Susa, into the king's harem." The text gives no judgment on the matter and seems to take her obedience to the king's command for granted. To disobey would be suicidal. Verse 9 of chapter 2 the Book of Esther begins to portray Esther as more than merely beautiful. She earns the regard of Hegai, the king's eunuch who gives

Esther everything in the harem. "Esther, in other words, has taken steps to place herself in the best possible position within her situation" (Newsom and Ringe 12).

Esther's religious and moral compromises could not be more starkly drawn. Esther is willing to do whatever it takes to get ahead. She is eager to take advantage of another woman's misfortune and more than willing to submit herself to exploitation. Esther enters the palace with its access to high power and influence. She does not seem interested in whether God has any plan or purpose for her there. In fact, God is not even mentioned in the book of Esther. However, that does not mean that God has no plan or purpose for her in Ahasuerus' court. As it happens, her cousin Mordecai is more scrupulous in keeping Jewish law, which after some time puts him in conflict with Ahasuerus' highest official, Haman (Esth. 3:1-6). Haman responds by plotting to kill not only Mordecai, but the whole Jewish people (Esth. 3:7-15). Mordecai learns of the plot and sends word of the plot to Esther. Although her entire people are about to be destroyed, she seems unmoved. The second step is service. Identifying now with her people's mortal peril, Esther takes on the service of intervening with the king. She risks her position, her possessions, and her life. Her high position now becomes a means of service, instead of self-service.

Esther's service corresponds to today's workplace in several ways:

• Many people, Christian or not, make ethical compromises in their quest for career success. Because all can stand in Esther's shoes, all have the opportunity—and responsibility—to let God use a person in any way despite history of moral failure.

• God makes use of the actual circumstances of our lives. Esther's position gives her unique opportunities to serve God. Mordecai's position gives him different opportunities. Embrace the particular opportunities that are offered.

• Our positions are spiritually dangerous. Equate value and existence with one's positions. The higher the position, the greater the danger. Esther ceases to see herself as a young Jewish woman; but, only as the queen of Persia.

• Serving God requires risking our positions. If you use your position to serve God, you might lose your position and your future prospects. This is doubly frightening if you have become self-identified with your job or career. Yet, the truth is that every positions is at risk if one does not serve God. Esther's case is extreme. She may be killed if she risks her position by intervening and she will be killed if she does not intervene. (https://www.theologyofwork.org)

Esther, an orphan, raised by her cousin Mordecai during the Jewish exile in ancient Persia, was chosen for beauty treatments in preparation for her night with the king (who was looking for a new queen). It turned out that King Xerxes was "attracted to her more than any of the other women" and, therefore, chose her as his queen. Esther, a Jew, and now queen of a pagan nation, however, kept her identity as a worshiper of the living God a secret. She did this at the direction of her cousin and adoptive father, Mordecai (Stevens Loc 718). In Esther 4:14, Mordecai's challenge prompted Esther to become an initiator. She took the risk of going to the king uncalled for. Esther pleaded with the king. "Grant me my life . . . Spare my people . . . For I and my people have been sold to be destroyed, killed, and annihilated." In this process, Esther revealed her true identity as a worshiper of Yahweh (Stevens Loc 744). Esther's determination to fast and

work for success for the Lord and for her people, the Jews, is eloquently couched in her words, "if I perish, I perish" (Esther 4:16b). This is an often-quoted passage among Christians and we pray that we match our deeds with determination, to glorify the Lord, that brought forth the words (Okereke Loc 940).

Work can be viewed as providential. First, providence means that God is involved in the work and workplace for his own good purpose. We can see divine providence in apparently haphazard events and choices made by human beings. Divine providence asserts the directional and purposeful character of human history and personal identity. It means that God is even more interested in life-purpose than we are. As in the case of Esther and Mordecai, lives are not a bundle of accidents. It means that God intends to bring the whole human story to a worthy end. Secondly, providence means that where we are is not accidental. Providence means that the birthplace, family background, educational opportunities, the talents and abilities we bring to the workplace, even our physical or emotional disabilities, are not accidental parts of God's good and gracious purpose for his people. Esther was strategically placed to be an influence (Stevens Loc 785). In the Women's Bible Commentary, Sidnie Anne White states on the Book of Esther, "Mordecai's reaction to Haman's plot is less than helpful to his own cause. He appears to go into panic, putting on sackcloth and wailing in the king's gate" (Esth. 4:1). Mordecai's sole response to the crisis that he set in motion is to bring the problem to the attention of Esther. Esther is now responding to the report of Mordecai's behavior by sending messengers to discover the cause of his actions. Mordecai responds by sending word to Esther of the disaster and charging her to go to the king. This is the turning point of the story. "Esther ceases to be the protegee of the characters surrounding

her and instead, becomes the chief actor and controller of events." (Newsom and Ringe 128).

In 4:11, Esther speaks directly for the first time in the narrative: "All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of the king -- to put this person to death except such to whom the king shall hold out the golden scepter so that he may live; but, I have not been called to come in unto the king these thirty days." (KJV)

Creating new cultural rules such as inter-marriage (as noted), challenging gender norms, and the price for one's dignity and self-respect from current power structures involved individual and communal activities such as fasting and prayer. Personal courage and sacrifice were made at this critical time in history. Power took advantage of another's misfortune and exploitation. A harmful event justified sacrifice. Thus, one needs to know when to use personal power. In this account, power and status were very relevant in rendering community service. These gestures were an ethical compromise quest for self-service.

During moments of service, God intervenes with his providence in many unique ways. God intentionally cares about his creation of humanity. Changemakers are risk takers. Change starts with oneself. It is humility to stay grounded despite a rise in power status.

The Transforming Exilic Work of Daniel

Daniel was one of the many people taken captive to Babylon by the conquering king Nebuchadnezzar. Daniel was educated for three years in the wisdom and lore of the Babylonian world. This meant being immersed not only in the language of Babylon; but, also in its astrology, magic, and religious practices. As Joyce Baldwin notes, to study Babylonian literature was "to enter a completely different thought-world." Daniel had been sent to a secular university in a foreign country (qtd. In Stevens Loc 1184).

Upon graduation, Daniel became an agent of a pagan government. He coped in the following ways. First, Daniel compromised only in non-essentials. Although his Jewish name was Daniel, in Babylonian, he was given and he accepted the name Beltheshazzar. When it came to essentials including eating food prohibited for Jews, he refused to compromise (Dan. 1:20). Second, Daniel showed utter dependence on God for spiritual insight. Chapter 2 of Daniel relates the incident about the king's dream which he kept secret yet demanded that his magicians nonetheless interpret or be killed. Upon hearing the decree, Daniel asked for time so that he and his three friends (now named Shadrach, Meshach, and Abednego) could pray to God for insight into the meaning of the dream—an insight into the future that Daniel could only have received from God alone. Third, Daniel believed in the power of God. As is well known, Daniel's three friends were thrown into a fiery furnace for refusing to worship the image of the king (Dan. 3:17-18). Miraculously, the three men emerged unharmed from the furnace—an extraordinary testimony to faith and the power of God to deliver. Fourth, Daniel modeled competence and integrity in the workplace. The incident that eventually led to Daniel being cast into the lion's den (chapter 6) highlights Daniel's personal integrity and administrative

competence. Jealous of this proposed promotion, the other administrators and the satraps "tried to find grounds for charges against Daniel in his conduct of government affairs; but, they were unable to do so. They could find no corruption in him because he was trustworthy and neither corrupt nor negligent" (Dan. 6:4-5). Fifth, Daniel coped through his life-giving patterns of spiritual discipline. The incident of the lions' den reveal much about Daniel's pattern of spiritual discipline. Clearly, it consisted not just of occasional fasting; but, of daily and regular prayer. Sure enough, maintaining discipline of daily prayer, Daniel was thrown into the den even though the king was distressed about it and wanted to rescue him. In the end, to the king's delight, Daniel eventually emerged from the den safe and unharmed, thus giving powerful witness to the importance of maintaining spiritual disciplines at all costs (Stevens Loc 1181-1211).

Daniel's life teaches us many things about how to both survive and thrive in the workplace. For one thing, he shows us that compromise on non-essentials is sometimes inevitable when working in Babylon and other "exilic" countries, though one must also know how to discern the difference between the essentials and nonessentials. Daniel's life shows us the importance of practicing excellence in the work we do. Along with competence and excellence, Daniel's life demonstrates the importance of maintaining one's spiritual disciplines and integrity in the marketplace. Daniel did not go around saying, "I am a worshipper of Yahweh and you people are going to hell for worshipping the king and bowing down to his image." He waited for the right moment to say, "There is God in heaven who reveals mysteries" (Dan. 2:28). In this way the very work life becomes a witness that is communicated both verbally and nonverbally (Stevens Loc 1222).

Today Christians in all kinds of workplaces face circumstances similar to what Daniel and his friends experienced at the Babylonian academy. One can only withdraw to insular communities or to work in Christian-only institutions, such as churches and Christian schools to observe a spiritual discipline. Many secular workplaces (but, certainly not all) offer a variety of opportunities for personal gain such as good pay, job security, professional achievement and stature, comfortable working conditions, and interesting, creative work. In themselves, these are good things. However, they tempt us with two serious evils: 1) the danger of becoming so enamored with good material things that we become unwilling to risk these things by standing up for what God requires of us; and 2) the spiritual danger of coming to believe that good things come as a result of our own labor or genius or as a result of our service to some power other than God.

The Book of Daniel provides no specific guidelines; but, it suggests some vital perspectives. Christians can embrace education, even if it is conducted outside the bounds of Christian accountability. Christians can embrace work in non-Christian and even hostile work environments with suitable safeguards. Christians who work or study in non- or anti-Christian environments should take care to avoid uncritical assimilation into the surrounding culture.

Safeguards include:

• Constant prayer and communion with God.

• Firm adherence to material markers of the faith even if they are somewhat arbitrary. Daniel avoided eating the king's rich food and wine because it would have compromised his loyalty to God.

• Active association and accountability with other Christians in the same kind of work. "Daniel made a request of the king, and he appointed Shadrach, Meshach, and Abednego over the affairs of the province of Babylon" (Dan. 2:49).

• Formation of good relationships with non-believers in your workplace. God caused the official overseeing Daniel's diet to show him favor and sympathy (Dan. 1:9). Daniel cooperated with God by respecting the official and looking after his welfare (Dan. 1:10-14).

• Adoption of a modest lifestyle so that attachment to money, prestige, or power do not stand in the way of risking your job or career if you are pressured to do something contrary to God's commands, values, or virtues.

Personal humility—and its conjoined twin, dependence on God's power—was Daniel's secret weapon for thriving. Humility allowed him to thrive, even in the exceptionally unpromising situation where he must forecast the kingdom's demise to the king himself. Daniel disclaimed any personal ability of his own. God alone has power and wisdom: "No wise men, enchanters, magicians, or astrologers can show to the king the mystery which the king has asked; but, there is a God in heaven who reveals mysteries" (Dan. 2:27).

Amazingly, this humble attitude led the king to pardon—and even accept—Daniel's brazen message. He was ready to execute his astrologers en masse; instead, he "fell upon his face, and worshipped Daniel" (Dan. 2:46), and then "made him ruler over the entire province of Babylon and chief prefect over all the wise men of Babylon" (Dan. 2:48). Nebuchadnezzar even came to some kind of belief in Yahweh: "The king said to

Daniel, 'Truly, your God is God of gods and Lord of kings, and a revealer of mysteries, for you have been able to reveal this mystery'" (Dan. 2:47) (/www.theologyofwork.org).

Daniel was later an administrator in the Persian government of King Darius. Daniel was a model, God-fearing worker. He did his job so well that he was respected by his boss (the king) and became the source of jealousy of his colleagues. As Christians in the marketplace, we should find it instructive that when Daniel's colleagues conspired to find fault with him and his performance, they could not find anything against him. He was not corrupt. He did not betray confidence in him. He was diligent and never negligent of any of his responsibilities (Okereke Loc 186). Daniel was invariably an excellent worker. Excellent, in this usage, implies doing the best he could in his performance and behavior, all in the fear of the Lord (Loc 186). We should affect the world constructively just as salt as a seasoning brings out the best flavor of food. In addition, as salt is a preservative, we need to play our part in upholding and preserving or introducing Christian values that make for excellence into our societies. One of the activities that could help a Christian make a positive impact at work and in the community is the excellence of our work, as we seek to work to please God. A case in point here is the life of Daniel (Dan. 6:1-4) (Loc 178).

Benson Commentary strengthens Daniel 6: 4-6 by affirming that:

> Then the presidents and princes sought to find occasion against Daniel. We may judge, from what is said here -- how blameless Daniel was in his conduct, and of how great advantage it is to act with virtue and integrity. All the spite and malice of his enemies could not so much as find out a pretense for accusing him because he conducted himself in all affairs with uprightness and established his credit by his virtuous behavior. (https://biblehub.com/commentaries/daniel/6-4.htm)

Then said these men, "We may not find anything." They concluded, at length, that they could not find any occasion against Daniel except concerning the law of his God. By this, it appears that Daniel kept up the profession of his religion and held it fast in that idolatrous country without wavering or shrinking; and yet, that was no bar to his preferment. There was no law requiring him to be of the king's religion or incapacitating him to bear office in the state unless he were. It was all up to the king what God Daniel prayed to, so long as he did the business of the state faithfully and well. In this matter, therefore, his enemies hoped to ensnare Daniel. It is observable that when they found no occasion against him concerning the kingdom, they had so much sense of justice left that they did not suborn witnesses against him to accuse him of crimes Daniel was innocent of, and to swear treason against him; wherein they shame many that were called Jews, and many now called Christians. (biblehub.com/commentaries)

The Matthew Henry Commentary clearly illustrates that the following: "In the close of Chapter 8, Daniel was employed in the king's business; but here we have him employed in better business than any king had for him, speaking to God and hearing from him, not for himself only, but for the church, whose mouth he was to God, and for whose use the oracles of God were committed to him, relating to the days of the Messiah. (Observe, 1) When it was that Daniel had this communion with God (Dan. 9:1), in the first year of Darius the Mede who was newly made king of the Chaldeans, Babylon being conquered by him and his nephew, or grandson, Cyrus. In this year the seventy years of the Jews' captivity ended; but, the decree for their release was not yet issued out so that Daniel's address to God seems to have been ready in that year, and, probably, before he was cast into the lions' den. And one powerful inducement, perhaps, for Daniel to keep

so close to the duty of prayer, though it cost him his life that he had so lately experienced the benefit and comfort of it. (Observe, 2) What occasioned his address to God by prayer (Dan. 9:2)? Daniel understood by books that seventy years was the time fixed for the continuance of the desolations of Jerusalem. (Dan. 9:2). The book by which Daniel understood this was the book of the prophecies of Jeremiah, in which he found it expressly foretold (Jer. 29:10). After seventy years he accomplished in Babylon (and therefore they must be reckoned from the first captivity, in the third year of Jehoiakim, which Daniel had reason to remember by a good token, for it was in that captivity that he was carried away himself (Dan. 1:1).   I will visit you and perform my good word towards you. It was likewise said (Jer. 25:11). This whole land shall be seventy years a desolation (chorbath), the same word that Daniel here uses for the desolations of Jerusalem which shows that he had that prophecy before him when he wrote this. Though Daniel was himself a great prophet and one that was well acquainted with the visions of God, he was a diligent student in the scripture and thought it no disparagement to consult Jeremiah's prophecies. He was a great politician and prime-minister of state to one of the greatest monarchs upon earth.   And yet, Daniel could find both heart and time to converse with the word of God. The greatest and best men in the world must not think themselves above their Bibles. (Observe, 3) How serious and solemn Daniel's address to God was when he understood that the seventy years were just upon expiring (for it appears, by Ezekiel's dating of his prophecies, that they exactly computed the years of their captivity), then he set his face to seek God by prayer. Note, God's promises are intended, not to supersede; but, to excite and encourage our prayers. And, when we see the day of the performance of them approaching, we should the more earnestly plead

them with God and put them in suit. So, Daniel did here.   He prayed three times a day,

and, no doubt, in every prayer made mention of the desolations of Jerusalem. And yet,

Daniel did not think that was enough; but, even in the midst of his business set time apart

for an extraordinary application to Heaven on Jerusalem's behalf. God had said to

Ezekiel that though Daniel, among others, stood before him, his intercession should not

prevail to prevent the judgment (Ezek. 14:14). Daniel hoped, now that the warfare is

accomplished (Isa. 40:2), his prayer may be heard for the removing of the judgment."

(https://www.biblegateway.com/resources/matthew-henry/Daniel)

The relevance and importance of spiritual discipline, integrity, and faithful belief

were being stressed. Life revelations appear through discipline. Clearly, God leads

people to secular positions or work assignments wherein his witness and conversations

lead to loving revelation. God reveals love indirectly and directly in secular workplaces.

In workplaces one is called to remain steadfast in God's fold without compromising God-

centered values, virtues, and commands. It is also an Invitation to work with non-

Christians with respect and Christian neighborly love. Fortitude working with, living

with, studying with, and understanding those who commune differently than Christians.

Acts of discerning how God reveals his power and authority in current times helps us

make the way forward.

New Testament – Work Survey

Tent-making work of Paul. When Paul got saved, God told him that he had been

chosen to take the gospel to the Gentiles, to kings, and to the children of Israel, in that

order (Acts 9:15; 26:17-18).   While Paul saw the transformation of many individual lives

during this time, he was not effectively reaching the Gentiles and, as result, he did not see what God had planned—sustainable transformation impacting a city, region, or nation—until many years later when he ministered in Ephesus. Paul tried his usual approach by going to the synagogue (a segregated religious place) to preach; but, as in Corinth, he did not meet with success. After futile months in the synagogue, in utter frustration, Paul relocated his base to the marketplace, to a school known as "the school of Tyrannus." From here, the transformation process of cities and regions began suddenly and expanded rapidly (Silvoso 1163-69).

   Tent-making work with Aquila and Priscilla. Upon landing in Corinth, Paul, a pulpit minister, met Aquila and Priscilla, a married couple who were artisans and marketplace ministers and who shared the same trade with him. Paul established a business with them and moved into the marketplace. Aquila and Priscilla integrated their trade with the pulpit. Paul never left the pulpit. He simply moved it to the marketplace. Nor did his business associates abandon the marketplace; they merely applied the spiritual authority and revelation that had come to them—to enlighten others' spirituality (Silvoso 1179). Paul worked as a tentmaker and preached on the Sabbath. After a most frustrating attempt at establishing his evangelistic base in the synagogue, Paul and his new friends left it and moved into a house (marketplace). Since the term "house" in the Bible encompasses both the home and the workplace, Paul, Aquila, and Priscilla presumably operated their business out of that particular house. In other words, Paul and his team turned their work into a ministry vehicle and the results were initially impressive and eventually astounding (1185).

Paul's choice of the marketplace as a forum for the gospel resulted in an exceptional move of God in an unusual and ungodly setting—turning it into a godly one (Silvoso 1226). Given the fact that the Greek world viewed manual work as a curse and fit only for slaves, Paul, Aquila, and Priscilla seem to have adopted a radically different attitude. This can only be explained by their Jewish background. Jews saw work as holy and God-like. After all, according to Jewish tradition, God makes things like an artisan. God categorizes and names things as a scientist—carefully planning one process after another; examining the outcome of workings; offering quality control; clearly defining each component's function as an engineer; defining humankind's role; providing resources as a good manager; and taking pleasure in work (Stevens Loc 1671). Paul's tent-making work was not merely a way of "putting bread (or rice) on the table" so he could do the really important work of preaching. Tent-making was part and parcel of his apostleship—a fully integrated statement of what the gospel of the kingdom of God is about—the transformation of all life (Stevens Loc 1475). Paul gives several reasons for his tent-making policy: not to be a burden; but to be an example or model of industry and meaningful work; to be able to contribute to others rather than to take from others; and to help the weak (Loc 1457).

Paul utilized his transportable work to support himself, to network among his peers (believers and non-believers alike), and to supply the needs of others. Paul's work affected comings and goings not unlike other Jewish merchants of his day (James 4:11-13). Merchants depended on commercial shipping routes while also networking with others in the same trade who tended to congregate together in districts within cities, sometimes even with roads named after their profession. The spirit among those working

the same trade was more cooperative than competitive (Moon and Long 68). The early

church conducted the fruitful labor of proclamation and occupation for the Kingdom.

Rather than replacing businesses with the proclamation of the Gospel, the work of

spreading the good news alongside infiltrated human occupations (65). In the Book of

Acts, many places of business became places of witness re-purposed as spaces of worship

and resources of networking. Primary here were homes where businesses commonly

were housed. Although the extent to which these homes were centers of business is

unknown, many were explicitly connected to businesses. Every home was indebted to a

business (somewhere) in their capacity to host (room and board) church members. Paul

was concerned for the members' goods and souls, mirroring God's concern. Thus, Acts

shows the spread of the gospel through places of business. God is not anti-business; but,

pro-business in the proclamation of the gospel (65-66).

Despite Paul's failure in the synagogue, Paul was open to move his ministry to the

workplace where it flourished. A shifting-location mindset to the workplace for ministry

enables one to enjoy work while "preaching" and living the gospel constantly.

Marketplace Defined In Light of Jesus' Ministry

Jesus and the Disciples in the Marketplace

Behind Jesus' ministry was business and before him was the work of the church.

To work well was his witness. Jesus witnessed well by accomplishing work. Not only

did Jesus work as a young man in the trade of his earthly father, his teaching betrays a

profound familiarity and interest in wealth, resources, and best business practices. Jesus

affirmed the value of work proclaiming good news of God's kingdom (Moon and Long

37). Jesus surrounded himself with men (at least five) who worked in two other prominent regional businesses: fishing and tax collecting. Additionally, an entourage of women followers served Jesus financially by giving out of their own resources. These women reflected Kingdom values of gracious giving in response to God's grace. Importantly, Jesus' ministry and discipleship were not anti-business; but, rather in agreement with Jewish Scripture and culture. Jesus valued good work and beneficial business and encouraged these in his teachings (37). Jesus' life in Galilee exposed him to the value of good labor and seeing this work from the perspective of having negotiated business and faithfulness to God. Under God's kingdom, debts are to be forgiven; land returned; good work restored; the sick healed; and the good news preached to the poor. This fulfillment is demonstrated in Jesus' life of service and in his teachings -- views both in work and ministry -- as valuable if not even interrelated (45).

Jesus in Business. Jesus was more recognizable as a businessman than as a rabbi or a ruler (Mark 6:3). A carpenter, in biblical times, was a builder who primarily used wood. Jesus did not do carpentry work occasionally or in his spare time. Rather, just like every boy in Israel, he was taught a trade in his teens, perhaps even earlier. This means that by the time of his baptism, Jesus had been working at his profession for at least 20 years. He was not a mere apprentice; but, a well-established artisan.

Jesus The Profitable Entrepreneur. Jesus did not merely do carpentry as a hobby. He had learned a trade in order to make a living. This required that he run his shop at a profit. Labor was a central part of Jesus' earthly life. According to Jewish tradition, as a rabbi, he had to master a trade and exercise it honestly in order to support himself in order to be able to teach for free (Silvoso 34-36). Jesus intentionally recruited

marketplace people who were not members of the religious establishment because his objective was to create a new social vehicle—a movement that freely expanded rather than a monument to be gazed at. This movement was meant to be counterculture rather than a subculture. People in a subculture are satisfied with surviving under the dominant culture; whereas, those in a counterculture have as their irretrievable objective to debunk and replace it (50). The first picture we have of the disciples is in the marketplace where Jesus met them. Peter and Andrew, professional fishermen, were busy casting a net into the sea when Jesus told them to follow him. Jesus next spotted James and John, partners with their father in a food enterprise—they were mending their nets during a lull in fishing (Matt. 4:21-22). Matthew received his calling "while in his tax office" (Matt. 9:9). Nathaniel, whom Jesus saw sitting under a tree, was probably a farmer (John 1:48). All of the disciples were certainly marketplace people. None of the Twelve was a leader in the Temple or in the synagogue (42).

Matthew 4:18-22. Matthew Henry's Concise Commentary explains as follows: "When Christ began to preach, he began to gather disciples who should be hearers, and afterwards preachers of his doctrine who should be witnesses of his miracles, and afterwards testify concerning them. Jesus went not to Herod's court, not to Jerusalem among the chief priests and the elders; but, to the sea of Galilee, among the fishermen." The same power which called Peter and Andrew could have wrought upon Annas and Caiaphas, for with God nothing is impossible. But, Christ chooses the foolish things of the world to confound the wise. Diligence in an honest calling is pleasing to Christ, and it is no hinderance to a holy life. Idle people are more open to the temptations of Satan than to the calls of God. It is a happy and hopeful thing to see children careful of their

parents, and dutiful. When Christ comes, it is good to be found doing. "Am I in Christ?" is a very needful question to ask oneself; and, next to that, "Am I in my calling?" One followed Christ before, as common disciples (John 1:37).   Now one must leave one's calling. One who would follow Christ, must, at his command, leave all things to follow him, must be ready to part with these things. This instance of the power of the Lord Jesus encourages one to depend upon his grace. He speaks, and it is done." (https://biblehub.com/commentaries).

A call from Jesus does not mean that one has to stop working at a current job and become a preacher, pastor, or missionary. This passage does not teach that discipleship means abandoning nets and boats, saws and chisels, payrolls and profits. This passage describes what happened to four men by the Sea of Galilee that day. However, it does not prescribe the same thing for every follower of Jesus Christ. For the Twelve, following Jesus did mean leaving their professions and their families in order to itinerate with their roving master. Both then and now, there are professions that require similar sacrifices including military service, sea trade, or diplomacy, among many others. At the same time, during Jesus' earthly ministry not all true believers in him quit their day jobs to follow him. He had many followers who remained in their homes and occupations. Often, Jesus made use of their ability to provide meals, lodging, and financial support for him and his companions (e.g., Simon the Leper in Mark 14:3; or Mary, Martha, and Lazarus in Luke 10:38; John 12:1-2). Often, these followers gave him entry to their local communities which is something his traveling companions could not have done. Interestingly, Zacchaeus was also a tax collector (Luke 19:1-10). Although his life as a

tax collector was transformed by Jesus, there is no evidence that he was called to leave the profession.

A call from Jesus may or may not change what one does for a living. It always changes why one works. As followers of Jesus, one works above all to serve him. In turn, this leads to a change in how one works and especially how one treats other people. The ways of the new King include compassion, justice, truth, and mercy. The ways of the old prince of this world are devastation, apathy, oppression, deceit, and vindictiveness. The latter can no longer have any role in one's work. This is more challenging than it may appear, and one could never hope to do so on one's own. The practices required to live and work in these new ways can arise only from God's power or blessing in our work. One may not have to give up one's job; but, one has to give up allegiance to oneself or to anyone or any system contrary to God's purposes. In a sense, one becomes a double agent for God's kingdom. One may remain in one's workplace. One may perform the same tasks. However, now one employs work to serve the new kingdom and new master. One still works to bring home a paycheck; at a deeper level, one also works to serve people, as Jesus did. When you serve people because of your allegiance to Christ, "you serve the Lord Christ," as Paul puts it (Col. 3:24) (www.theologyofwork.org/).

Jesus was born into a working-class family. He worked with his father Joseph in his carpentry business until age 30. Most of his adult life was given to "secular" labor (Hillman 23). To build His movement, Jesus chose twelve men who came straight from the workplace and who had no religious credentials for ministry (23). Jesus' ministry focused on the marketplace where people spent most of their time. Of his 132 public

appearances in the New Testament, all but ten were in the marketplace. Forty-five of his

fifty two parables had a workplace context. Of the forty divine encounters and miracles

listed in the book of Acts, thirty nine occurred in the workplace (23). Jesus created a

movement. He taught his disciples to teach people God's ways. Jesus used many

business examples in his parables since he was questioning the actions and loyalties of

the current church aristocracy in regard to God's ways. He wanted the ordinary person to

understand this conflict as well as to change individual behaviors.

Some need to leave their trades to follow Jesus while others remain and change

attitudes and behavior toward serving God's kingdom in the workplace – towards work,

colleagues and those are affected by work. One spends more time in the workplace

during one's lifetime. God's teachings influence one's time in this workplace setting.

The Church and The Marketplace

The marketplace was the centerpiece of the first-century church. If the church

fulfills its Matthew 28 mandate, it must be the centerpiece of every generation. Jesus

and Paul had many reasons for going to the marketplace that went beyond their need for

money. They knew that it is where the need for the gospel message was the greatest.

That first-century church was anything but idle in the marketplace of their day. Signs and

wonders were more common in the house church meetings they attended. In fact, of the

thirty nine "power miracles" recorded in the Book of Acts, thirty eight happened in the

marketplace (Robinson Loc 2766, 2772). When activity at the church house is given

priority over the marketplace, the marketplace remains idle. When activity in the church

is not relevant to the marketplace, there will be little motivation for most Christians to be

active in either place or little motivation for marketplace people to come to Church. As long as the Church does more to fill its house with warm bodies than it does to fill the marketplace with trained disciples, the marketplace remains idle. As long as the Church spends most of its time and energy motivating members to respond to institutional concerns, it has little left to equip its members to be first responders in the marketplace (Loc 2805, 2814).

The marketplace is where the real battles for the souls of men and women are fought and won or lost. Soul-winning is an urgent need. Every day approximately thousands of people are idle while their eternal destiny hangs in the balance. The Church cannot afford to remain idle in the marketplace. "And about the eleventh hour, the master went out, found others standing, and saith unto them, Why stand ye here all the day idle?" (Matt. 20:6) (ASV) (Robinson Loc 2814).

Believers and the Church as a whole need to think about building the kingdom of God in workplaces of cities—prayer groups, Bible studies, prayer breakfasts, outreach luncheons, etc. Helping direct churches to other ministries which specifically are working with churches today is a new move of God emerging. Pastors should equip people to be effective in the marketplace where they spend 60-70 percent of waking hours—the workplace. In order to do this, it has to be intentional, long term, and foundational to the church (Okereke Loc 2372). "There is a certain fear that comes over a pastor when the talk about a workplace ministry begins," says Rich Marshall, pastor for 35 years and now working full time in the workplace movement. "Pastors fear that the marketplace believer is going to take over their church. They fear losing their tithes. They fear losing control." An interesting thing is that when pastors start equipping those

in the workplace to fulfill their unique call, the exact opposite takes place. These people

become their greatest asset. They bring others to the church and actually give more

money. "Rich Marshall began ordaining people in his church to their call in the

workplace, to be on par with those he ordained for vocational ministry" (qtd. in Okereke

Loc 2418).

Marketplace Ministry is the road for 21st Century Missions. It is a road once

travelled with great success by the Church in its early history. It is the road the Apostle

Paul exhorted the church to travel when he stated that the purpose of church

professionals—prophets, apostles, evangelists, pastors, and teachers—is to equip the

saints to do the ministry rather than to just do the ministry themselves (Eph. 4:11-16).

However, some of the current failures of the church in this respect include the

following:

1. The Church has reserved ministry to the church-based. It hardly recognizes

secular work as a ministry. For example, marketplace Christians are rarely asked

to share about their ministry in the marketplace at church meetings. Nevertheless,

they are encouraged to "make time" for church ministry in the evenings and on

weekends.

2. Church professionals recruit marketplace Christians to be "plugged into"

church-based ministry programs.

3. Those who are especially good at church-based ministry are encouraged to leave

their secular employment and join the church so they can minister "full time".

4. Thus, most ministry done by the church is church-based as opposed to marketplace-based which makes it distant from the vast majority of people who live and work in the marketplace.

5. To appreciate the importance of marketplace-ministry, one must return to a biblical worldview that sees all of life as integrated and all believers called to minister in every sphere of society including the marketplace. God values "secular work," not just so that Christians can witness to unbelievers; but, because through transformed work, glory and honor will be brought to our nations (Okereke 2438-44).

Most people, especially young adults, cling to their cell phones and are addicted to social media rather than having an actual conversation or having a personal opinion. Many young people call themselves spiritual instead of religious. Many do not trust religious institutions and disregard authority. Although many seek spiritual wisdom, guidance and values direction. They have many questions and are looking for safe spaces to ask questions and ponder answers.

Apparently, the places where young people gather influence the values of the current and next young workers–concert halls, bars, colleges, cafes, parks, sports arenas, etc.–rather than church worship and activities. This is a great challenge to how one witnesses the relevance of "church" and God's unconditional love in the workplace and any place where one finds oneself. Ordaining people in pews (the laity) to become "missionary" workplace workers where church-based ministry is located in the workplace is vital. People do not need to leave their secular jobs to join church-based ministry. 21st

century ministry is to become workplace-based. Workplace church workers are the new

disciples ready for ministry training in workplaces waiting for gospel activation.

Theological Foundations

Calling or Vocation

Setran and Kiesling state:

> "Vocation is an area that reflects and shapes an individual's views of God, people, culture, and life purpose. Vocation unearths tacit beliefs about how God guides and directs about the location of one's identity and calling. It also serves as a foundational crucible for Christian character development while establishing habits and patterns that influence the individual, familial, and communal spheres of life" (112).

Using one's life and gifts as a witness to God's call is a responsive spiritual

vocation. It is not necessarily a profession; but, daily actions and choices undergirded by

Christian values. Although some persons choose a professional trained path as a church

worker, others devote their decisions and thoughts with an eye towards God. For

example, a doctor and medical staff pray before a surgical operation or firefighters start

their day in prayer not knowing what may happen during their workloads while being

guided by God's Holy Spirit.

Apostle Paul, in Ephesians 4:1, writes: "I, therefore, the prisoner of the Lord,

beseech you to walk worthy of the calling with which you were called." The Lord has

chosen his representatives in whatever vocation involved, using the gifts that he has given

to do work and live in lives as worthy of his name. Therefore, the purpose of one's

calling requires that, as followers of Christ, one should live the whole of one's life in

response to God's call (Orekere Loc 302). One is first called into salvation, a holy

virtuous life of selflessness. Thus, the macro call of a Jesus-follower must not limit

professional choices.   One is not called into success or comfort or happiness. Doing

one's best at work is expected in most vocations. The farmer, the soldier, the plumber,

mason, the fashion model, etc., all use their abilities to do their best at their jobs (Loc

307).

Any job that will prevent one from living a holy life is not working for the Lord.

A Christian should consider the following statements:

- If Christ is Lord over all of life, then Christ must be Lord over work too.

- All legitimate work matters to God.

- God designs people to carry out different kinds of work.

- God commends those doing good work.

- The Spirit empowers one to live and work with Christ-likeness.

- God cares more about character and conduct than occupational status.

Calling or vocation requires a holistic approach since every aspect of one's life—in work,

play and prayer—should be done to the glory of the Lord (Orekere Loc 312-46).

The Scriptures are clear that no vocation is less spiritual than any other if it is

done with honesty, integrity, and a heart to serve God (Col. 3:23-24). In regard to

spiritual value, whether you are called to be a plumber, a doctor, a secretary, or a CEO,

one's calling is equal to that of the pastor or vocational Christian worker. The key is to be

in the place where God has called and to live for the glory of God in that place (Hillman

19).   God uses one's work. Many have been called while in the midst of performing

everyday vocation. Peter was a fisherman. Matthew was a tax collector. Luke was a

physician. Paul was a tentmaker. Jesus was a carpenter. God wants one to know that

one's work and life are tools. God wants to use these to demonstrate his power.

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However, in order for that to happen, one must yield them to him (20-21). God has called every person into a vocation. God brings his presence into vocations so that he can demonstrate his power in them. God is calling forth believers to see their vocations as instruments of transformation. Until now, most see their work as a mere instrument for earning income. God is changing this paradigm. One's work represents much more. It is designed to transform one's life and workplace (and, by extension, cities and nations) into places of freedom and love (Hillman 25-26).

Work is a "vocation" or 'calling' -- a contribution to the good of all and not merely a means to either one's own advancement or to one's self-fulfillment and power. Something can be a vocation or calling only if another party calls one to do it, and one does it for other's sake rather than for one's own. Daily work can be a calling only it is reconceived as God's assignment to serve others. And, that is exactly how the Bible teaches to view work (Keller 66). One does not choose jobs and conduct work to fulfill oneself and accrue power. Being called by God to do something is empowering enough. One must view work as a way of service to God and neighbor. One should both choose and conduct work in accordance with that purpose (67). If the point of work is to serve and exalt others, then one's work inevitably becomes less about the work and more about others. One's aggressiveness will eventually become abuse. One's drive will become burnout. Self-sufficiency will become self-loathing. However, if the purpose of work is to serve and exalt something beyond oneself then one had a better reason to deploy talent, ambition, and entrepreneurial vigor. One is more likely to be successful in the long run, even by the world's definition (68).

Not one vocation fully experiences God and fulfills a holy calling. Conversely, no vocation, including vocational ministry, guarantees experiencing God and fulfilling a holy calling. God is not confined to parameters. God is not only the God of Church; but, also the God of all life. One's goal and purpose are to find where one fits and pursues God passionately and wholeheartedly from that place (Fraser 6). Most Marketplace Christians feel spiritually purposeless, meaningless, and aimless. They often fail to appreciate their value or understand practically how to bring the Kingdom of God into their vocation. Only three percent of Christians are called to vocational ministry. Yet, current church teachings have not helped the other ninety seven percent develop a vision for what to do. Instead, they have been told their only purpose is giving financially. In essence, their role is engaging in the worthless in order to give financially to the worthy (6). Marketplace Christians are often encouraged to stop spending so much time in marketplace activities and throw themselves into ministry activities. The church's message is that marketplace activities are devoid of spiritual purpose. Christians can best express their love for Jesus, they are told, by coming to church meetings, volunteering with the youth, teaching Sunday School, ushering, greeting and so on. For the typical Marketplace Christian, these church activities amount to perhaps one percent of their lives. The other 99 percent does not "count" as ministry is subtly implied (6).

Being made in God's image, one is designed to work and to be fellow workers with God. To be an image-bearer is to be a worker. At work, one shows off God's excellence, creativity, and glory to the world. One's work bears the image of the One who works (Nelson 22). God himself is a worker and workers are his image-bearers. Workers are designed to reflect whom God is through and by one's work. The work one

is called to do every day is an important part of one's image-bearing nature and stewardship. Human beings were created to do things. In a sense, human beings are human doings created to contribute to God's world (23).   First and foremost, work is about God-honoring human creativity and contribution. Whatever one's work, whether paid for it or not, is a specific human contribution to God's ongoing creation and to the common good. Work is an integral aspect of being human, an essential aspect of loving God and his created world, and a vital part of loving one's neighbor as oneself (23).

From the Latin word *vocare* meaning "to name or call," a vocation is an assignment given to you by a "caller." Christians believe that the creator God is the one who calls. God made, knows and has a good plan for one's life. In other words, a vocation is what God calls one to. One's vocation is special activities that God created to perform in the world—a fulfillment of his intention and design—which will naturally result in service or benefit to the rest of mankind. As Steve Garber puts it, "Work, yes, but also families, and neighbors, and citizenship, locally and globally -- all of this and more is seen as vocation that to which one is called as a human being, living one's life before the face of God" (qtd. in Barna 10).

Vocation is what one is called to do in the world.   Understanding it is an essential part of living a fulfilled and meaningful life. Vocation is a basic of Christian discipleship. Even more than that, it is something every human heart longs to know— Christ-follower or not. When people wonder "What am I here for?" the Church should be ready to help find the answer. Yes, beginning with the knowledge of their Savior; but, also with an understanding of one's purpose, one's calling, one's vocation—the day-to-day things one is made to do in the world (Barna 10).   A failure to provide vocational

discipleship could be a failure to help Christians keep their faith (20). Christians are tuned in to the idea of calling, and many feel that their current jobs are well matched with what they perceive as their calling. In addition, Christians who are intentional at work also report being satisfied with their lives overall. It seems there is a positive connection between enthusiasm in one's work and consistency in one's faith. The two go together (11).

Ralph Waldo Emerson, in his *Spiritual Laws*, states that "Each man has his own vocation. The talent is the call . . . Each one of us has a calling. Each one of us is purposely created for a greater cause. Each of us is intentionally designed for a higher life" (qtd. in Scholes Loc 425).

> "As each one has received a gift, minister it to one another as good stewards of the manifold grace of God. If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen" (1 Pet. 4:10 – 11 NKJV).

People are God's masterpieces. Each is created unique and special. "But you are our father, Lord. We are like clay, and you are like the potter. You created us" (Isa. 64:8 GNT). Mighty and perfect hands-on work of the Divine, the making of human beings are the reflection of God's plan for his kingdom here on earth. "For we are His workmanship, created in Christ Jesus for good works" (Eph. 2:10 NKJV). Every uniqueness is fabricated for the advancement of his reign here on earth through one's good works from the gifts and the skills possessed. "As we walk alongside emerging young adults navigating vocational discernment; therefore, we must be attentive to the fact that this process represents far more than a search for gainful employment. It is also a formative locus for theological, spiritual, and social transformation" (Setra and Kiesling 112).

Theological, spiritual and social transformation require continued reflective feedback. "Extra mile" passionate, creative, and innovative acts made by young people witness God's influence in their lives.

Human-based metrics and values are great changes needed to improve a marketplace currently focused on money-based capital assets and revenue. A vocation where one is fortunate to learn and obtain skills is a gift of life and sustenance. Economics drives a marketplace journey. Incorporating spiritual well-being can improve an individual's outlook while directly impacting a collective community. The inter-relationships between self, community and God change motivations for one's life purpose and activities.

More than 50 percent of the Philippine population is under the age of 25. (https://psa.gov.ph/content/age-and-sex-structure-philippine-population-facts-2010-census) Many do not necessarily have a college or skills education. However, their parents toil to provide a means so that at least one of their children attains a college degree or skills training. Many become OFWs (Overseas Foreign Workers) accepting positions not necessarily what they studied for and assigned to places where culture and language are totally different in order to pay back the high debt, to scrape a living, and to support family back in their villages.

Some of this younger generation stay in their towns or travel to nearby cities since there are not enough jobs for everyone. One needs to be creative to survive daily. Those in the midst of these "noises of survival" need to be rescued in order to hear God's calling. Vocation in today's setting has been challenged where there is only informal

education available. This is another way of defining vocation even if not in a constant workplace setting.

"God gives us different passions so that everything He wants done in the world will get done. One should not expect everyone else to be passionate about your passion." (Warren 293) It is really only you, nothing more. There is no sense to pass the command or look for a substitute to do it for oneself. Availability and responsibility are also relevant, and above all, our obedience and submission.

Faith, Work, and Worship

One's work is an extension of God's work. That is why it has great dignity. If it is God's work, then it must be done God's way. With dignity comes responsibility. This means you need to work with a godly "workstyle." By "workstyle," I mean the way you do your work—the attitudes you express, the methods you employ, the strategies you use to achieve your results, and so forth. If the term "lifestyle" refers to how you typically live your life, "workstyle" has to do with how you typically do your work (Sherman and Hendricks 124). In our work, we should strive to make the greatest contribution we can to people in light of the resources and responsibilities God has given us (137). God has designed you with a set of skills and motivations to do his work in the world today. However, his work may take many different forms in the course of your working years. The main thing in your search for the right job is to deepen your understanding of how God has put you together and how you can make your greatest contribution. Then pray and ask God to open and close doors so that you will have opportunities to use what he

has given you. In any case, you should regard the job you have as important; but not all-important. It should honor Christ and serve others (145).

Worship is thought of on Sunday and work as something done on Monday. Work can be an act of worship. However, this dichotomy is not what God designed nor what God desires for our lives. God designed work to have both vertical and horizontal dimensions. One works for the glory of God and the furtherance of the common good. On Sunday, one worships and on Monday, one goes to work – language and action reveal foggy theological thinking. That work has been designed by God to be an act of worship is often missed in the frenzied pace of compartmentalized modern life (Nelson 27). If God is aware of and cares for every sparrow that falls, then the loving heavenly Father watches over everyone wherever and whatever one is doing. Nothing thought, or said, or done ever escapes God's loving, caring, and watchful eye. Living before an audience of One also means that all one does and says is to be an act of God-honoring worship (27). Doing work before an Audience of One changes what one does and how one does it. Living with this mind-set helps connect faith with work, for one lives before the same Audience on Monday at work as one does on Sunday at worship. The church should remember that every maker and worker is called to serve God in his profession or trade-not out of it (29).

Workplace ministry is an intentional focus of equipping men and women in all spheres of work and society to understand and experience their work as a holy calling from God (Okereke Loc 1165). Christians are to integrate faith, work and, witness. Their ministry is full-time. Every day, they live out the gospel and share it every chance they can. Most Christians believe that the word "worship" describes something we do during

church services when we join the congregation in singing, but "worship" means much

more than that. One who submits

> "[t]o worship God means to reverence Him, to honor Him, and to submit our lives
> to Him. In other words, to worship God is to posture ourselves in reverence before
> Him in the totality of all we do in life. Worship is then a lifestyle, in a Christian
> reality, and true worship draws the Holy Spirit into any activity of environment."
> (Okereke Loc 1165, 1188)
> Work is a holy eternal calling. Therefore, our work should be an act of worship

before our Master who ordained it to be so. . . . work is done self-consciously as an act of

faith and worship and expects God's presence on it. "Our first form of evangelism is in

the workplace or anywhere else. It is the incarnating of God's pleasure in our obedient,

excellent work as a demonstration to all people of the manifest reality of his presence in

our life." (Loc 1194).

Worship in the marketplace has to do with one being both in his presence and

realizing that he is our presence right in the midst of our daily marketplace activities

(Silvoso 97). The Hebrew word *avad* means 'to work," "to serve," and "to worship."

The verb's sense of 'worshipping" God is an extension of the idea of serving God in and

with one's work (100). A paradigm shift is needed in order to see the sanctity and worth

of labor, to understand that Jesus has already redeemed the workplace, and we have been

charged with reclaiming it. By this I mean the actual hotel, bank, school, restaurant, etc.

where we work (101).

It is doing work "God's way." Work is not just as "work," per se; but, a form of

worship wherever, whenever, and whatever. Worship takes place the very moment you

start your work. As we follow God's command, as we do the work, things are

developing, growing, and maturing in our innermost being. "The significance of human

work, however, goes far beyond providing human beings with the necessary means of

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sustenance. We not only live from what we do, but to a large extent, we also are what we

do" (Volf 26). Work is all important to human beings; we are not asked by God to work

for trivial reasons. He is very wise by the way. Volf strengthens his point when he

declares: "Work is indispensable for the survival and the wellbeing of both individual

human beings and the societies they live in, and it conditions their individual and social

identity. As such, it is the basis of individual human life and of all human history" (27).

Faith, work and worship is not just about us. It is also about others and the whole

community.

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Discipleship in the Marketplace

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Marketplace as a Place of Testimony

God is a worker and has created humankind in his image as his coworker. This led

to the observation that all legitimate work is an extension of God's work. Workers must

discover the connection between their everyday work and how that work contributes to

what God wants done in the world. The professional athlete must participate as a

coworker with God, and so too the backhoe operator, the bank teller, the journalist, or the

mortgage banker need to contribute directly to God's work.

God gives work for at least five major reasons:

1. Through work we serve people. (1 Pet. 4:10 NASB)

2. Through work we meet our needs. (2 Tim. 2:6 ESV)

3. Through work we meet our family's needs. (1 Tim. 5:8 NLT)

4. Through work we earn money to give to others. (Acts 20:35 NIV)

5. Through work we love God. (1 Cor. 16:14 ESV)

Matthew 22:37-40 (NIV) enjoins believers to love God, others, and self. All five reasons for work flow out of these Great Commandments. In other words, when we fulfill the five purposes of work, we are fulfilling the Great Commandments. In fact, work is done as the principal means of loving God, loving others, and loving ourselves. Consequently, work can contribute to what God wants done in the world (Sherman and Hendricks 88).

As for evangelism and lifestyle, the following are key considerations: First, the workplace is the most strategic arena for Christian thinking and influence today. Second, the greatest need in the workplace right now is for Christians whose lifestyle and workstyle are so unique and so distinctive that coworkers will want to know why they differ (Sherman and Hendricks 51). What really matters to God is that the various needs of his creation be met. One of those needs is the salvation of people, and for that he sent Christ to die and he sends the Church to tell the world about what Christ did. In addition to salvation, obviously a need with eternal implications, mankind has many other needs. Just because many of them are temporal needs does not diminish their importance to God. Neither does it diminish the value of the work done to meet those needs. In fact, God thinks they are important enough to equip a variety of people with various abilities to meet those needs. Furthermore, in meeting the legitimate needs of people, a worker is serving people who obviously have eternal value (53).

Though believers are called verbally to profess faith to others, to give an account for the hope within the lives of people, the call is also to practice faith before others. Believers witness both by words and works. The excellence of the work often gives the credibility to speak of the excellence of the Lord Jesus and to share the good news of the

gospel with our coworkers (Nelson 96). Work matters a great deal to God, to others, and to the world. There is no ordinary work. The work God has called believers to do is extraordinary. Do not miss out on God's best by taking an ordinary approach to it. Dorothy Sayers was right, "The only Christian work is good work well done" (qtd. in Nelson 97). People need to rethink how they think about work. When people begin to embrace how work ought to be, then they begin to see what to do each and every day as an integral part of worshipping God. If they understand that God designed them to contribute to his creation, they will take seriously how and where they are called to make their important contribution in the world (29).

God is Creator of the world, and our work mirrors his creative work when we create culture that conforms to his will and vision for human beings—when it matches up with the biblical story line. Yet, theologians speak not only of God's creation but also of his providence. God does not simply create; he also loves, cares for, and nurtures his creation (Keller 184). As an extension of God's creative work, the Christian's labor has its orientation toward God himself, and we must ask how it can be done distinctively and for his glory. As an extension of God's providential work, our labor has its orientation toward our neighbors, and we must ask how it can be done excellently and for their good (184). A farmer or chef meets her neighbor's need for food; a mechanic meets his neighbor's need for technical help on a car. This aspect of work-as-provision is the reason that much work that Christians do is not done, at least not in its visible form, any differently from the way non-Christians do it (185).

We do not live and work in silo lifestyles. We are interactive and interconnected beings. Our actions and choices impact directly and indirectly the people and places

where we are located and spend time. Each one needs to be responsible for their actions and choices. How we think about our work determines results. The challenge in loving our neighbors is to love as loving oneself. This becomes difficult when one does not fully accept themselves despite God's unconditional love. Doubt creeps in when one questions their worthiness. Rethinking and redefining work are key foundations to changing the importance of one's work, especially if it is used as a witness and testimony.

Work is a wonderful gift. It is packed with many surprises. It has various revelations. It is the reflection of God's presence in our lives. "What you are is God's gift to you; what you do with yourself is your gift to God" (Danish proverb). Work is what we do with ourselves and for others, and these are our gifts to God. He gave work as a gift because he "wants you to enjoy using the shape he has given you" (Warren 253).

Marketplace as a Place of Transformation

Christ is Lord of all of life. If he is not, if he only presides over what we do on Sunday or at home, if he is only an ideal, if Jesus is merely a name in a book we read to our children—then he really is not our Lord at all. He doesn't really matter in what matters most to us—our work. However, Jesus is Lord. We must bring the entirety of our lives back together under him. When people do that, it transforms not only their work, but even their outlook on life. Some of the benefits believers in the marketplace have described include:

1. A new and refreshing sense of dignity and meaning in work. The simple idea that God cares immensely about what you do all day lends awesome value to your job.

2. An encouraging sense of destiny and calling in work. As you will discover, God designed you to accomplish certain kinds of work. Thus, you can go to your job with a deep conviction that you are there for a purpose.

3. Motivation to pursue a lifestyle of ethical distinction on the job. Knowing that you and your work matter to God and that you have a Boss in heaven provides stimulation to pursue moral integrity and a Christlike character.

4. A comprehensive view of life that relates work to spirituality. One discovers how to bring work and faith together, along with the other areas of one's life, creating a meaningful whole and thus, escaping spiritual schizophrenia.

5. A new respect for the faith in light of its contribution to work. The discovery that Christianity addresses work and work issues—issues that matter to you—will cultivate an elevated appreciation for the resources God has provided.

6. Answers to many questions one may have about relationship to church. One gains insight into one's status and contribution as a layperson, and into how and where you express your commitment to Christ.

7. Hope! Once one discovers how much God cares about you and your work, you will be eager to learn what God has to say about the particulars of your job. This should encourage you because it means that you do not have to "go it alone" as a believer in a secular workplace. You'll act from the confidence that God and His resources are with you (Sherman & Hendricks 22).

In his Sermon on the Mount, Jesus speaks to the pervasive influence his transformed followers will have on the world around them. Jesus employs the metaphors of salt and light to communicate the pervasive impact people transformed by the gospel bring to the world. In all aspects of our lives, including our workplaces, we display to those around us the light of the glory of Christ who dwells in us. Jesus emphasizes that we shine his light in our good works. Our good works take on many dimensions and we must see that our daily work is a significant part of the good works that glorify God (Matt. 5: 14-16). One of the ways that we are salt and light and act as redemptive agents in this broken world is to live out a faithful presence in the workplace. Faithful presence in the world means that Christians are fully present and committed in their spheres of influence, wherever they may be: their families, neighborhoods, voluntary activities and places of work (Nelson 59). Stewardship of calling in the workplace means faithfully showing up every day and demonstrating to others our goodness in our workplaces; we incarnate the gospel by doing good work and being exemplary workers. It means that one extends common grace to coworkers and customers and seek their good. As image-bearers of God, who are workers, it must remembered that work has intrinsic value in itself and is to be an act of worship. One also must grasp that work has instrumental value in that it provides for economic needs, allows to care for the needs of others, and creates a sphere of influence for the gospel to be lived out and shared (60). Without knowing Christ, people will never experience the life for which was created. Without knowing Christ, work will never be all that God intended it to be. Without knowing the One who created work, one's work will never be ultimately fulfilling. The good news of work is that everyone can be transformed—that all work can be transformed (61).

Imagine God being present at the meeting of the Board, listening attentively, offering timely counsel and giving experienced advice. Imagine him showing up for the swing shift at the factory as assistant shift foreman whose assignment is to make things run well and help you look good. Imagine him as a venerable icon on campus, tutor to students and faculty alike, a friend of all the people, and an unheralded counselor to the system. Or, imagine him sitting in the balcony of every session of the legislature, or walking in the halls of Congress, dropping nuggets of profound political insight and wisdom to those who are carrying the weight of the state on their shoulders. Imagine, then, how different everyone would look at daily tasks and responsibilities if one were to understand how fully engaged and present God can be in each and every one of them (Silvoso 97). God designed everyone to be his ministers. Today the word "minister" is associated exclusively with religious, liturgical matters. However, a minister is simply someone who looks after, cares for, or tends to something or someone. A waiter, a doctor, a lawyer or a taxi driver is a minister because through the services they render, they minister to people's needs. By carrying out God-given assignments, humans minister to him and to those who benefit from such tasks, including the earth itself (99). If Christians comprehend that they are ministers and that their labor is indeed worship, the picture will change dramatically. Imagine a college student serving a hamburger at McDonalds unto the glory of God. Visualize a maid cleaning rooms and making beds in a hotel unto the glory of God. Further imagine her inviting God to come into that room for his presence to greet guests when they check in. Or, a taxi operator "prayer driving" while he cruises for clients and blessing them as soon as they flag him down. Or, a judge invoking the presence of the Chief Advocate over his courtroom every day. If every

believer were to do whatever they do heartily "as unto the Lord," then worship would take place 24/7 all over—not to mention how much the quality of life would be improved by the excellence with which those tasks are performed. This is not as difficult as it seems because the issue is not deployment; but, activation since the church is already in the marketplace 24/7 (101).

Changing one's outlook in redefining work as a spiritual transformation tool for oneself and with others is powerful. Discovery can be an exciting phenomenon in how one looks at their place and purpose in the workplace where the church is located 24/7. I believe that "whether it involves plumbing a sink or plumbing the depths of the cosmos, in the hands of a Christian, is ministry (Witherington Loc 368). Work is a gift, whatever one does. It is a pleasing offering to the Lord and significant contribution for the advancement of his kingdom here on earth. As Timothy Keller vividly stressed, "We were built for work and the dignity it gives us as human beings, regardless of its status or pay" (Loc 686).

We also have charisma and it is not just "a call to which God bids us to perform a particular task; but, [it] is also an inspiration and a gifting to accomplish the task" (Volf 114). Indeed, God chooses to honor all endeavors and endowments and gives the opportunity to serve, doing our work every day from household chores to office work to community missions and ministries and to the global level as our "pathway to real significance" (Warren 232). This will affirm and confirm us by saying: "What I'm able to do, God wants me to do" (243).

Marketplace as a Place of Mission

Marketplace Christians lack more than vision and heroes. They often lack value within the church. One Christian man had booked $100 million dollars in international consulting contracts for his firm. He could have been a terrific marketplace hero; but instead, he related that he sat in the back pew of a 50-member congregation and felt like a second-class citizen. There are hundreds, even thousands like him. Even if they succeed in the marketplace, it is conveyed to them in hundreds of subtle ways that their love for Jesus is not good enough. The only value they seem to have is what they give (Fraser 9). The crisis of value affects both sides of the equation. While most Marketplace Christians feel like spiritual failures at some level; they also feel they are being obedient to their calling. They see themselves as courageous pioneers; but, few understand why their gifts are valuable to the kingdom of God and how they fit his plan. There is a pitiful dearth of teaching on this subject. In fact, most ministers do value Marketplace Christians; but, they do not develop the language or understanding to articulate the value of the marketplace, and so they unwittingly neutralize those called to carry the gospel there (9). Businesspeople are sought after and flattered; but, rarely loved and supported. A friend had a dream about Marketplace Christians. They seemed to him like people who "so wanted to love God; but, didn't know how to love him." In the dream, a group of Marketplace Christians was drowning in the ocean, waves crashing over them. On the beach a group of ministers looked on. One turned to another and joked, "We should take their pocketbooks so they would float better." This speaks of the relative insensitivity of many ministers to the struggles of Marketplace Christians. This insensitivity is not due to

lack of love, but lack of understanding. The marketplace is perceived as troubled and volatile; businesses rise and fall, and that is "just business" (9).

Marketplace Christians should find a spiritual home in their local church while realizing that they will work and serve the Lord in their place of work. Each person will function as a business person, evangelist, pastor, etc., all rolled into one at their place of work. The same should be true for the civil servant, politician, or professional. They should seek to collaborate with other Christians in their place of work to live and work for the Lord. They should aim at winning others in love to him and at the same time live transparently ethical lives and be effective at work (Okereke Loc 2738). The clergy should realize their responsibility to support other ministers who are working in the marketplace. They should see members of their congregation working at their places of work as ministers in the marketplace. They should be seen as people who have been ordained to live and witness for the Lord at the marketplace, in the front line as it were. They should also work to support them and prayerfully help train them in the knowledge that they have the delicate balancing act and responsibility to reach individuals at their place of work even as they work at their professional challenges (Okereke Loc 2745). Marketplace Christians are called to become role models. God makes the man in Christ, the people walking with him as persons at their best. One is a peculiar person, a royal priest, and a holy individual who walks in the light of God as graphically described in 1 Peter 2:9-10 (NIV):

> "But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people; but now you are the people of God; once you had not received mercy; but, now you have received mercy."

God is focused on the marketplace because it is the heart of the city and the nation, and he is after nations. The list of heroes of the faith provided in Hebrews 11

consists of people who received a call in the marketplace and fulfilled it in the

marketplace. No one left the marketplace in order to do God's work elsewhere (Silvoso

164). Jesus was born and educated in the marketplace where he was recognized as a

carpenter, a highly respected occupation at the time. His parables and teachings all have

to do with marketplace issues:

•Construction (Matt. 7:24-27)

•Wine making (Luke 5:37-38)

•Farming (Mark 4:2-20)

•Treasure hunting (Matt. 13:44)

•Ranching (Matt. 18:12-14)

•Management and labor (Matt. 20:1-16)

•Family-owned businesses (Matt. 21:28-31)

•Hostile takeovers (Luke 20:9-19)

•Return on investments (Luke 25:14-30)

•Futures market (Luke 12:16-32)

•Crop yield (Mark 13:27-32)

•Management criteria (Luke 12:35-48)

•The value of research (Luke 14:24-35)

•Misuse of money and bankruptcy (Luke 15:11-16)

•The advantage of leverage (Luke 16:1-13)

•Venture capital in high-risk situations (Luke 19;11-27)

Furthermore, Jesus recruited his disciples in the marketplace. Also, the church

was born in the marketplace when the Holy Spirit fell on the disciples in a private

residence and the first 3,000 members were saved and baptized in the heart of the city (Silvoso 165). Everything called "church" today was deeply embedded in and disseminated all over the city. It was uncomplicated and natural, and at the same time so prolific that it changed the city and beyond because its members took the presence and the power of God to the marketplace 24/7. This is the reason why this study defines the marketplace (the combination of business, education, and government) and does not consider church as a fourth entity. Doing so will reinforce the misbelief that the Church is an organization instead of being the organism created by God that needs to permeate the marketplace (165).

This is a strong call to extend intentional discipleship training and ministries to laity who will view the marketplace as a mission field. Going back to this foundation, "God gave man stewardship of the land, all life on it. All tasks man undertakes in God's world can be seen in relationship to that original commission" (Hamilton Jr.). The Divine Employer "employs" people as stewards, commissioned to take care and supervise all of God's creation; this is our job description. Nelson affirmed this when he said: "Humankind, the crown of creation, was created for the glory of God and entrusted with a remarkable stewardship exercising dominion over the earth" (25). When one was "employed" as steward, supremacy took effect immediately. As the Bible states, "All kinds of animals, birds, reptiles and sea creatures are being tamed and have been tamed by mankind" (Jas. 3:7 NIV).

People are not only stewards of the past and present; most especially, people are custodians of the future. "A vital aspect of this stewardship is the essential work not only of tending things and making things; but, also of cultivating and creating culture" (Nelson

25).   The culture that people are weaving, melting, and molding will benefit future generations and the kingdom of God as a whole here on earth. In short, all of creation is our marketplace, our mission field.

Young Adult Developmental and Discipleship

Developmental Stages of Adulthood

Physical development in adulthood: Early Adulthood (Ages 20–40). By the time one reaches early adulthood, physical maturation is complete, although height and weight may increase slightly. In early adulthood, physical abilities are at their peak, including muscle strength, reaction time, sensory abilities, and cardiac functioning. Most professional athletes are at the top of their game during this stage. For many, the aging process, although not overt, begin during early adulthood. Around the age of 30, many changes begin to occur in different parts of the body. For example, the lens of the eye starts to stiffen and thicken, resulting in changes in vision (usually affecting the ability to focus on close objects). Sensitivity to sound decreases; this happens twice as quickly for men as for women. Women have children in the early-adulthood years. Hair can start to thin and become gray around the age of 35, although this may happen earlier for some individuals and later for others. The skin becomes drier and wrinkles start to appear by the end of early adulthood. The immune system becomes less adept at fighting off illness, and reproductive capacity starts to decline. (courses.lumenlearning.com/boundless-psychology/chapter/early-and-middle-adulthood/)

Emerging adults: the in-between age. Jeffrey Jensen Arnett coined the term *emerging adults.* He describes "emerging adulthood as the time from the end of

adolescence to the young-adult responsibilities of a stable job, marriage, and parenthood" Arnett describes, emerging adulthood can be defined further as an:

Age of identity exploration. Young people are deciding who they are and what they want from work, school, and love.

Age of instability. The post-high school years are marked by repeated residence changes, as young people either go to college or live with friends or a romantic partner. For most, frequent moves end as families and careers are established in the 30s.

Age of self-focus. Freed of the parent- and society-directed routine of school, young people try to decide what they want to do, where they want to go, and who they want to be with—before those choices get limited by the constraints of marriage, children, and a career.

Age of feeling in between. Many emerging adults say they are taking responsibility for themselves; but, still do not completely feel like an adult.

Age of possibilities. Optimism reigns. Most emerging adults believe they have good chances of living "better than their parents did" and even if their parents divorced, they believe they will find a lifelong soul mate. "If happiness is the difference between what you expect out of life and what you actually get, a lot of emerging adults are setting themselves up for unhappiness because they expect so much," Arnett says.

Larger trends at work. Arnett further states, emerging adulthood is tied to larger historical social trends in American society, noting that 50 years ago, the median age for marriage was 22 for men and 20 for women. Now, the median age for marriage has climbed past 28 for men and edged above 24 for women. One reason young people

marry later is that a much larger percentage of young people attend some form of college, creating a longer transition time between adolescence and adulthood.

Another marker of emerging adulthood is heterogeneity, says Arnett, in terms of the sheer multitude of paths young people can take and their widely varying levels of success. Given some emerging adult struggles, Arnett sees the need for greatly expanded societal efforts to help them navigate the transition into careers and family. He believes such efforts would pay off, given the self-awareness people develop in their 20s and their willingness to change. "If you provide them with resources, they are much more likely to say, 'How can I improve my life?'" Many emerging adults who face problems becoming independent have faced past challenges meeting developmental tasks for one reason or another, Arnett says.

"There are enormous costs to young people who are not equipped to 'plug in' to adult roles and responsibilities," Jennifer Lynn Tanner says. Jean S. Phinney writes on emerging adulthood's different features in ethnic-minority groups. Both for cultural and economic reasons, many young people from ethnic-minority groups tend to take on adult responsibilities earlier, contributing to the family income and taking care of siblings, sometimes at the cost of slowing down their own schooling, Phinney says. During emerging adulthood, ethnic minorities have to deal with the larger culture and figure out their own identity in the context of the larger society. For children of immigrants that can be especially challenging, Phinney states.

By putting altogether, Kiesling presents the Mechanisms of Developmental Change. First, in Biological Processes, young adults peak in most physical performances—sensory, muscle, and reproductive with gradual declines. After age 20,

young adults experience gradual weight gain and redistribution—but height remains about the same—and eventual skin, hair, and facial restructuring. Second, in the Cognitive/Psychological Processes, the brain does not usually reach full maturity until age 25 (rental car companies have it right). Cognitive development is no longer constrained by biology, but may be contingent on context. Young adults develop the capacity to generate new questions—a task essential for identity reformulation. Charles Sell characterizes young adults as marked by: (1) Radical idealism—high confidence in first abilities; (2) Activism—may be due to emerging physical strength; and (3) Altruism—can fuel new movements. Third, Speisman, Costas and Smith (2000) suggest that young adults grow in their relationships from Self-focused adolescents (concerned with how their needs are met in relationship [Who am I?]) to Role-focused (focused on how to be a "good" partner) to Individuated – Connected (relationships of mutuality respecting both needs of self and others [What's happening with me and everyone else?]).

Beauty and cosmetic products for men and women, innovative surgery, organic medicines, meditative states/yoga and mindful activities slow the aging process. The influence of social media and artificial intelligence are very alarming. The access to online education in various sectors of science, arts, philosophy, history, music, religion, geography, etc. affect the multiple intelligence dimensions of an early adult. With the coronavirus pandemic and two great depressions in one century, emerging adults will not reach the economic status where their boomer parents were at their age.

Faith Development and Young Adult Discipleship

The marginalization of spiritual formation among emerging adults is of course a function of many variables, but few stand out as central to this age group. First, there are a host of new distractions emerging at this time of life that can easily de-center faith commitments. Because emerging adults often live independently for the first time, a number of new life skills related to living independently for the first time are required in their attempt to "stand on their own feet." While tasks such as setting up bank accounts, paying bills, registering for classes, studying for exams, writing research papers, learning to get along with roommates, and preparing for job interviews may seem fairly commonplace to older adults, emerging adults find them quite overwhelming. Though spiritual life cultivation may still remain important in a theoretical sense, these other tasks can appear more urgent on a daily basis. In addition, since completion of these tasks often generates immediate feedback and both financial and psychological (identity-related) rewards, it is easy to see why they might rise to higher levels on the emerging adult priority scale. As one study summarizes the foregoing, "Emerging adulthood brings with it a host of responsibilities (e.g., work, school) and opportunities (e.g., increased autonomy) that simply and subtly crowd" (Setran and Kiesling 17).

Adult connotes a sense of responsibility for one's self and others; *emerging* connotes the exploratory, ambivalent, wary, tentative, and appropriately dependent quality that is characteristic of early adulthood (Parks Loc 492). To become an emerging young adult in faith is to discover in a critically aware, self-conscious manner the limits of inherited or otherwise socially received assumptions about how life works and counts,

and to compose more adequate forms of meaning and faith on the other side of that discovery (Loc 492).

The faith formation of young adults today presents unique challenges as well as graced opportunities for those in church ministry. It demands that one expand thinking and being open to ways of doing faith formation that have never been done before. It also requires humility on the part of the older generations. Both the humility of realizing that previously "tried and true" methods need reshaping for a new generation of adults and the humility of letting young adults lead us in discovering what the new methods are. It means trusting that the Spirit is active in the lives of young adults who express their faith and their spirituality in ways that may seem foreign—perhaps even irreverent—to older Christians (Weber 30).

Many young adults have a deep and abiding faith. They are in need of ongoing faith formation and support over the lifetime journey of conversion. Today's young adults are pragmatic. They want to know why they should believe, what's in it for them, and how it will help them in their everyday lives. They are technologically savvy, used to getting information instantly and succinctly, consumer-driven, and very spiritual. No matter where young adults are on the journey of faith, they are called to conversion and discipleship. The challenge for churches in the twenty-first century is determining how to support their conversion and continually echo Jesus' call to young adults to come and follow him (Weber 31).

Formation with Young Adults. In 1997, the United States Conference of Catholic Bishops published *Sons and Daughters of the Light: A Pastoral Plan for Ministry with Young Adults*. The pastoral plan addressed all aspects of ministry with

young adults, such as evangelization, pastoral care, and community life. The most

effective faith formation with young adults takes place in a church where a

comprehensive ministry understands the concerns of young adults and candidly addresses

the questions they ask and the problems they face.

There are four goals for this comprehensive ministry with young adults:

1. To connect young adults with Jesus Christ;

2. To connect young adults with the Christian community;

3. To connect young adults with the mission of the Christian community in the

world; and

4. To connect young adults with a peer community that shares their values and

beliefs.

The goal is to form young adults in Christ and teach discipleship. This echoes

Christ's proposal to the young man: "Come, follow me!" We must find ways to let

young adults know that "Christ calls young adults to come and follow him" (Weber 31).

Millions of young adults leave involvement in church as they exit their teen years.

Some never return while others live indefinitely at the margins of the faith community,

attempting to define their own spirituality. Some return to robust engagement with an

established church while some remain faithful through the transition from adolescence to

adulthood and beyond (Kinnaman 19).

Research discovered that there are three broad ways of being lost:

1. Nomads walk away from church engagement but still consider themselves

Christians.

2. Prodigals lose their faith, describing themselves as "no longer Christian."

3. Exiles are still invested in their Christian faith but feel stuck (or lost) between

   culture and the church (Kinnaman 25).

Three types of you-lost-me journeys are as follows: First, a review is helpful. The faith journeys of the next generation are not monochromatic or broadly unique. Every story matters. Second, the majority of young dropouts are not walking away from faith, they are putting involvement in church on hold, not rejecting Christianity entirely. In other words, these issues are interconnected. Most young Christians struggle less with their faith in Christ than with their experience of church (Kinnaman 27).

Why Young Adults Drop Out. A majority of young Christians disconnect from church life as young adults, either permanently or for a prolonged period of time. These are the six main reasons young Christians give for leaving church:

1. Churches seem restrictive and overprotective.

2. Christianity as practiced is too shallow.

3. Churches seem antagonistic to science.

4. Churches are judgmental and rigid about sexuality.

5. The exclusivity of Christianity is a turnoff.

6. Churches are unfriendly to those who doubt (Barna 97-101).

Even young adults are driven back to church by marriage and family, and these assumptions are highly questionable. Young adults return in a much different life space than prior generations were when returning to church. They are likely to be older, if and when they return. They come back with different emotional, financial, spiritual, and relational needs due to a wealth of experiences that have no parallel in prior generations. One cannot expect to be effective by merely "modernizing" the approaches churches

have long relied on to attract and retain young families (Barna 104). The challenge is to understand the unique reasons people disconnect from churches while on spiritual journeys. Some depart from church life due to a felt need for more extensive spiritual exploration. Others want to redefine the space where their culture and their faith intersect. Still others outright reject the Christian faith once pursued. Effective outreach to these various groups are unique and specific (91).

Often the reason people do not seem receptive to faith is that churches do not capitalize on their receptivity; but, instead raise their resistance. It is not lack of receptivity on the part of others; but, rather church approaches that need to be changed (Richardson 77). One of the major issues affecting congregations today is the increasing alienation and exodus of emerging adults from the church and from any Christian identification. At present, millennials represent a very substantial but somewhat misunderstood age group for the church. They are possibly the most strategic age cohort for the church's future; though the generational cohort coming after (Gen Z, born after 1996) is also increasingly important for the church (78). The two top qualities young adults are looking for are spiritual conversation partners who "listen without judgment" and "do not force the conversation to a conclusion." That is where church leaders need to begin in order to build trust and deepen interaction into influence (96).

Young adults are not necessarily looking for something more "conservative;" rather, they often seek a theology that is more contemplative and even more demanding of the (Hayes 128). Most often, one hears that those who minister with millennials state that these young adults "don't want to talk about how God (or a spiritual experience) makes them feel. Rather, they want answers that are straightforward . . . that they will

give their lives in service but never connect that experience with a sense of religious

conviction" (149). Millennials see church as a way to create clarity. They need to find

relief both from the saturation of the media and workplace competition. They want

religion that challenges them spiritually and that involves them in the lives of one another

and their community (175).

Any church hoping to build a sustainable young adult ministry cannot afford to

make assumptions about that "all young adults are alike." Church leaders cannot afford

to draw on their own dead language based on their personal experience of "when I was

their age" to craft the picture of young adults today. They cannot simply study their way

to understanding today's young adults (DeVries and Pontier 21). If the church is to have

any hope of reaching young adults in a new territory, one must begin stepping beyond the

landscape of what is known, beyond the comfort of the well-worn programmatic maps

used for at least the last century or so (23). It is no longer realistic to use one direction of

young adult ministry. One needs elegant, agile solutions capable of making constant

adjustments based on changing conditions. One of the first adjustments must be to stop

learning about young adults and actually build relationships with them (34). Church

leaders must use adaptive discipleship attitudes and methods.

The main reason young people dropout of church or fall away from faith is

insufficient discipleship. Many families and churches have lost their way in terms of

effectively discipling the next generation (Kinnaman and Matlock 28). For the most

committed young adults, one must look towards using significant basics of Christian life.

These Christians are regularly involved in a worshipping community and have made a

personal commitment to Jesus who they believe was crucified and rose to conquer sin and

death. They also strongly affirm that the Bible is the inspired Word of God, which

contains truth about the world. For this study, they also had to agree with one or more of

the following statements:

>*I want to find a way to follow Jesus that connects with the world I live in.

>*God is more at work outside the church than inside, and I want to be part of that.

>*I want to be a Christian without separating myself from the world around me

(31).

Young non-Christians are avoiding Christianity and young Christians are abandoning

church (15).

>It is very crucial to include and consider Erikson's Eight Stages of Life:

>Stage 1 - Trust vs. Mistrust: Trustfulness of others and sense of one's own

>trustworthiness in opposition to an undertow of anxiety as to whether or not they

>are accepted, their foundation of faith or view of the world. The adult who has

>formed/re-formed trust is grounded in faith and/or philosophical confidence that

>life has meaning.

>Stage 2 - Autonomy vs. Shame and Doubt: Talking and walking allow first

>physical and psychological independence. "NO!" as developmentally significant

>indicative of first sense of self-consciousness. In adulthood, this may equate with

>the capacity to step on stage and claim "space"—seeking for others to

>acknowledge claim for regard and attention.

>Shame – being exposed, "impulse to bury one's face or sink in the ground."

>Doubt – organic sense that one may never measure up.

Stage 3 - Initiative vs. Guilt: Strong identification with parent that brings

conscience, attitudes, sex-typed behaviors as ideals are internalized. If aspirations

of parents are set up as conditions of worth, child may become over-constricted.

Intrusion into another's world via physical attack, aggressive talk, curiosity,

creative imagination, etc. Guilt if overly severe conscience, punishing for sexual

fantasies/bad behavior; or performance/competitiveness for worth

Stage 4 - Industry vs. Inferiority: Crisis of school years precipitates this struggle

toward social cooperation and the "technology" of society. Industry is a feeling

of competence and mastery. Inferiority is a sense of inadequacy or "good for

nothingness." When joint enterprise between family and school works, the

emerging virtue of competence ensues. Adults with this ego strength sense a

capacity to effectively carry responsibilities of adulthood.

Stage 5 - Identity vs. Identity Diffusion: Consideration of a variety of roles that

integrate identifications from childhood into an integral unity of gifts, images of

self, and potential roles. Premature over commitment can foreclose exploration.

Diffusion represents a fragmented identity lacking a core, and may be prevalent if

from a minority status, uncertain about sexual identity, or from too many roles.

The sponsorship of others and the finding of causes worthy of devotion facilitate

the ego strength of fidelity. In adulthood, this integration is the capacity to

incorporate a range of personal relationships and roles into an integrated self.

Stage 6 - Intimacy vs. Isolation: Well-integrated personality predicts

psychological intimacy – readiness to risk self in relations of closeness. Fearing

the "loss of oneself" makes intimacy difficult. Conversely, intimacy requires

exclusiveness. If intimacy is a feeling of "us," when intimacy fails one retreats into isolation either by withdrawing from, controlling, or fusing with the other. Erikson regarded this virtue as love and saw its operation in society as a capacity to engage in conflict without withdrawal or need to destroy the opponent, sustaining mutuality.

Stage 7 - Generativity vs. Stagnation: Interest in guiding the next generation - faith in the future, belief in the species, and care. Work centered on creating a better world for others both ideologically and relationally. Stagnation means the condition of being curved in on oneself. One may try through pseudo-intimacy to recoup relational deficits; but, without genuine giving of the self or the receiving of others. Thus, when generativity outweighs stagnation, the virtue is care.

Stage 8 - Integrity vs. Despair: Living with what one has built – integrity comes with the self-acceptance that one has met the challenges of one's life – not with perfection, or even the absence of regrets; but, with a sense that it was worthwhile. Acceptance of the limitations of life; but, also a sense of being part of a larger history. Final integration of all the stages. Despair is centered on regret, fear of approaching death, and self-disgust. (Dr. Kiesling's Lecture).

The best time to influence a person is during childhood years. If one misses this age, the next group are adolescents. Today's millennial young adults are now between ages 22 and 38. The majority are unchurched with many seeking spiritual faith formation guidance. Many churches are stuck in the past and expect their audiences to adjust to their rituals rather than vice versa. The first fifteen seconds of a message either grabs or loses an audience. Once a person exits a church service or activity, we should ensure

their return. Connecting to a particular audience requires a specific method of capture. This can be exhausting and challenging for a church with small staff and resources. The key element is listening to the needs and concerns of an individual or a group.

The Filipino Workplace Culture

Workplace Psychology

Workplace psychology is the study of day-to-day individual and collective human behavior in organizations and the workplace to understand how work behavior can be influenced, changed, and improved to benefit both employees & organizations.

Using psychology in the workplace can have many benefits to both employees and employers. Typically, the goal is to improve the mental well-being of employees so they feel safe, valued, and equipped to do their job in an effective manner. This, in turn, reduces stress levels and increases productivity of employees which can contribute to better business outcomes for employers. Many large organizations have organizational psychologists on staff to deal with psychological issues in the workplace. These professionals use psychology and worker research strategies to assess workplace environments, identify areas in need of improvement, and develop strategies to address those issues. They also study company culture and job requirements to help develop better hiring and training processes.

Psychologically healthy workplaces are work environments that consistently facilitate a culture where workers feel safe, valued, and productive. Management in these types of workplaces often times implement comprehensive workplace wellness programs, enable psychological safety, participate in stress management, promote positive

psychology, and take psychological harassment seriously while working to reduce

employee turnover. (www.emotiv.com/glossary/workplace-psychology/)

Seven Insights From "Psychology Known to Boost Workplace Productivity", an

article written by Entrepreneur Asia Pacific vividly presents that

> "Behavioral economics and psychology tell us that people react differently to
> situations and have different approaches to getting things done. Thus, it is
> important to understand individuals' needs to promote productivity. A one-size-
> fits-all approach will not work. Tailoring your approach, on the other hand,
> makes it easier to keep everyone happy as they reach for and attain their goals."

1. Mind your demographic. Learn the differences across the various age groups

and other groups within your organization. The reality is that what works for one group

of employees probably isn't going to work for another. Considering millennials now

represent the largest portion of the workplace, outpacing Generation X and Baby

Boomers, it's important to establish the workplace setting accordingly.

2. Focus on accomplishments instead of tasks. Accomplishments matter more to

your employees rather than simply finishing daily tasks and assignments. employees who

received praise and recognition regularly boosted individual productivity and engagement

among their fellow coworkers. Plus, they were less likely to leave their job, had fewer

accidents while on the clock and had higher customer satisfaction scores.

3. Provide real-time feedback. In relation to accomplishments, a gamified

environment, such performance measurement and management becomes transparent and

objective, especially when such evaluations happen in real time. The essence of

gamification is not "play" per se, but rather to incorporate gameplay mechanics into the

workplace in order to drive behavior and encourage engagement. The idea here is that

providing a mechanism to objectively measure (and share) accomplishments can

empower employees through intrinsic motivation, instead of just focusing on finishing mundane tasks.

4. Make work meaningful. Monetary compensation is no longer the primary motivation among workers today. The human need for survival and for material possessions has been overtaken by the desire to make a difference in the world. Even workplace perks are no longer as important as the sense of achievement. This means one will foster a sense of mission in order to motivate team members and engage team members.

5. Foster the right kind of engagement. Employee engagement is critical to productivity. For any organization, the best kind of engagement involves encouraging a culture of open communication which promotes the idea that employees can make a significant influence on the company's vision and direction with their input. Needless to say, one will need to ensure a clear vision for business, and that all employees are aligned with this vision, so that each can positively contribute.

6. Be flexible. Telecommuting, remote working arrangements and even co-working are emerging as effective means of improving productivity while at the same time reducing the cost of running an office infrastructure

7. Encourage breaks. The brain can only do so much before continuing efforts becomes futile. Like working from home, taking breaks can sound counterintuitive; but, it is the key to better productivity. Studies show the "perfect" formula is to work for 52 minutes and break for 17 minutes. One does not have to set timers and become a stickler about the schedule – just get up and move; or move on to another task for a few minutes to "reset" the brain and come back to the original task refreshed. When employees feel

included and valued, they are more inclined to putting more effort into their work. When everyone is more productive and more invested in the company, each will look beyond the paycheck. Better productivity translates to more than just increased profits; but, also enhanced brand equity, improved goodwill and an overall positive work environment." (www.entrepreneur.com/article)

An additional psychological aspect of work that is especially important during the transition from adolescence to adulthood is the feeling that one is gaining financial security. According to Arnett (2000), young adults who feel financially secure are more likely to also feel having "made" the transition to adulthood or maturity

The coronavirus pandemic has changed business operations. More jobs were remote impacting relationships. The number of people unemployed increased. Other challenges were the implementation of no work, no pay policy, a skeletal work schedule, and decreased salaries due to numerous closed business establishments. Mental health, especially among young professionals, has been taxing and requires serious attention. Workplace psychology is a huge church ministry not only for those in the marketplace; but, also for future workers. Addressing mental health concerns is a proactive program.

Work Culture in the Philippines

The Philippines is one of the most diverse countries in Asia. It is one of the best countries to consider when beginning an offshore strategy. A business should prioritize immersion in Filipino culture to understand workplace nuances. Understanding intricacies working with a Filipino offshore team can become a rewarding experience.

On Pride and Modesty: The concept of pride or "saving face" is key in Asian work cultures. It is often associated with Japanese workspaces; but, it can also be applied in the Filipino setting. Often, Filipinos are not very confrontational and value one's reputation. They go out of their way to avoid losing face or being embarrassed in public settings. Being "hiya" or "mahiyain" is a complicated Filipino value on how others view a person.

On Giving Constructive Feedback: Reviews need not be confrontational. When providing feedback to Filipino team members on sensitive matters, it is best discreetly, courteous, and in a constructive manner. Feedback this way enables one to work better without feeling any level of shame which stems from being "hiya."

Friendly Collaborations: Having a Filipino team offshore means working with very friendly and outgoing people. Often ranked as some of the happiest people in the world, Filipinos are sociable and easy to interact with. Filipinos befriend others easily and go out of their way to make others feel comfortable. They include as many people as possible in different social gatherings and get-togethers.

Family Above All Things: Filipinos value sociable relationships in their lives. Their love for family can be considered a big reason to this. When a work environment feels closed and unwelcoming, it takes a toll on Filipinos professionally. Some may choose to stay onboard despite poor working conditions, possibly stemming from their efforts to save face. Those that do may start to feel negative effects in their personal lives. This is why Filipinos often prefer work environments that are more open and welcoming. They want their working relationship with other people to feel like they are

part of an extended family (diversifyoss.com/newsroom/understanding-filipino-work-culture).

For the past years, the Philippines has been one of the targeted countries by investors and companies coming from different industries around the globe to start a business. They have seen the great potential of work force within the spirit of the Filipinos. In some westernized country, the subordinates usually address their boss or someone with the higher ranks by their first name and that is normal. However, in the Philippines, subordinates address those with high ranks as "Mister", "Sir", "Ma'am" and "Miss" as a sign of respect even if leaders instruct how to be addressed. It may sound awkward at first; but, one becomes used to it. The never-ending use of "*Po*" and "*Opo*" of people to every sentence as a sign again of respect. For decades these words have been part of the Filipino culture. This respect will never disappear since this is one of the thousand ways Filipinos show respect when speaking with a senior colleague or elder.

Family Structure in the Workplace: Filipinos tend to get along well with all their co-workers who are treated as real family. A senior colleague will usually stand as the mother, father, elder sister or brother of the team treating and taking care of subordinates as younger siblings. One will notice this being addressed as "*Nay*", "*Tay*", "*Ate*" and "*Kuya*". Many Filipinos use this address as a sign of respect also with individuals outside of work. For example, when asking for directions or calling someone's attention,

Lending a hand: For a fact, Filipinos are definitely helpful. Most Filipino employees tend to provide extra help in any way when a colleague needs it. Just say the magic word and they will be there to help. They will even run errands just to get it done on time. They don't mind working beyond their shift. This may sound untrue; but, some

Filipinos don't mind working beyond their shift as they want to get things done within

the day. Also, they do not sleep well knowing pending paperwork on their desk. In times

of great stress or urgency in the workplace, Filipinos still make it a happy place. They

will always find a way to lessen the stress inside, as one may crack a joke in the middle

of the tension to let everyone breathe in positive vibes and ease colleague tensions.

Overall, Filipinos do whatever it may take at work since they always see it as

opportunities for growth and development (eps.com.ph/work-culture-in-the-philippines).

Filipinos are hardworking employees and also, strong leaders.

Filipinos are hospitable:

•They make you feel welcomed even if they haven't known you for a long time.

•They will immediately ask you to join them for a meal or drink after work.

•They will offer to show you around their city or town.

•They will introduce you to their friends at the office.

Filipinos are warm and friendly:

•They will greet you more than once. Apart from the customary "good morning"

and "hello," they will also ask "how are you?" and expect you to tell them a bit about

your day.

•They are genuinely friendly. They often smile not only out of habit; but, also as

their way of saying "hello."

•They greet you with a firm handshake and a genuine smile. This is often

followed by a sincere inquiry about how your day is going.

Filipinos have a unique communication style:

•English is the Philippines' second language which adds to a success factor

•Sometimes, a "yes" from a Filipino employee could mean "yes, but…" This can be confusing to expats. There are cases when Filipino employees would say "yes" to something; but, because they do not want to appear confrontational or troublesome. They keep their reservations to themselves. Listening to intonations and asking questions provides clarity.

Filipinos value camaraderie and belongingness:

•Filipinos have strong family ties which one witnesses on how they treat their colleagues as family.

•Often Filipinos visit, share a meal or a drink with friends from the office.

•The "buddy system" is even stronger in the Filipino working culture as newcomers are welcomed genuinely to the team.

•Filipinos are genuinely helpful because of their strong sense of camaraderie. They help colleagues going through a tough time at work.

•Filipinos are fiercely loyal because they value belongingness which makes them strong brand ambassadors of the business or brand.

Filipinos are very generous:

•When Filipinos go on a holiday, they often hand out small trinkets or "pasalubong" (in Tagalog/Filipino means souvenir) from their trip to colleagues.

•Generosity is shown when Filipinos give free food to team members or when someone gets a promotion, does a great job, or completes a successful project.

•This kind of Filipino "hospitality" can also explain why Christmas gift-giving in the Filipino workplace culture is so grand. Everyone gets something, and nobody is left out to feel bad during the holidays.

•The concept of "potluck" is very popular in a Filipino office where employees often pitch in for lunch or bring something from home to contribute to the feast. Filipinos enjoy eating with friends and colleagues.

Filipinos are hardworking.

•Working overtime is a popular concept in Filipino work culture. Many workers do not mind working beyond business hours knowing it can help add value to the work they do.

•Filipino creativity and resourcefulness at work shine through and helps them work harder than anyone else.

•Despite having their own responsibilities, Filipinos offer a hand to colleagues on a project. (manilarecruitment.com/manila-recruitment-articles-advice/filipino-work-culture)

The best Filipino brand is the Filipino himself. The Filipino brand is known for outstanding service to humanity. This includes the best health providers in the Americas, Europe and Australia; the toughest engineers in the most remote oilfields and minefields in the coldest and hottest regions of the earth; skilled sailors navigating the seas for maritime commerce; and popular entertainers in the plushiest of clubs and luxury liners. Even Filipino nannies are at the top of their field for their nurturing nature (Grogan 1).

In 2020, it is estimated that at least half of the global workforce will come from the millennial generation, those who are now in their 20s and 30s. In the Philippines, Filipino millennials make up one third of the total population. Thus, Filipino millennials already occupy a significant part of the workforce and are shaping the direction of the economy. Marketers entice and persuade millennial audiences. Millennials have

enormous influence on the country's politics. They're the ones whom companies want to hire (if they haven't started their own businesses). They are the decision-makers and game-changers.

Millennials in the workplace: Studies say that millennials want everything fast and are driven by instant gratification. According to Deloitte's 2016 Millennial Survey which included participants from the Philippines, millennials do not mind job-hopping. The average is that 6 out of 10 will leave their current job in the next four years. While some say they are achievers, some also describe them as "overly self-confident and self-absorbed." In the workplace, they are sought after because of their creativity; but, they are also perceived as highly entitled, hungry for constant praise, need coaching and are unwilling to do the hard work. But, despite all the negative connotations, their fresh and innovative ideas offer something new. In fact, a recent global survey by the World Economic Forum found that most millennials see the world as full of opportunities, and they trust themselves most to solve local challenges. Thus, it is important for employers to understand millennials–look at their context: what kind of world they grew in, what values they prioritize. What is needed is the balanced mix of guidance, mentorship, and open-mindedness from their superiors.

Filipino millennials are significant in the country's workforce:

1. Almost half of the labor force population in 2015 were Filipino millennials. According to the October 2015 Labor Force Survey, there were over 42 million Filipinos (aged 15 years and above) who were part of the labor force. 47.1 percent were Filipino millennials aged 15-34. This is out of the more than 66 million Filipinos who are in the legal working age.

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2. Almost half of the employed Filipinos in 2015 were millennials. Out of the more than 39 million employed Filipinos in 2015, about 45.1 percent were millennials aged 15-34. The largest group of employed persons, according to the survey, belonged to 25 to 34 age group, comprising 26.7 percent. The survey also said that 1 in 4 employed persons were Filipino millennials who belonged to the 25 to 34 age group. There were more male employed Filipinos than females.

3. More than half of the unemployed Filipinos in 2015 were millennials. While relatively smaller compared to the employed ones, about eighty percent of the unemployed in 2015 were Filipino millennials aged 15 to 34. The 15 to 24 age group comprise almost half of those unemployed. There are more male unemployed Filipinos than females.

4. More than half of Overseas Filipino Workers (OFWs) in 2015 were millennials. In 2015, there were over 2.4 million OFWs, according to the Philippine Statistics Authority. Of this total, 55.8 percent are Filipino millennials aged 15-34 with more females than males. The age bracket with the highest percentage of Filipino millennials working abroad is 25-29. A study conducted by Far Eastern University (FEU), alongside eight other universities in 2015, found that most millennials prefer to work abroad "mainly because of the higher pay."

Meanwhile, in Metro Manila, the following age brackets don't differ much in values:

•25 - 29

•30 - 34

•35 – 39 (Rappler.com)

Filinnials (term used to denote the Filipino Millennials) are sociable, open minded, friendly, hardworking, digitally savvy, and social media fluent. Yet, they still respect their elders. They want working relationships that feel part of an extended family. In larger Filipino cities, Filinnials prefer to work remotely or from home. This workstyle certainly affects work relationships. Filinnials demand a work-life balance.

Filipino and global cultures influence the work-life priorities of Filinnials. According to the Philippine Statistics Authority (PSA), by 2020, millennials make 50 percent of the Philippine workforce. By 2030, PSA forecasts millennials will be 75 percent of the Philippine work force. Filinnials are 39 percent better educated with either a bachelor's degree or higher than their parents (25 percent) at same ages 25 to 37. (https://www.rappler.com/newsbreak/iq/what-you-need-know-about-filipino-millennials-workforce). They receive much of their news and information from digital sources. They are now more connected to global excellence, humanitarian conscience, and plain commonsense through social media and travel. They are becoming more daring as social innovators and business pioneers. The documentary "Social Dilemma" shows the influence of social media and artificial intelligence on people's knowledge, information, and resourcing. These digital aspects also influence the spiritual thoughts and religious behaviors of Filinnials.

Research Design Literature

This research is a pre-intervention "designed to address particular problems for specific context." Thus, it is a qualitative research (Sensing 60). This means that the research "studies things in their natural settings, attempting to make sense of, or

interprets, phenomena in terms of the meanings people bring" to the researcher (57). It

produces "culturally specific and contextually rich data critical for the design, evaluation,

and ongoing health of institutions like churches" (58). The dissertation project used a

questionnaire (Faith Development Program Questionnaire), interviews (Best Ministry

Practices Interview) and Focus Groups (Young Adult Ministry Recommendation Focus

Groups). The Questionnaire collected both quantitative and qualitative data while the

Interview and Focus Groups collected qualitative data. The Questionnaire is a survey

that "employs fixed choice responses. The purpose of the survey is "to describe

characteristics or understandings from a large group of people" (Sensing 114). The

Interview and Focus Groups allowed the participants

> "to describe their situations and put words to their interior lives, personal
> feelings, opinions, and experiences that otherwise are not available to the
> researcher by observation. Interviews not only provide a record of interviewees'
> particular views and perspectives; but, also recognize the legitimacy of their
> views" (103).

Summary of Literature

The biblical foundation presented is a description of different kinds of work and

how these Old and New Testament figures connect or integrate their faith to their

respective works. Selected characters shared lessons about young adult life and ministry.

Jesus' life, teachings, and ministry were explored in defining the marketplace and its

activities.

Theological foundations drew from the relationships of calling and career, faith,

work, and worship. These foundations supported designing a robust Marketplace-based

Discipleship Program. Relevant authors and resources explored terms of the marketplace

as a place of testimony, transformation, and mission, with the objective of strengthening

the relevance and urgency of marketplace discipleship.

Psychology and the social sciences were consulted on the young adults'

developmental stage, workplace psychology, and culture that revealed the life of young

adults especially in their workplaces. This will significantly assist the project in

designing recommendations and discerning a contextualized, distinct Marketplace-based

Discipleship Program for young adults.

CHAPTER 3

RESEARCH METHODOLOGY FOR THE PROJECT

Overview of the Chapter

This portion of the research presents the research methodology. Chapter 3 includes the nature and purpose of the project, research questions, ministry context, participants, instrumentation reliability and validity of project design, data collection, data analysis, and ethical considerations.

Nature and Purpose of the Project

The purpose of the research was to identify the faith development experiences of United Methodist Young Adults of Zambales District in order to design a Marketplace-based Discipleship Program. Young adults in prime years are expected to contribute significantly to the life and ministry of the church; but, great concern is growing in their decline in membership and diminishing church participation. Most of their time, strength, and resources are being spent in their respective workplaces. The local church where they belong has the responsibility to support discipleship formation and transformation. This project addressed these problems by exploring the faith development experiences of young adults in order to design a Marketplace-based Discipleship Program which would help young adults continue to serve and live their Christian life in the marketplace. Thus. This further recognized the huge role of Marketplace Christians in the total life of the church.

Research Questions

In order to design a Marketplace-based Discipleship Program for the young

adults of Zambales District, this project was guided by three research questions:

Research Question #1

What are the current faith development experiences of United Methodist Young Adults of

Zambales District in the church?

The instrument used in collecting data for this question was a Survey

Questionnaire about the current faith development programs for young adults in the

church. Part One is Participant Demographic profiles (age, gender, marital status,

educational attainment, employment, and year of church membership). Part Two is about

Faith Development. Part Three are responses to the Open-ended Questions.

Research Question #2

What are the best practices of the United Methodist Church for Young Adults?

The purpose of this question is to establish best practices of Young Adult

Ministries. The researcher collected data for this question by means of a semi-instructed

interview. Questions focused on the success stories, lessons learned, discovered

potentials, best practices, and ministry that changed the lives of the young adults.

Interviews were conducted with three non-Methodist churches namely Union Church of

Manila, Victory Christian Fellowship, and Jesus Is Lord Church through their Young

Adult Ministry Coordinators; three UMC Young Adult Ministry Coordinators each

selected from one of the three episcopal areas under the Philippines Central Conference;

the UMC national young adult advisor; and three young adult UMC fellowship presidents

from the national, annual, and district levels. Exploring other denomination best

practices and those of other UMC episcopal and annual conferences contributed toward a deeper understanding and a more comprehensive perspective on young adult ministry.

Research Question #3

What recommendations can be made for the United Methodist Young Adult ministries?

This question was answered by the Young Adult Ministry Recommendation Focus Groups participated by pastors, deaconesses, lay leaders, and young adult officers. This platform, through group interviews, provided a holistic view of the needed innovations for young adult ministry by consulting church workers, church leaders, and the young adults.

Ministry Context

The United Methodist Young Adult Movement of The United Methodist Church of the Philippines (UMYAFP) started in 1952. In April 1980, the UMYAF petition to the General Conference, held in Indianapolis, USA, was strongly approved. Since then, the UMYAF has achieved full status and recognition as an official organization of the United Methodist Church. Filipino young adults have worked hard to establish an organization that embodies the Methodist faith, promotes spiritual, mental, physical, and social life, serves as an expression of their service to others, and actively participates in the United Methodist Church's mission of spreading the gospel for the glory of God.

Today, the UMYAF celebrates its 40th year of official existence in the structure of the United Methodist Church, and continues to grow as prime movers in the life of the local Church and the community as well. It continues to contribute to the strengthening of the whole church through Deep Christian Commitment and active participation in churchmanship. Just "like a tree planted by streams of water that yields its fruit in its

season, and its leaf does not wither. In all that he does, he prospers" (Ps. 1:3, ESV). The UMYAF, as an integral part of the United Methodist Church, remains unshaken with the Lord Jesus Christ as the source of its life.

The researcher's respondents are described in Article 4, Section A of the UMYAFP Constitution. Membership is defined as follows: "1. Include all persons from 23 to 40 years old who are professing members of the United Methodist Church in the Philippines." The participants of this project are in their prime, the ages when they are at their peak at everything in life. Living up to their motto, "*In Jesus' Steps*," remains a challenge and serious concern as young adults face employment problems, global crisis, pandemic, family issues, and other issues that harshly mark religious landscapes.

The ten selected local churches of the Zambales District, where this research was conducted, are considered to be the prime churches of the district: Wesley UMC (Olongapo City), Subic UMC, Castillejos UMC, San Narciso UMC, San Felipe UMC, Cabangan UMC, San Agustin UMC, Iba Central UMC, Masinloc UMC and Bani UMC. The researcher has been a pastor in the Zambales district for 16 years and is in her third year as District Superintendent. The aforementioned churches were selected because the researcher believes in their rich experiences and affirms their success stories throughout the years especially in equipping and nurturing young adults.

Figure 3.1. Map of Zambales.

The map below shows the location and founding year of the selected churches:

Church	Year Founded
Wesley UMC	1905
Subic UMC	1907
Castillejos UMC	1907
San Narciso UMC	1913
San Felipe UMC	1909
Cabangan UMC	1916
San Agustin UMC	1906
Iba Central UMC	1906
Masinloc UMC	1966
Bani UMC	1914

Participants

Criteria for Selection

The researcher's roles and duties in spiritual and pastoral leadership, and the supervision of programs and administration made her familiar with the participants of this dissertation project. The nature of the researcher's ministry role, helped her significantly identify the relevant participation of three non-Methodist churches in the country. Her exposure and active engagement in the Philippines Central Conference of the UMC encouraged her to choose one local church per Episcopal Area for research on their best practices in young adult ministry. Her past ministry involvement with the young people

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of the country as a National Youth Coordinator (2016-2018) inspired her to include the participation of the national adviser and the young adult presidents of the national, annual, and district levels. Participants had at least four years in young adult ministry. Interviews were conducted individually. Questionnaires were personally delivered to each of the ten selected local churches and also collected personally during church visits of the researcher.

Description of Participants

The participant number was limited to 200 young adults ages 23 to 40 of the United Methodist Church of the Zambales District from ten selected local churches under its jurisdiction: Wesley UMC, Subic UMC, Castillejos UMC, San Narciso UMC, San Felipe UMC, Cabangan UMC, San Agustin UMC, Iba Central UMC, Masinloc UMC, and Bani UMC. The researcher also interviewed the administrative pastors, deaconesses, lay leaders, and young adult officers of the aforementioned local churches.

Questionnaire. Two hundred young adult respondents came from varied backgrounds and had diverse profiles from the local churches selected.

Interviewees. These were church leaders, workers, and stakeholders actively involved in young adult ministries and immersed in the spiritual formation and faith development of young adults (3 females and 7 males).

Focus Groups. These consisted of the following: I (9 clergymen and 1 clergy woman); II (10 female deaconesses); III (7 male and 3 female lay leaders); and IV (6 male and 4 female young adult officers).

In the questionnaire, demographic information (age, gender, marital status, income, education, employment, and number of years as member of the UMC) was

gathered. I used Interview and Focus Groups in this research to gather personal opinions, hopes, visions, and success stories of the participants.

Ethical Considerations

I strongly agree with Creswell and Poth that "among the challenges during the data analysis and representation process are ethical issues related to participant protection from harm and disclosure of comprehensive findings" (182). Thus, the following measures were observed:

Respect for Persons

The dignity of all research participants was respected. I ensured that they were not being "used simply as a means to achieve research objectives" (Sensing 33). They were carefully protected in the research process by observing strict confidentiality rules. Data from the participants were considered "sacred" since this is their faith journey. Thus, I provided a "sanctuary" for their responses. Every single participant's voice or answer is the soul of this project.

Beneficence

I committed myself to "minimizing the risks associated with research, including psychological and social risks, and maximizing the benefits that accrue to research participants" (Sensing 33). This dissertation project promoted "safe spaces" to all participants. Along the journey of this research, they were guarded by ethical considerations provided by resources that every participant experienced safety and security.

Justice

This project chose participants "who are expected to benefit from the knowledge" and findings of the research, and "those who take on the burdens of research participation should share in the benefits of the knowledge gained" (Sensing 33). The researcher carefully chose the participants who will directly benefit from the results of this project. Their contribution and participation were used as powerful tools in constructing the purpose of this research that they will eventually utilize for ministry and service.

Respect f**or Communities**

I performed my "obligation to respect the values and interests of the community in research and, whenever possible, to protect the community from harm" (Sensing 33). Individual differences and the genuine culture of the participants were highly respected, knowing that this provides an authentic kind of research. Protection from harm by securing one's values and interests was a needed part of this research.

In general, consent forms were distributed to and properly discussed with the concerned individuals, and ethics of confidentiality were rigorously implemented.

Instrumentation

Three instruments were used at each church for this study. First, the Young Adults' Faith Development Experiences Questionnaire addressed Research Question #1 by providing the basic data that demonstrated why the church was selected for this study, and by providing background for the discipleship and faith development of the young adults.

Second, the Young Adults' Ministry Best Practices Interview addressed Research Question #2 by gathering data for this study from the Administrative Pastors of the selected local churches of the three Episcopal Areas of the UMC in the Philippines; the Young Adult Ministry Coordinators of Union Church of Manila, Victory Christian Fellowship, and Jesus Is Lord Church (these are non-Methodist churches or denominations in the Philippines chosen for this dissertation project); and key UMC young adult leaders from the national, annual, and district conference levels.

Third, Young Adults' Ministry Recommendations Focus Groups addressed Research Question #3 by providing data about Young Adult Ministry from the viewpoint of local church leaders and church workers within the Zambales District.

Research Question #1: Young Adults' Faith Development Experiences Questionnaire

This questionnaire reported the profile of the respondents and their current faith development experiences. It produced both quantitative and qualitative data. It included demographic data (age, gender, educational attainment, employment status, occupation, and years of membership).

Research Question #2: Young Adults' Ministry Best Practices Interview

The researcher interviewed pastors (both UMC and non-UMC) and key UMC young adult leaders to obtain qualitative data regarding their best ministry practices for young adults.

Research Question #3: Young Adult Ministry Recommendation Focus Groups

I led a focus group with young adult leaders, administrative pastors and church officers/workers in charge of young adult ministries and obtained qualitative data regarding recommendations for young adult ministry.

Reliability and Validity of Project Design

I do not want to "misrepresent the people and the phenomena" that I studied (Sensing 214). Thus, I ensured the reliability and validity of the project. This research exerted efforts to achieve the quality of being logically or factually sound with the goal that this project can be trusted.

Reliability of the Project. This project is reliable because the Faith Development Experiences Questionnaire was subjected to construct and content validity by expert reviews. The ten selected local churches represented the total picture of the young adult ministry in the district. The participants were professing members of the United Methodist Church. Local churches that were studied were established fifty to more than one hundred years ago. This means that their faith journey in spiritual formation and faith development is reliable.

The Young Adult Best Practices Interview. This interview "allow[ed] people to describe their situations and put words to their interior lives, personal feelings, opinions, and experiences that otherwise [were] not available to the researcher by observation" (Sensing 103). This method provided a wider and deeper understanding of young adult ministry that brought this research to conclusions through observation that were contextualized, confirmed, modified, and corrected through interviews. This semi-structured interview was guided by the project's purpose statement and research questions.

The Young Adult Ministry Recommendations Focus Groups. These groups represented in-depth group interviews and sharing of opinions, experiences, plans, and vision for the young adults. The groups generated data and insights related to the purpose statement and research questions, which were richly enhanced by the group's interactive

discussion. The focus groups worked best because the interviewees came from different

churches and had various ministry settings and experiences. Diverse responses and

backgrounds of the participants furnished more reliable data.

Validity of the Project. I discerned and designed the Questionnaire based on the

purpose statement and research questions. An expert review checked the consistency of

the items in each variable or category. The use of a 2-page survey questionnaire, a Likert

scale-type, was the key tool in collecting needed data. Interview and Focus Groups were

led by the researcher, following guidelines and protocol. Thus, the special kind of

information was obtained. This method was guided by this principle:

> We interview people to find out from them those things we cannot directly
> observe. . . We cannot observe behaviors that took place at some previous point in
> time. We cannot observe how people have organized the world and meanings
> they attach to what goes on in the world. We have to ask people questions about
> these things. The purpose of interviewing, then, is to allow us to enter into another
> person's perspective (Sensing 104).

These processes confirmed the validity of the project.

Data Collection

I used three instruments at each selected church in this study. First, the

Discipleship and Faith Development Experiences Questionnaire addressed Research

Question #1 by providing the basic data that demonstrated why the church was selected

for this study. Second, the Young Adults Ministry Best Practices Interview addressed

Research Question #2 by providing data from Methodist and non-Methodist churches and

UMYAF leaders: a selected local church from each of the three Episcopal Areas of

Philippines Central Conference; national, annual, and district UMYAF leaders; and the

UMYAF national adviser. Third, Young Adult Ministry Recommendation Focus Groups

addressed Research Question #3 by providing data about the Young Adult Ministry from the perspectives of the administrative pastors, deaconesses, lay leaders and young adult officers of the ten selected churches located in the Zambales District.

Research Question #1: Young Adults' Faith Development Experiences Questionnaire

This questionnaire reported the profile of the respondents and their current faith development experiences. It produced qualitative data. It included demographic data (age, gender, educational attainment, employment status, occupation, and years of membership). It was distributed during the researcher's church visits and submitted through the office of the Administrative Pastor of the ten selected churches and was collected personally by the researcher. Twenty young adults, ages 23 to 40, were the selected as respondents from each church with a total of 200. The Administrative Pastors of the ten selected local churches identified the participants and assisted the researcher in recruiting them. The participants were recruited from the ten selected local churches under the jurisdiction of the Zambales District: Wesley UMC, Subic UMC, Castillejos UMC, San Narciso UMC, San Felipe UMC, Cabangan UMC, San Agustin UMC, Iba Central UMC, Masinloc UMC, and Bani UMC, between the months of December 2020 and January 2021. The 200 young adult participants (ages 23 to 40) were selected from ten   local churches of the Zambales District because they equally and holistically represent the picture of the whole young adult ministry status. They have different settings and backgrounds. These churches actively implement young adult church programs and were established more than 100 years ago except for one 54-year old local church. The number of years of their existence, earned success stories, and a created

legacy were essential in making innovations and recommendations for young adult ministry.

Research Question #2: Young Adults' Ministry Best Practices Interview

I interviewed pastors, UMC and non-UMC, to obtain qualitative data regarding their best ministry practices for young adults. These pastors came from the Young Adult Ministry Coordinators of Union Church of Manila, Victory Christian Fellowship, and Jesus Is Lord Church. These are non-Methodist churches or denominations in the Philippines chosen for this dissertation project. In addition, I conducted interviews with the National Adviser of the United Methodist Young Adult Fellowship (UMYAF) in the Philippines; the UMYAF President of West Middle Philippines Annual Conference; the UMYAF President of the Zambales District; and the National President of UMYAF. One local church from each of the three UMC Episcopal Areas in the Philippines was selected for the interviews. The Administrative Pastors of these 3 selected churches were interviewed: St. Paul UMC, Tondo, Manila (Manila Episcopal Area); Buguey UMC, Cagayan (Baguio Episcopal Area;, and Kabacan Central UMC, North Cotabato (Davao Episcopal Area). The bishop assigned to each episcopal area of the Philippines Central Conference of the United Methodist Church identified the local church and pastor under their jurisdiction who participated in the interview. National, Annual, and District Young Adult leaders were selected by virtue of their office. The Head of the three non-Methodist churches identified staff who were in-charge of their young adult ministry.

Research Question #3: Young Adult Ministry Recommendation Focus Groups

I led a focus group that obtained qualitative data regarding recommendations for young adult ministries. The group interviews were:

Focus Group # 1–Administrative Pastors of the ten selected local churches

Focus Group # 2–Deaconesses of the ten selected local churches

Focus Group # 3–Lay Leaders of the ten selected local churches

Focus Group # 4–United Methodist Young Adult Officers of the ten selected local churches. Participants were selected by virtue of their office/position as lay leaders and young adult officers and episcopal appointments (pastors and deaconesses) from their respective local churches.

Survey participants were recruited via phone, social media, or personal conversation. Interview participants were enlisted by e-mail invitation or by phone. Focus groups participants were recruited via phone, personal conversation, or social media. I gathered data from December 20, 2020 to February 20, 2021 by using Questionnaires, Interviews and Focus Groups as tools or instruments. One hundred eighty out of two hundred respondents answered Survey Questionnaire aligned with the research questions and purpose statement. Interviews and Focus Groups were conducted via online (Video or Zoom Call). Data were collected via audio and video recording.

Data Analysis

The Young Adults' Faith Development Experiences Questionnaire provided qualitative data. I personally collected the data since almost all of the respondents had no internet access to do the online survey. MS Excel 2016 was used for the processing of data. Participants were never asked to give their names. They were coded by a number: for example, LC1 (Local Church 1 for the number of church) and –YA01 (Young Adult 1 for the young adult respondent). This was the pattern used up to the tenth participating local church.

Data collected from the semi-structured Young Adults' Ministry Best Practices Interview were examined, named, and organized. Collected data were labeled as "Young Adult- Best Practices" (YA – BP). The categorized data were named as: YA-BP 1; YA-BP2; YA-BP3; etc. I studied and examined data of the Young Adult Ministry Recommendations Focus Groups to identify common themes and ideas. The list was arranged and labeled "Young Adult – Ministry Recommendations" (YA-MR). The categorized data were named as: YA-MR-P for Pastors; YA-MR-D for Deaconesses; YA-MR-LL for Lay Leaders; and YA-MR-O for Young Adult Officers. I created a Word document for the categorized data.

CHAPTER 4

EVIDENCE FOR THE PROJECT

Overview of the Chapter

This chapter describes the participants of the study and their demographic makeup. It shares the data collected from survey questions, focus groups, and interviews. This chapter presents the faith development experiences of the young adults, best ministry practices, and recommendations in order to design a Marketplace-based Discipleship Program. Finally, this chapter identifies major findings from the data.

The purpose of the research was to identify the faith development experiences of United Methodist Young Adults of the Zambales District in order to design a Marketplace-based Discipleship Program. Data were collected to address the problem of the young adult ministry with regard to declining membership and diminishing church participation.

Participants

The participants in this study are members and church workers of local churches in the Zambales District of the United Methodist Church in the Philippines. One hundred eighty paper questionnaire surveys were returned from a two hundred (200) distribution.

Interviews were held with youth/young adult leaders from two of the largest Christian denominations in the Philippines (Victory Christian Fellowship and Jesus is Lord); young adult leaders of the Philippines Central Conference; and one clergy from each of the three Episcopal Areas (Baguio, Manila and Davao) of the United Methodist Church.

Four focus groups were composed of administrative pastors, deaconesses, lay leaders, and young adult officers from ten selected local churches of the Zambales District. Of the 180 participants who returned their questionnaires, all are young adults below the age of 40. The largest group of participants (37.22%) were ages 23-25, followed by 44 persons (24.44%) between the ages of 26-30. Older young adults took the survey: 34 participants (18.88%) were between ages 31-35, and 35 participants (19.44%) were between ages 36-40.

The majority of surveyed participants were male (61%) and the balance were female (38.88%).

The majority of the respondents had formal higher education (total of 74.99%). Nineteen people completed high school (10.55%) and four persons did not finish high school (2.22%). A group of 22 people (12.22%) completed technical and vocational courses, while others are still studying. Most participants were either employed (55.55%) or self-employed (12.22%). Thirty six people were unemployed with six persons not seeking employment. Eleven are students. A group of eleven did not share their employment status.

The surveyed employed respondents work in a variety of areas. The majority work in sectors related to education/library (20%) and office administration (13.88%). This was followed by sales-related jobs (9.44%), business/finance operations (7.22%), and computer/math operations (7.22%). Thirty people (16.66%) were either unemployed, studying, or working at home.

Most participants, 78 persons (43.33%) monthly earn Php10,000 and below. The next group, with 39 participants (21.66%) earn between Php10,001-15,000 per month,

followed by a group of 34 persons (18.88%) who monthly earn between Php 21,001-

25,000. Fourteen persons (7.77%) monthly earn between Php15,001-20,000. Fifteen

people (8.33%) monthly earn Php25,001 and above.

The majority of participants (129) had been members of the United Methodist

Church for more than 10 years (71.66%). Nineteen participants (10.55%) have been

members for 7-9 years. Eighteen surveyed (10%) are considered new members with 3

years and below. Fourteen participants (7.77%) have been members from 4 to 6 years.

Figure 4.1: DEMOGRAPHIC PROFILE OF THE PARTICIPANTS
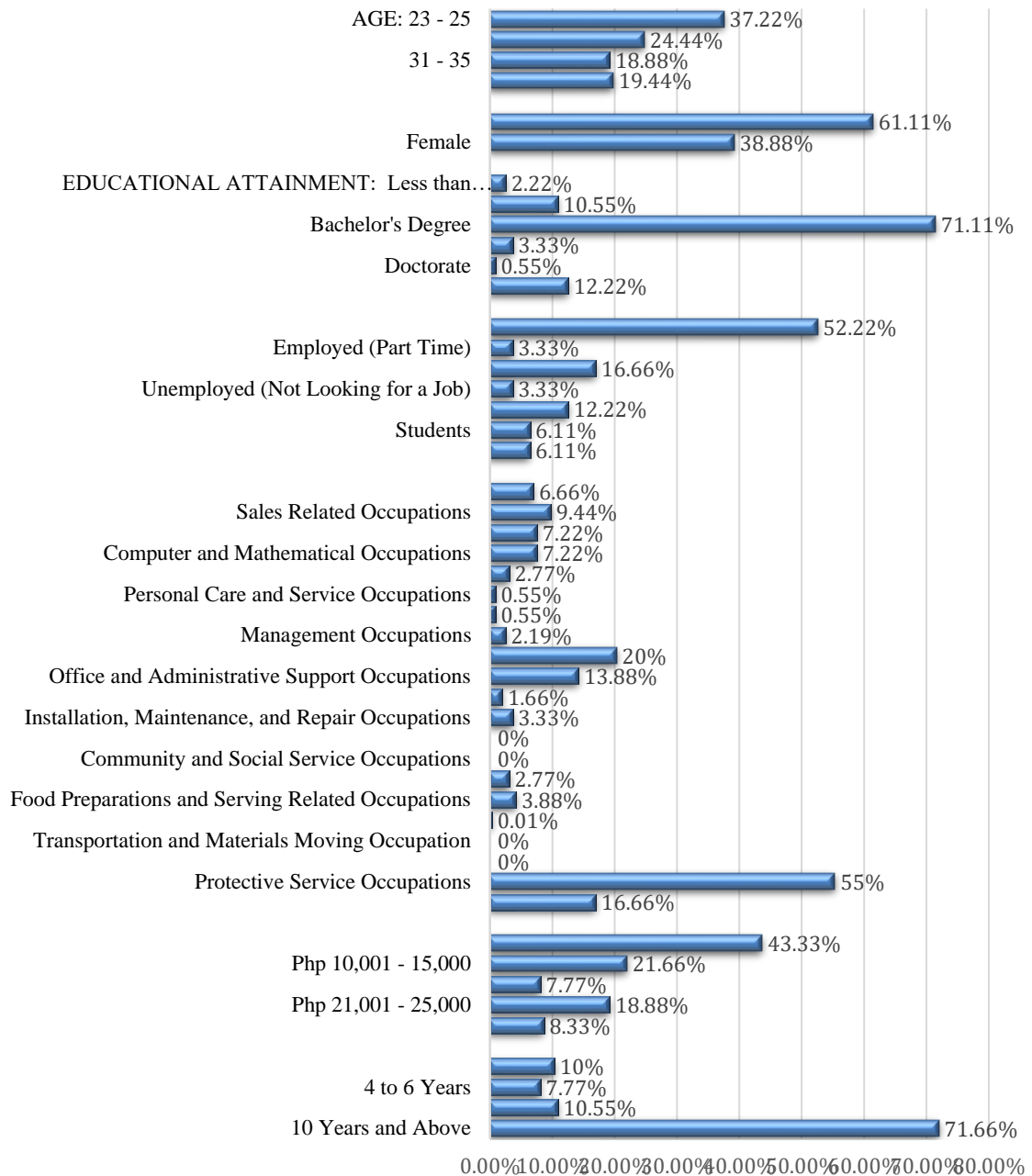
Research Question #1: Description of Evidence

What are the current faith development programs and practices of the United

Methodist Young Adults of the Zambales District in the church?

Part II of the survey questionnaire included closed-end choices on Faith

Development Experiences. Participants rated themselves spiritually based on the

following three categories with 4 as the highest and 1 as the lowest: Information (Know

and Experience God); Formation (Claim and Live God's Promises) and Transformation

(Grow and Serve as Christian Disciples).

In Table 4.1 respondents noted that their three highest experiences under

Information (Know and Experience God) were: Know God's love and grace (3.57%);

Learn core Christian Values (3.30%); and Understand one's baptismal vows (3.08%). In

the median were: Learn the nature of radical hospitality (3.06%); a tie between

Understand the nature of stewardship (3.03%) and Learn spiritual disciplines (3.03%);

and Understand one's membership vows (2.99%). The three lowest ranked Information

experiences were: Study the Bible (2.65%); Understand and develop the theology of

mission (2.75%); and Understand elements of worship (2.92%).

A Mean of 3.04 is the simple average of the set of data numbers submitted. The

Standard Deviation of 0.69 percent shows that the results are close to the Mean and not

spread out. Moderately Evident shows that there is confidence in the results of the data.

Table 4.1. Faith Development Experiences of Young Adults in terms of Information.

INFORMATION (Know and Experience God)	Mean	SD	VD
1. Study the Bible.	2.65	0.726	ME
2. Understand elements of worship.	2.92	0.67	ME
3. Learn spiritual disciplines.	3.03	0.63	ME
4. Understand one's baptismal vows.	3.08	0.67	ME
5. Know God's love and grace.	3.57	0.60	HE
6. Learn core Christian values.	3.30	0.61	HE
7. Understand nature of stewardship.	3.03	0.71	ME
8. Learn nature of radical hospitality.	3.06	0.65	ME
9. Understand one's membership vows.	2.99	0.69	ME
10. Understand and develop the theology of mission.	2.75	0.73	ME
Total	3.04	0.69	ME

Legend: *Highly Evident* (HE) 3.26-4.00; *Moderately Evident* (ME) 2.51-3.25; *Slightly Evident* (SE) 1.76-2.50; *and Not Evident* (NE) 1.00-1.75.

Under the category of Formation (Claim and Live God's Promises), participants ranked their top three faith practices: Experience grace (3.42%), Live out Christian values (3.31%) and Share my own faith story (3.11%). Faith practices ranked in the middle were: Attend weekly worship services (3.05%), Practice spiritual disciplines (3.04%), and Take Responsibility for my own discipleship (2.98%).The lowest ranked faith practices were: a tie between Employ Spiritual Gifts (2.86%) and Deepen the Practice of Stewardship (2.86%); Intercessory Prayer (2.83%) and Participate in missions (2.75%) ranked lowest. A Mean of 3.02 is the simple average of the set of data numbers submitted. The Standard Deviation of 0.63% shows that the results are close to the Mean

and not spread out. Moderately Evident shows that there is confidence in the results of

the data.

Table 4.2. Faith Development Experiences of Young Adults in terms of Formation.

FORMATION (Claim and Live God's Promises)	Mean	SD	VD
1. Share my own faith story.	3.11	0.72	ME
2. Take responsibility for own discipleship.	2.98	0.65	ME
3. Live out Christian values.	3.31	2.31	HE
4. Participate in missions.	2.75	0.81	ME
5. Employ spiritual gifts.	2.86	0.74	ME
6. Intercessory prayer.	2.83	0.74	ME
7. Deepen the practice of stewardship.	2.86	0.73	ME
8. Experience grace.	3.42	0.63	HE
9. Practice spiritual disciplines.	3.04	0.69	ME
10. Attend weekly worship services.	3.05	1.02	ME
Total	3.02	0.90	ME

Legend: *Highly Evident* (HE) 3.26-4.00; *Moderately Evident* (ME) 2.51-3.25; *Slightly Evident* (SE) 1.76-2.50; *and Not Evident* (NE) 1.00-1.75.

Table 4.3 under the category of Transformation (Grow and Serve as Christian

Disciples) showed the top three faith practices were: Practice love of God, neighbor,

creation, and community (3.35%); Seek the mind of Christ (3.32%) and Love without

reservation (3.31%). The four practices that were ranked in the middle were: Sacrificial

Giving (3.19%); Apply biblical lessons, principles to life situations and circumstances

(3.16%); Seek and work for justice and mercy (3.11%); and Accept spiritual challenges

beyond comfort zone (3.09%). The three lower ranked practices were: Live in

Covenantal Relationship (3.04%); Deepen practices of spiritual disciplines (3.05%) with

Visit sick, prisoner, poor, vulnerable and homebound (2.5%) ranking lowest. A Mean of

3.11 is the simple average of the set of data numbers submitted. The Standard Deviation

of 0.7 percent shows that the results are close to the Mean and not spread out. Variance

Deviation of Moderately Evident shows that there is confidence in the results of the data.

Table 4.3. Faith Development Experiences of Young Adults in terms of

Transformation

TRANSFORMATION (Grow and Serve As Christian Disciples)	Mean	SD	VD
1. Practice love of God, neighbor, creation and community.	3.35	0.59	HE
2. Apply biblical lessons, principles to life situations and circumstances.	3.16	0.65	ME
3. Seek and work for justice and mercy.	3.11	0.66	ME
4. Visit sick, prisoner, poor, vulnerable, and homebound.	2.50	0.79	ME
5. Accept spiritual challenges beyond comfort zone.	3.09	1.58	ME
6. Love without reservation.	3.31	0.68	HE
7. Seek the mind of Christ.	3.32	0.60	ME
8. Sacrificial giving and living.	3.19	0.71	ME
9. Deepen practice of spiritual disciplines.	3.05	0.72	ME
10. Live in covenantal relationship.	3.04	0.73	ME
Total	3.11	0.77	ME

Legend: *Highly Evident* (HE) 3.26-4.00; *Moderately Evident* (ME) 2.51-3.25; *Slightly*

Evident (SE) 1.76-2.50; *and Not Evident* (NE) 1.00-1.75.

Open-ended Questions

In Figure 4.2 seventy-eight respondents answered that Work (43%) is the reason for not participating in church activities. Ranked second is Family Obligations with thirty respondents (16%). Ranked third is Personal Reason with twenty-three respondents (12.5%). Busy schedules with twelve respondents (6%) ranked fourth. Lastly, three reasons tie at 0.5 percent with one respondent for each: Lack of motivation; Conflict between Church Members; and Being an Introvert. Twenty four participants (13.33%) did not answer this question.

Figure 4.2
Q1. What is/are reasons why you are not able to join or attend church activities and ministries?
N=180
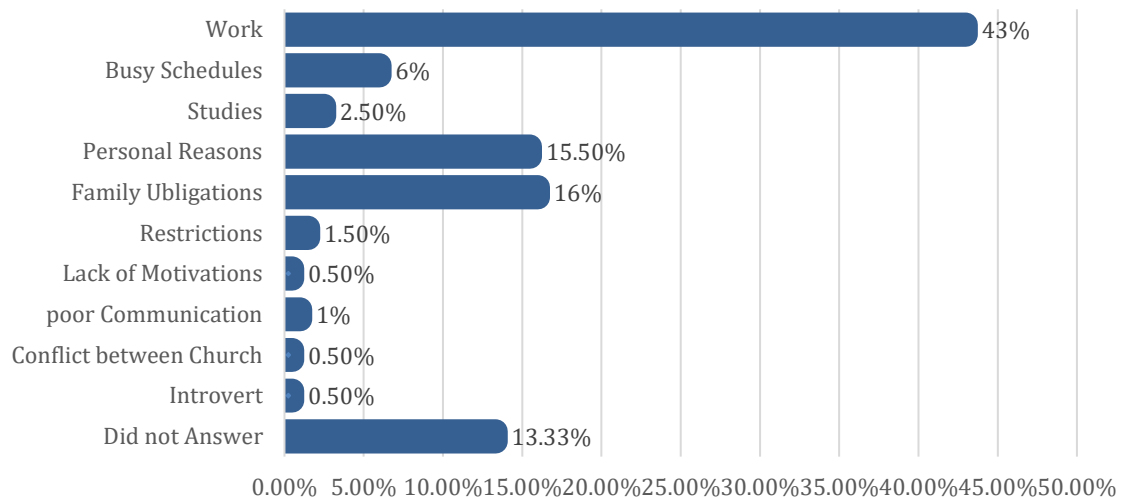
As shown on Figure 4.3 Care Group ministry ranked first (22%); forty participants believed it is the activity that changed young adult lives. Ranked second is Fellowship with twenty-seven respondents (15%). Music Ministry (13%), Youth Camp

(11%), and Retreat (9%) ranked as the third, fourth, and fifth reasons, respectively.

During retreats, there were Heart Warming Experience (HWE) or Encounters with God.

Church Worship services (5%) tied with Nurture Ministries (5%) ranked 6th while

Outreach Ministries (3%) ranked as the 7th reason that changed a young adult's life.

Lowest ranked reasons at a tie (1%) were House to House Visitations, Prayer Meetings

and Weekly Devotions named by two participants each.

Figure 4.3
Q2. What ministry event(s) changed the life of young adults in
your church?
N=180

Ministry Event	Percentage
Music Ministry	13%
Youth camp	11%
Nurture Ministry	5%
Outreach Ministry	3%
Care Group Ministry	22%
Retreat	9%
Church Worship Services	5%
Fellowship	15%
Teaching Ministry	2%
Hous-to-House Visitation	1%
Prayer Meeting	1%
Weekly Devotion	1%
Did not Answer	12%
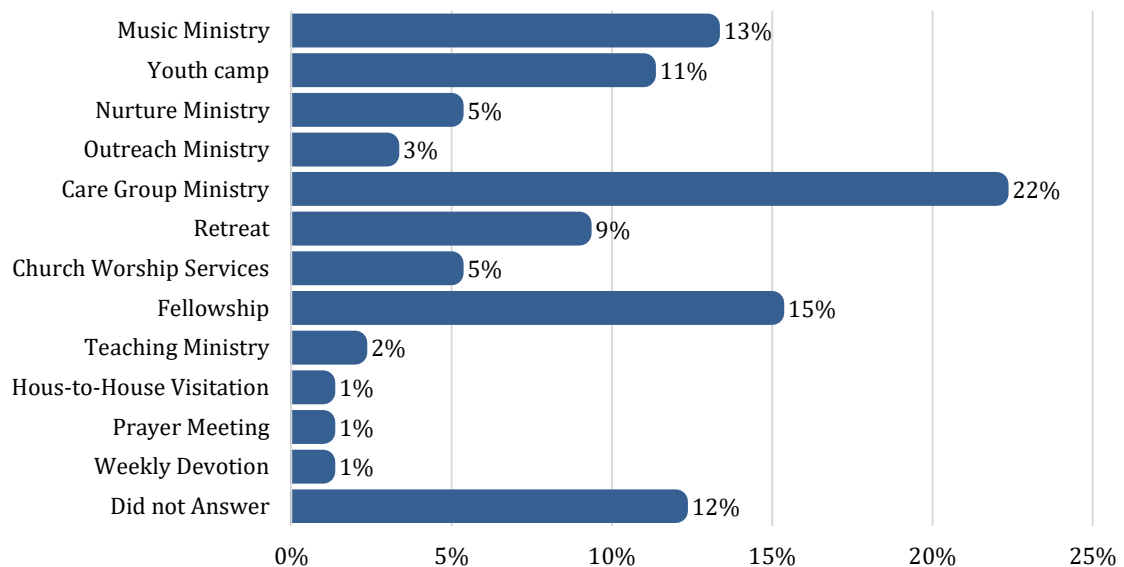
As revealed by Figure 4.4, Ministry Mentoring ranked #1 based on responses

from twenty two participants (13%). Ministry mentoring includes the leaders

consistently meeting with and laying down the spiritual foundations of young adults

based on their experiences. Discipleship/Leadership Training ranked #2 with twenty

respondents (11%). I included Stewardship and Lay servant ministry in this theme of

discipleship/Leadership Training. Fellowship is ranked third with eighteen respondents (10%). Young adults enjoy fellowship as one of their relationship-building activities. Care Group Ministry came in fourth with sixteen respondents (9%). Mentoring and Outreach ministry both ranked fifth with eleven respondents (6%). Young adults included mentoring and requested the following topics: Parenting, Livelihood program, Career guidance, and other Christ-centered activities relevant to the young adult lifestyle, issues, and relationships. Outreach ministry covers community services and outward-focused ministry. Youth Camp Involvement (2%), Teaching Ministry (2%), Effective Communication (2%), and Online Ministry (1%) ranked as the lowest elements. During youth camp involvement, young adults are engaged as Bible study teachers during the Christmas and Summer Institutes. Twenty-seven participants (15%) did not answer this question.

Figure 4.4
Q3. In your opinion, what elements are best to include in a young
adults ministry based on your experiences?
N=180

Element	Percentage
Fellowship	10%
Care Group Ministry	9%
Youth Camp Involvement	2%
Prayer Group/Meeting	5%
Discipleship/Leadership Training	11%
House-to-House Visitation	4%
Music Ministry	5%
Ministry Mentoring	13%
Mentoring	6%
Online ministries	1%
Outreach Ministry	6%
Personal Daily Devotion	3%
Teaching Ministry	2%
Retreat (Family Camp)	3%
Evangelism	3%
Effective Communication	2%
Did not Answer	15%

Research Question #2: Description of Evidence

What are the best practices of the United Methodist Church for Young Adults?

Qualitative data from the Young Adult Ministry Best Practices Interview gave a

picture of successful and relevant young adult ministries. Figure 4.5 presents the profile

of the respondents in individual interviews according to their position and sex. As seen

in the Figure, a total of ten respondents had individual interviews. In terms of position, an

equal number of five church workers and five lay participated, or fifty percent (50%) per

respondent position.

In terms of sex, most of the respondents were male with 7 or 70 percent followed

by 3 females or 30 percent of the respondents.

Figure 4.5.
INDIVIDUAL INTERVIEW RESPONDENTS
N=10
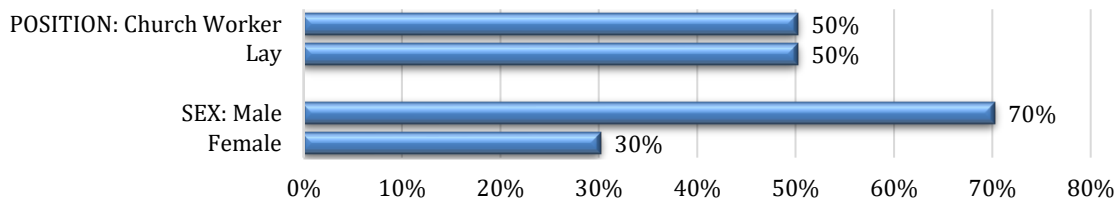
In Figure 4.6 the following represent respondent descriptions and definitions for

the different highlights: (a) Discipleship—according to YA-BP-03, young adults are

taught different ministerial activities, such as time, talent, and treasures; (b) Leadership

Training—YA-BP-02 said that from this powerful approach, it produced fruitful results;

(c) Caregroup—according to YA-BP-10, their care group helped her become an effective

leader. This also positively impacted not just her local church, but also their community;

(d) Fellowship—includes Rest and Recreational activities and Sports events. Fellowship

helps them lighten heavy emotional, physical, and mental loads of individuals when they

can enjoy their time together according to respondent YA-BP-09; (e) Outreach Ministry—

YA-BP-06 said that they have conducted blood-letting activities, and distribution of

school supplies in communities; (f) Generosity—Since young adults have the capacity to

earn their own incomes, they also can share and support their church ministries; (g)

Spiritual Parenthood—YA-BP-03, believes that they can provide opportunities to build a

strong relationship with youth in the church; (h) Prayer time/Group—YA-BP-04 shared

that they call their preayer group "Noemi." They always attend the daily prayer time at 6

o'clock in the morning; (i) Consistent Communications is very important to all members

of the organization. They do not stop communicating even though they know that all of

the young adults are busy according to YA-BP-05; and (j) Young adults do not forget their

commitment to be Praise and Worship members every fourth Sunday of the month, YA-

BP-10.

Figure 4.6
Q1. What are the best practices of your young
adult ministry?
N=10

*multiple answers of respondents
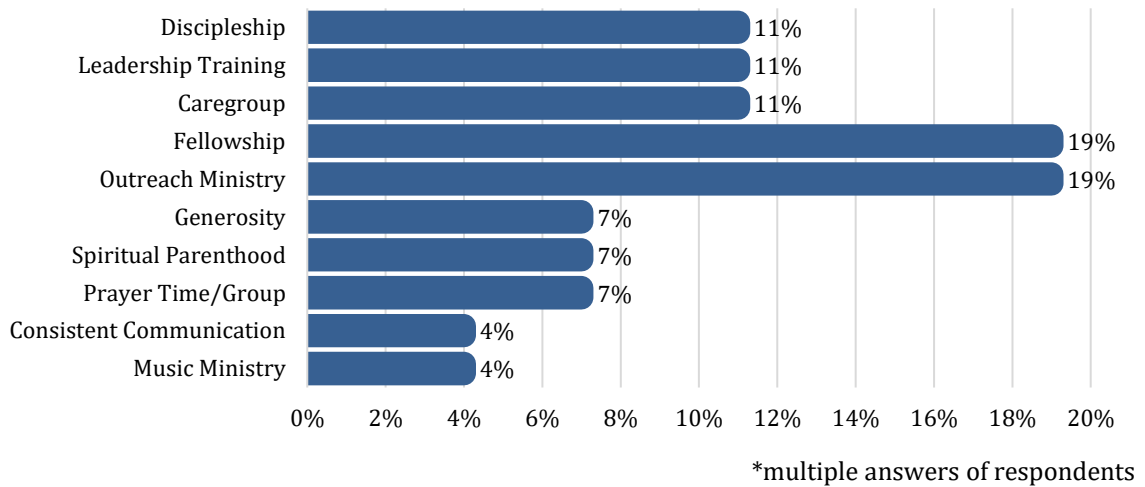
In Figure 4.7 the following are the respondent descriptions and definitions for the

different highlights: (a) Different Time Availability—this is highest challenge according

to most of our respondents. Young adults are in their busiest stage of life. They are busy

building their careers and families that sometimes lead to less time available for ministry,

said YA-BP-02. YA-BP-06 added that they are also struggling in budgeting and

scheduling their activities; (b) Transition Period—according to YA-BP-10, new members are shy and some are introverts and do not interact with each other; consequently, sometimes they end up being inactive in the event; (c) Talent—an additional challenge according to YA-BP-06. Because of this challenge, they sometimes think that they do not belong in the organization. They also do not receive an assigned ministry; (d) Financial Stability, (e) Leadership Responsibilities—YA-BP-07 said that they cannot focus on just one ministry because they are at the same time also members of the council, choir, etc.; (f) Work or Life Career—Young professionals at this age are busy looking for employment. Some are also busy with their work, according to YA-BP-07; (g) Family Obligations—YA-BP-04 said that since most of the young adults are working parents, they only have time on weekends to spend with their family; (h) Pandemic—it is difficult for them to have their activity in person, according to YA-BP- 08.

Figure 4.7
Q2. What challenges has your young adult ministry encountered?
N=10

*multiple answers of respondents
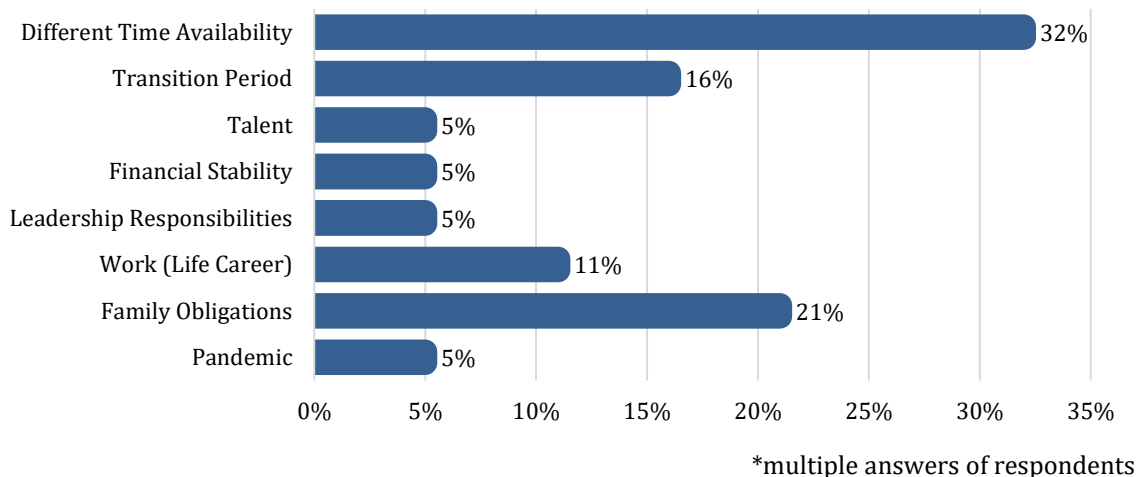
In Figure 4.8 respondent descriptions and definitions for the different highlights are the following: (a) Time Availability—according to YA-BP-03, due to time devoted to work and family, it is hard for young adults to manage their available time for ministry; (b) Activity Venue—this also matters with YA-BP-05, he considers travel time and travel fares which may be added to the ministry budget; (c) Work—according to YA-BP-06, extrawork or overtime is the main reason why they cannot attend. Because of this challenge, it lessens their focus in enjoying their life and ministry. For example, teachers have students to tutor, and businessmen need to work overtime to focus on their business; (d) Family Obligation—family is his top priority, said YA-BP-05. Most young adults have their own family needs to spend their money on; (e) Pandemic—hinders ministry by mostly limiting it online, said YA-BP-07. YA-BP-08 added that due to the pandemic, schools are closed which has led to their children staying at home, being taught by their parents at home rather than teachers at school.

Figure 4.8
Q3. What specific events have hindered your ministry?
N=10

*multiple answers of respondents
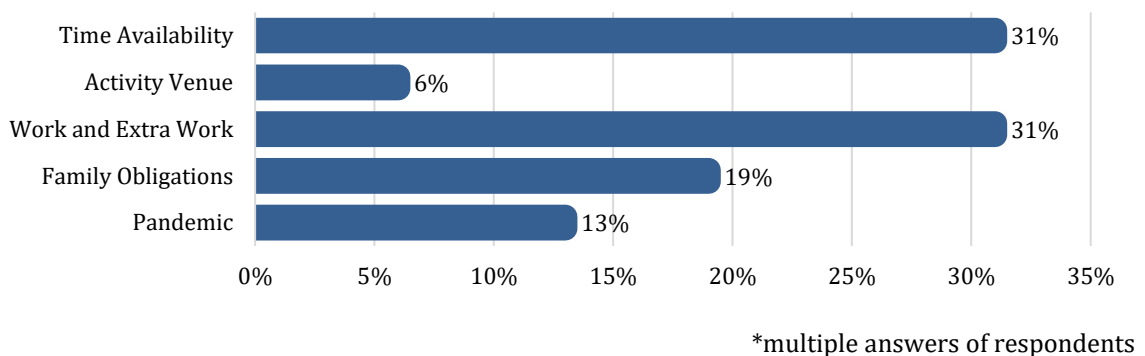
In Figure 4.9 respondent descriptions and definitions for the different highlights are the following: (a) Family Inclusion—YA-BP-06 shared that the young adult ministry

should not overlook including the family in every activity. With this level of

organization, most of the young adults will be with their children; thereby, facilitating a

children's ministry at the same time; (b) Outside the Church Activity—youth activities

are held inside the church for their safety. Young adults, especially co-workers can be

invited and made to feel welcome, that they also belong as friends, according to YA-BP-

06; (c) Spiritual Parenting Ministry—young adults should learn how to minister to others.

For example: youth can minister to children, young adults can minister to youth. "We

are, so-called, our Sister's Keeper, Brother's Keeper," YA-BP-07 said; (d) Discipleship

Ministry—YA-BP-08 shared, "Discipleship is relationship, young adults want to see how

genuine you are building them. How you take time to listen when they open up and take

the effort to help them." YA-BP-02 added, "from this we can teach them the strategic

ministry philosophy for effective evangelism;" (e) Care Group—this is the atmosphere

where one can group those of the same ages, same organizations, same opportunities, and

same needs. The group can manage to talk with everyone because most of this age group

share and exchange their life experiences. They can share techniques, do's and don'ts in

their life journey, according to YA-BP-10. Young adults can have online care groups,

YA-BP-05 added; (f) Night Activity—scheduling outside normal activity times, also

makes young adults attend the activity. This may also serve as their evening devotion,

YA-BP-06 said; (g) Seminars—we can have these with different topics, according to YA-

BP-03, such as Enhancing Leadership Style and Conducting Moral and Spiritual

Empowerment. YA-BP-05 added: Responsible Parenthood; Stress Management;

Livelihood; and Stewardship. YA-BP-09 added these topics: Job Opportunities and

Career Guidance.

Figure 4.9
Q4. In your opinion, what elements are best to include in a young
adult ministry based from your experiences?
N=10
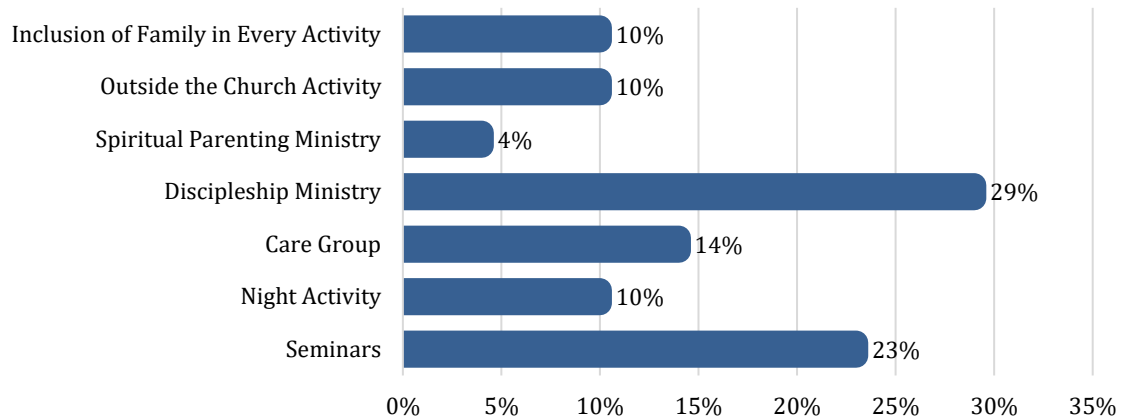
*multiple answers of respondents

In Figure 4.10 respondent highlights are as follows: (a) Gaining New Friends, (b) Understanding People's Perspective, and (c) Traveling with good friends while sharing Jesus, according to YA-BP-01. YA-BP-05 added enjoying moments while traveling and visiting local churches because he will know their struggles and how to deal and help them with their needs. (d) Building relationships with God and with other young adults. This is also to enjoy and to celebrate the unity we have with our brethren and having ministry at the same time, according to YA-BP-06. (e) Developing Leaders—According to YA-BP-03, he enjoys seeing young adults develop gradually into church ministries and activities and blossoming the spirit of maturity at the same time. (f) Continuing Education—According to YA-BP-10, even if we know and experience more with young people, we need to be recharged too. Deeper studies, deeper faith-formation, and deeper relationships with the Lord and others. YA-BP-08 added that we also need to ensure the

future because we are raising the next generations of leaders. (g) Opportunity to pray for

others is the ministry he really enjoys. This is one of the opportunities given to him: to

love, and to serve others by praying for them, by equipping them for every good work,

and by mentoring them at the same time. (h) New Program Approach—being a young

adult is different from being the youth. We need to try something new to enjoy the

activity and learn more, YA-BP-06 said.

Figure 4.10
Q5. What do you most enjoy in developing your young
adult ministry?
N=10

*multiple answers of respondents
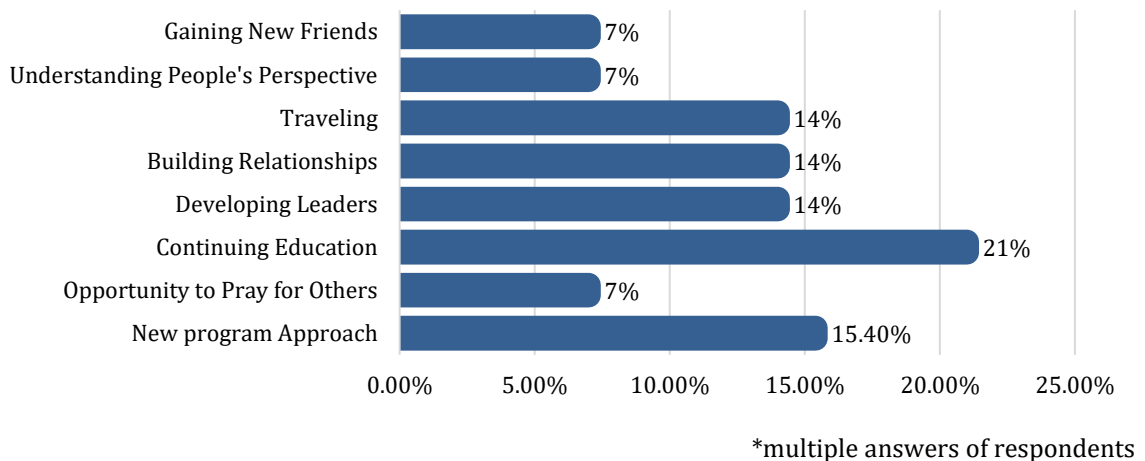
In Figure 4.11 respondent highlights are as follows: (a) Prayer Time—Prayer

changes many things; this is the moment we have to talk with the One who is powerful,

YA-BP-10 said. (b) Care Groups—complete your ministry. From the past, what people

know is that after the Worship Service, they usually go home. The good thing is that we

have one-on-one or groups to talk with about our personal lives, which is why care

groups really help different aspects of our lives, according to YA-BP-07. (c) Heart

Warming Experience—YA-BP-02 said that this is a retreat that aims to mentor and to

facilitate new believers into a deeper relationship with God. (d) Fellowship—this is an

informal gathering to talk and share more of themselves, according to YA-BP-05. (e)

Ministry Involvement—This is really effective during Young Peoples' Institutes where

they are assigned to lead the Bible Studies. This also has great impact on the transition

period from youth to young adults. YA-BP-04 added that he is also enjoying his

discipleship ministry with young people. He coaches them on their problems. (f) Giving

and Sharing Ministry—According to YA-BP-03, he enjoys his giving and sharing

ministry because through this young adult ministry in the church, young adults find their

strength. and others can offer their own strength and talent. YA-BP-06 also added that

some young adults are able to give scholarships to those who are in need.

Figure 4.11
Q6. What ministry event(s) change the life of young adults in
your church?
N=10

Prayer Time	10%
Care Group	20%
Heart Warming Experience	10%
Fellowship	25%
Ministry Involvement	25%
Giving and Sharing Ministry	10%
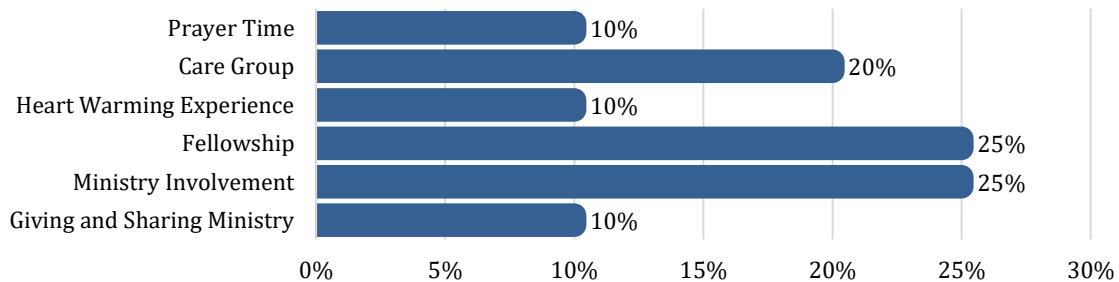
*multiple answers of respondents

In Figure 4.12,respondent highlights are the following: (a) Rest and Recreational

Activity—a moment to relax from negative baggage. This serves as a recharging activity

and refreshes the young adult's life, YA-BP-09 said. (b) Outreach Activity—This is an

outside church activity such as tree planting, Vacation Church School, Blood-Letting

activity, Ukay-Ukay or selling pre-loved clothes according to YA-BP-06. (c)

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Fellowship—reunites the new and existing members of young adults, YA-BP-06 said.

(d) Prayer Time—being together with the young adults every Sunday according to YA-BP-01. Prayer meetings develop young adults to be closer in relationship and to develop CARE (Christ Assures Resources for Everyone), YA-BP-04 said. (e) Heart Warming experience—his best experience according to YA-BP-10 because they connect and talk to the Lord wholeheartedly. (f) Care Group—they used to call it JAY Walk. They also have house-to-house visitation and Bible study during this activity. This is also like a retreat because the activity is not just to visit the member; but to bring good news to the household visited. (g) Campus Ministry Experience—he was a disciple and taught how to truly love and serve the Lord, YA-BP-02 said. (h) Discipleship Activities—these are unending support from their churches to keep ongoing activities for the Lord such as training, coaching, and enabling themselves to initiate a new ministry. These also help young adults not feel left behind, according to YA-BP-07. YA-BP-03 shared that it is also exciting to see young adults start to take off and continuously and actively participate in all the ministries of the church.

Figure 4.12
Q7. What is your favorite experience in your church?
N=10
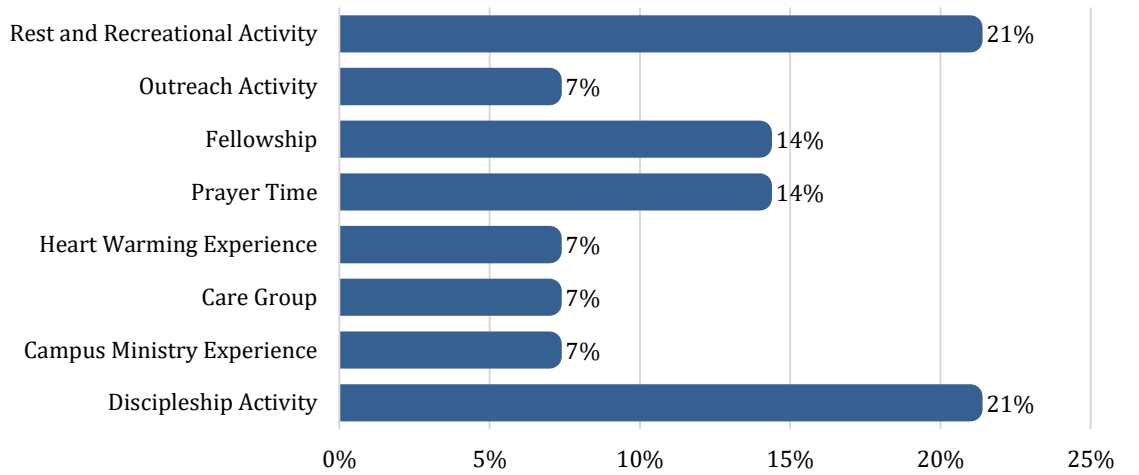
*multiple answers of respondents

In Figure 4.13 respondent descriptions and definitions for the different highlights are the following: (a) Successful Activities—most of the young adults shared experiences from their Successful Activities. YA-BP-01 shared about their successful council meetings where the average number of attendees increased and doubled in number during his term. Also, they have organized two annual conferences. YA-BP-02, holds a very successful Bible Study; many of his members used to not have any form of connection to any Christian church, but, by bringing Bible Studies right to their workplace, they have found a church family. He also shared his monumental experience in Hong Kong with JIL Young Adults in 2013. This gathering was attended by 400 delegates from different countries. YA-BP-03 shared that their church was able to support a young adult member to become a scholar of the Council of Bishops of the United Methodist Church, attended the 7th Parliament of the World's Religions, and also was chosen again by the UMC Council of Bishops as one of the scholars of the United Methodist Ecumenical and

Interreligious Ministries: Young Adults Network. YA-BP-04 shared one success story when our prayer coordinator found a man who was severely sick and suffering from leprosy. I was not amenable to visiting him because of his disease; but, our prayer coordinator was so persistent. Five of us visited and found him ready to commit suicide; he had already prepared the noose to use. However, I told him, "We will find a way to bring you to the hospital, to contact a doctor to refer and help you with whatever you need." Then, we prayed. To cut the story short, he was treated and healed after two weeks. Everybody was so happy, even the whole community, because nobody wanted to help him, not even his family, because of his disease. After one month he attended and entered the church, accepted baptism and became a member. YA-BP-06 shared about their successful Blood-Letting activities and Outreach program in different barangays in the Annual Conference. (b) Lay to Worker—according to YA-BP-10, because of young adults' leadership ministries, some were motivated to answer their calling to work in our Lord's vineyard. YA-BP-05 said that they produced not just a leader; but, a church worker. YA-BP-08 also shared how proud he was to see their faithful campus missionaries rise up in leadership. Some are even planting churches or being assigned as senior Pastor. (c) Leveled-Up Leaders—according to YA-BP-07, young adults are volunteering to open their hearts to give to the ministry of the Lord. YA-BP-06 shared that through continued leadership and mentoring, there are young adults leading the youth. They have also developed and recharged new youth leaders in our church to speak and coach them. YA-BP-10 added that most of the young adults in their church are now empowered as members of their church councils and as church leaders.

Figure 4.13
Q8. Please share at least 2 success stories of your young
adult ministry.
N=10

Successful Activities — 59%
Lay to Worker — 18%
Enhanced Leaders — 23%

*multiple answers of respondents
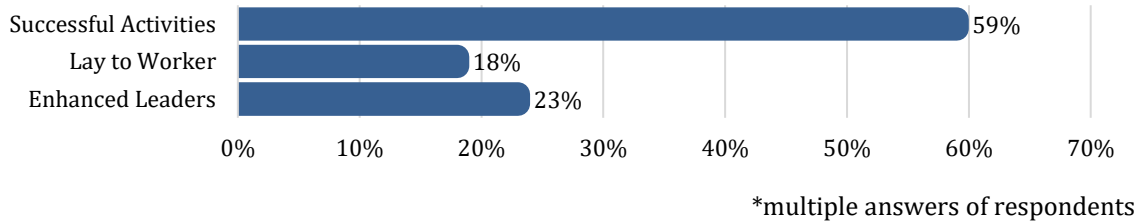
As seen in Figure 4.14 YES ranked #1 with six respondents who experienced attending, visiting, or joining different churches (60%) while four participants responded No (40%).

The following are the reasons that the YES respondents gave on the things that they enjoyed and experienced differently from their current church: (a) Other churches appreciate and financially support their mission pastors; (b) Two of our respondents answered, even though we are raised in different denominations; we are to serve one God; (c) they are no age limits for enlightened leaders. They are diverse and can start cross organizational or joint fellowship; (d) Ministries for Christ are not just a choir, a music ministry, an outreach, etc, but, include dance ministry, basketball ministry, skating ministry, multimedia, prayer or intercessory ministry and many more; and (e) Purity matters, especially for young people who are part of the music ministry. Engaging in the ministry is not just a commitment; but, also the priority.

Figure 4.14
Q9. Have you attended a different church in the past 3 years? If so, what did you enjoy about that church experience that is different from your current church?
N=10

*multiple answers of respondents
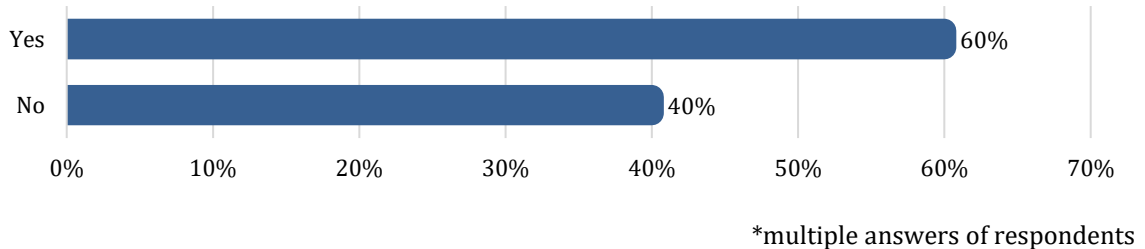
Figure 4.15 shows all ten respondents unanimously answering Yes. They would definitely recommend their local church to friends or family members. However, different reasons and experiences based their answers: (a) Because of the sound doctrines and practice; (b) Because of the Holistic approach to soteriology; (c) Found Jesus and witnessed beautiful relationships; (d) Online services helped people enjoy and change their lives; (e) Proud member and product of his church; (f) Local church is both church and home; (g) Having more local church ministries which became the foundation of his faith journey; (h) Knowing Christ and having a relationship with him; and (i) connectionalism of local churches.

Figure 4.15
Q10. Would you recommend your church to a friend or family member? Why or why not?
N=10

*multiple answers of respondents
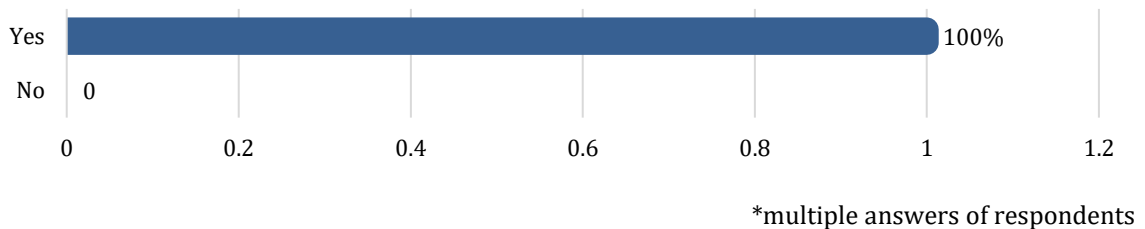
Research Question #3: Description of Evidence

What recommendations can be made for the United Methodist Young Adult

ministries?

Qualitative data obtained through the Young Adult Ministry Recommendations

Focus Group Interviews found relevant themes that can be used in designing young adult

ministries and programs. Figure 4.16 presents the profile of focus group respondents

according to their church role and sex. This table shows that a total of 22 participants

took part. In terms of church role positions, 55 percent or 12 respondents were church

workers. Laity accounted for 45 percent or 10 respondents. In terms of sex, there was an

equal number of 11 male and 11 female participants or 50 percent.

Figure 4.16
FOCUS GROUP INTERVIEW RESPONDENTS
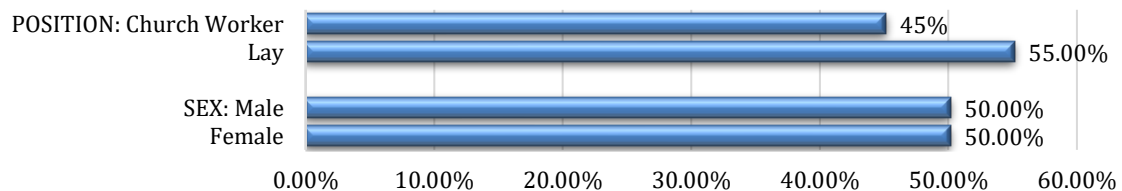
Table 4.4 presents Focus Group data regarding Research Question number 1: "Do

you believe that a young adult's life direction and needs can be met in their connection

with the church? Why?" Here are the participant responses received:

If the church offers ministries

"YES. If the church is offering ministries for our young adults. Through

different ministerial aspects, we can assist them to be more enlightened and to deepen

their foundations." – **YA-MR-P1**

As long as the church is pro-active

"YES. As long as the church is Pro-active, meaning the church is doing something for the growth of the young adult and gives influence, especially if they started as a youth. From this, they can develop their personal identity. We also need to build relationships among others. This can bring them to an intimate relationship with their church family as long as they live. We also have different impact of knowing others inside and outside the church."—**YA-MR-D3**

If the church is ready for the transition period

"YES. However, the church is not ready for the 'transition period' from youth to young adult. There is a big gap. There's no consistency and strong foundation that has been established. There are "transitional" ministries conducted. We only have activities but no ministries that has been planned and implemented. Being connected with the church is not enough, that is why we lost the young adults. For me, they are the 'forgotten' ones and 'unchurched.'"—**YA-MR-O2**

Because the church is an inter-generational community of believers

"YES. I believe that a young adult's life direction and needs can be met in and through the church. It is because the church is called to be an intergenerational community of believers. God is not limited by time and space."—**YA-MR-O1**

Because the church helps them to recharge their spiritual batteries

"YES. Our church shares extreme help specially in the needs of young adults. Some of our young adults are studying, some are working, some are studying and at the same time they are working, some are working and at the same time have their own family. So sometimes, they are drained. We can help them charge their spiritual batteries."—**YA-MR-P2**

Because the church contributes to the enlightenment of their path

"YES. The stage of being a young adult is promising and fragile. We can help them in many aspects. We can help them manage their directions from dependency on their parents to being independent. We can also help them in their transition period."—**YA-MR-P3**

"YES. If the church enlightens the young adult with the Bible verse Matthew 6:33: Let them know and live -- with this verse, this may help them realize things in life."—**YA-MR-D1**

"YES. The church has the capacity to address the needs of our young adults and go with what they want in life. The guidance that we can provide to them in traversing life to adulthood is one of the big things that we need to address."—**YA-MR-LL2**

Because the church offers life group and different programs

"YES. They just need to have a life group that provides them to see their importance. We should give them more attention and create ministries for their involvement."—**YA-MR-P5**

Because the church initiates interactions and relations in all aspects

"YES. Young adults are growing because of their connection to the church which contributes to their maturity in all aspects."—**YA-MR-LL3**

"YES. It is through their interaction with their fellow young adults and their active participation in church programs, e.g., praise and worship, fellowships, care groups, missions, outreach that they will get experiences and learnings which will direct them in the right path throughout life."—**YA-MR-LL1**

Table 4.4.

Q1: "Do you believe that a young adult's life direction and needs can be met in their connection with the church? Why?"

THEME	FG (A)	FG (B)	FG (C)	FG (D)	TOTAL	PERCENT
If the Church Offers Ministries	1				1	25%
As Long as The Church is Pro-Active		1			1	25%
If the Church is Ready for the Transition Period				1	1	50%
Because the Church is an Inter-Generational Community of Believers				2	2	50%
Because the Church Helps Them to Recharge Their Spiritual Batteries	2				2	50%
Because the Church Contributes to the Enlightenment of Their Path	2				2	50%
Because the Church Offers Life Group and Different Programs	2	1		1	4	100%
Because the Church Initiates Interactions and Relations in All Aspects	1	1	2		4	100%

*N=4

Based on Table 4.5 Focus Group responses to question number 2 ("What do you enjoy about young adult ministries?") given by respondents were as follows:

Hanging out/going out with others

"I am hanging out with them. The level of conversations is maturing. They embrace their leadership in the church. They show concern to the one whom they are listening to."—**YA-MR-P1**

Fellowship

"I enjoyed joining sing-outs and fellowships; going out with others. I 'm an introvert, so being with them, feeling welcome in their group made me closer to the church."—**YA-MR-LL1**

"I enjoyed being with my fellow youth and connecting with them. We just need to prepare and ready this new generation on how to accept newcomers and be friends with them. Feeling of belongingness."—**YA-MR-LL2**

Music ministry

"They are enjoy Music Ministry. Thus, this gives them a sense of worth and confidence in their involvement."—**YA-MR-LL3**

Mentoring young people

"Mentoring younger people and interacting with older people make young adult ministries enjoyable."—**YA-MR-O1**

Reaching out

"We enjoy reaching out to people. Serving others is key also in nurturing young adults."—**YA-MR-O2**

Table 4.5.

Q2: "What do you enjoy about young adult ministries?"

THEME	FG (A)	FG (B)	FG (C)	FG (D)	TOTAL	PERCENT
Hanging Out/Going Out with Others	2	1	2	1	6	100%
Fellowship	1		2	1	4	100%
Music Ministry		1	1		2	50%
Mentoring with Young People				1	1	25%
Reaching Out		1		1	2	50%

*N=4

Table 4.6 shows Focus Group data regarding question number 3: "What aspects do you feel can be gained through young adult ministries?" Responses given by participants are as follows:

Innovations in the church

"Through young adult ministries, innovations in the church can be gained. Young adults will try to incorporate new things in the church, and with the approval of the church leaders, these will improve the church. By reaching out to others, more people will be persuaded to become members of the church."—**YA-MR-LL1**

Social belongingness and self-identification

"Walking life with faith is one (spiritual), second is social belongingness and self-identification."—**YA-MR-LL2**

Responsive and responsible individual

"They are responsive and responsible in their participation with church ministries."—**YA-MR-LL3**

Learnings

"Learning from older and younger believers can be gained through young adult ministries."—**YA-MR-O1**

Power of intimate relationships

"Sharing of experiences...the power of relationship."—**YA-MR-O**

Table 4.6.

Q3: "What aspects do you feel can be gained through young adult ministries?"

THEME	FG (A)	FG (B)	FG (C)	FG (D)	TOTAL	PERCENT
Innovation in the church			2		2	50%
Social Belongingness	3	1	2		6	100%
Self-identification		2			2	50%
Responsive and Responsible Individual			1		1	25%

Learnings	1	2		1	4	100%
Power of Intimate Relationship	3	2	1	1	4	100%

*N=4

Table 4.7 shows Focus Group data regarding question number 4: "How would you improve current young adult programs and activities?" Below are the responses received:

Know and follow their interests

"We should know and follow their interests. Let's learn how to jive into their same frequency. It is an easier way to invite and build relationship with them."—**YA-MR-P2**

Have a stronger foundation for relationship

"Everything should start with relationship. Young adults should build a strong foundation of relationship. From this, it may lead to commitment and dedication to serve for the Lord. Examples are praise and worship team, online care group, fellowship, and other outdoor bonding."—**YA-MR-D4**

Complete understanding of young adult ministries

"As their leader, I will try to learn more about young adult ministries. It is through complete understanding of what these are that will help me improve our programs and activities. But, knowing our MYAF's capabilities and commitment to CUMC, I believe that they can perform whatever is asked of them for improvement."—**YA-MR-LL1**

Conduct assessments of current activities

"To improve current young adult programs and activities needs to have a needs-based assessment and effectiveness assessment of the current activities. Assessment should be done and participated by young adults officers and members.   Thus, they can be the one to tell if this is effective or not. Technical assistance should be given by the church elders during the assessments."—**YA-MR-LL2**

Consider their family in the activity

"Every time we plan activities, we should also consider some other aspects such as their family and career." —**YA-MR-P2**

Improve a solid learning foundation

"Improve small group ministries by and for young adults, catering to office workers, full time parents, and farmers and fisherfolk."—**YA-MR-O1**

"Consistent "Discipleship Class" to have a strong and solid foundation."—**YA-MR-LL3**

"Categorizing: Single. Young Couples. Married. Young professionals. Organize small groups from the said groups and gather at least once a year as a big group. This improvement will at least lessen the membership gaps and poor involvement in church ministries."—**YA-MR-O2**

Table 4.7.

Q4. "How would you improve current young adult programs and activities?"

THEME	FG (A)	FG (B)	FG (C)	FG (D)	TOTAL	PERCENT
Know and Follow Their Interests	3	1			4	100%
Have a Stronger Foundation for Relationship	1	3			4	100%
Complete Understanding of Young Adult Ministries			2		2	50%
Conduct Assessments of Current Activities			2	1	3	75%
Consider Their Family in The Activity	3			1	4	100%
Improve a Solid Learning Foundation			1	2	3	75%

*N=4

Table 4.8 describes Focus Group data regarding question number 5: "Kindly Share a new innovation for Young Adult Ministry?" The following are participant responses:

Seminars with variety of topics

"Seminars for young parents will help young adults including training lay marital counsellors." - **YA-MR-O1**

"The Church should know what area of ministry we are going to initiate. Since most young adults are concerned about their family's way of living, we can conduct a fellowship or any gathering that shares how to start a small business. Also, include some techniques on how to have a simple partnership with the church or other groups. As church, we give spiritual-feeding and, at the same time, information and support for their living."—**YA-MR-P1**

Training and mentoring

Train new leaders. For example, church council members, there will be a time when we will need to change our council member due to age and generation gap."—**YA-MR-D5**

"Ministry mentoring of/with youth."—**YA-MR-O2**

Social media ministry

"One of the best innovations our MYAFs have had so far is the e-Worship Service. Because of this pandemic, their president, with the approval of our pastor and church council, directed the online/FB Live Worship Service and Midweek Service to reach those who were quarantined at home through e-Pagsambahay. Another thing they're planning to do is to sing along with the band to be incorporated into the Midweek Service online.—**YA-MR-LL1**

Changing of usual activity schedules

"Most young adults have jobs. Some are busy with their family obligations. Based on this experience, our church adjusted their ministry time and moved it to the evening since young adults have to work during the day. They also incorporated the family in all of the young adult church activities." **YA-MR-P6**

Bring our church to their interest

"Because of their busy schedules and they can't go to the church, we need to bring the church to their home or any kind of interest. For example: We will join and bring our young adults with the same interests together so they do not lose connection with others."—**YA-MR-P5**

Cultivate relationships

"We should cultivate relationships among the young adults."—**YA-MR-D3**

Sense of focus and time management

"Sense of focus and time management in order to have balance between ministries and life as a whole."—**YA-MR-LL3**

Table 4.8.

Q5: "Kindly Share an innovation for a Young Adult Ministry?"

THEME	FG (A)	FG (B)	FG (C)	FG (D)	TOTAL	PERCENT
Seminars with a Variety of Topics	2			1	3	75%
Training and Mentoring		2		2	4	100%
Social Media Ministry			2		2	50%
Changing of Usual Activity Schedules	2			1	3	75%
Bring Our Church to what Their Interest is	3	1			4	100%
Cultivate Relationships		2			2	50%
Sense of Focus and Time Management				1	1	25%

*N=4

Table 4.9 shows the Focus Group data regarding question number 6: "What core values should a Young Adult Ministry uphold?" Participant responses received are as follows:

Prayer

"Prayer is the most important thing that we need to do."—**YA-MR-P4**

Living their identity

"They should know themselves inside and outside the church."—**YA-MR-P4**

Theologically Wesleyan heritage/inerrancy

"They should be theologically grounded. They must be grounded in Scripture."—**YA-MR-P4**

"Wesleyan heritage and Biblical inerrancy must be upheld."—**YA-MR-O1**

Love of God

"Two core values they should uphold are love of God and Service."—**YA-MR-P5**

Commitment

"Sincere desire and commitment."—**YA-MR-LL3**

"Commitment to the ministry. Despite their family obligations and busy schedules, let's remind them of their commitment."—**YA-MR-P2**

Confidence

"First thing, we need to develop their confidence. Their identity of believing themselves that 'I am a child of God, and I can do things for the Lord.' They should appreciate their talents. They should value their ministry in their own way."—**YA-MR-D3**

Awakening their talents

"Awakening their talents."—**YA-MR-D3**

The church needs them

"Young adults should feel that they are needed by the church."—**YA-MR-D3**

Stand firm on what they learned

"Young adults should know how to apply their learnings from different ministries."—**YA-MR-P4**

"They have to stand on what they learned."—**YA-MR-D3**

Value leadership and unwavering faith in God

"Servant leadership."—**YA-MR-O2**

"Young Adults are the future leaders of the church. At this stage, they should have values of leadership, commitment, and unwavering faith in God. They should also imbibe Christian values everywhere they go."—**YA-MR-LL1**

Christ-centeredness

"The core values of Christ-centeredness."—**YA-MR-O1**

"Our roots should be more spiritually deepened by a variety of activities."—**YA-MR-D3**

Consistency, dependability, and reliability

"Commitment. Consistency. Dependability. Reliability."—**YA-MR-O2**

Table 4.9.

Q6: "What core values should a Young Adult Ministry uphold?"

THEME	FG (A)	FG (B)	FG (C)	FG (D)	TOTAL	PERCENT
Prayer	2				2	50%
Living Their Identity	1				1	25%
Theologically Grounded	1			1	2	50%
Love of God	1				1	25%
Commitment	2	2	3		7	100%
Confidence		2			2	50%
Awakening Their Talents		1			1	25%
The Church Needs Them	1	1			2	50%
Stand Firm on What They have Learned	2	2			4	100%
Value Leadership				3	3	75%
Unwavering Faith in God		1		1	2	50%

Christ-Centeredness		1		1	2	50%
Consistency				1	1	25%
Dependability				1	1	25%
Reliability				1	1	25%

*N=4

Table 4.10 describes Focus Group data regarding question number 7. "How should the church change to be more inviting and engaging for young adults?" Below are participant responses.

Consistency in communication

"The church should maintain direct and continuous communication. Because if they see that the church is interested, they will join. Make them feel that they are still part of the church inspite of their absence."—**YA-MR-P4**

"Consistency in reminding young adults. They should not live with occasional ministry only seen in big events. Let them see that we are interested in their lives and talents. Let them realize that they are accountable in ministries."—**YA-MR-D2**

Be intentional and engage with them

"Give responsibilities to stay and do. Assign them according to their talents. Those young people who can speak or preach or perform music ministry can commit their time despite their outside church activities."—**YA-MR-D6**

"Have one-on-one engagements to know their needs and interests. Offer ministry opportunities."—**YA-MR-O2**

"We should be intentional, we need to jive with their interests."—**YA-MR-P3**

"Know their talents. Make a committee who are gifted with a specific ministry who can jive with them."—**YA-MR-P1**

Accountability

"We've all known that during the pandemic, young adults are the persons allowed to go to church. Therefore, they are the persons who need to do ministry and give their time to the church. Be Accountable."—**YA-MR-P1**

Open to various forms of Christian witness

"The church must include more young adults in leadership and the church must be more open to various forms of Christian witness."—**YA-MR-O1**

"Do something outside the four corners of the church. Look for inactive young adults. Visitation is the key."—**YA-MR-O2**

Spirit of belongingness

"As they say it, "Charity begins at home"; we should start in our own families the spirit of engagement and being welcoming."—**YA-MR-LL3**

Welcome innovations"

The church should think of ways to capture the interest of young adults, and members in general. Traditional elders/members should welcome changes/innovations suggested or done for the good of the church. Worship Service should be more alive. Invite great speakers or train more lay speakers to share God's words through the Message of Life. Let all churchgoers, members, or guests feel welcome and blessed, so they'll be back for more."—**YA-MR-LL1**

Table 4.10.

Q7: "How should the church change to be more inviting and engaging for young adults?"

THEME	FG (A)	FG (B)	FG (C)	FG (D)	TOTAL	PERCENT
Consistency in Communication	2	2			4	100%
Be Intentional and Engage with Them	2	2		1	5	100%
Accountability	2				2	50%
Open to Various Forms of Christian Witness			1	2	3	75%

Spirit of Belongingness	3		1		4	100%
Welcome Innovations			2		2	50%

*N=4

Table 4.11 notes Focus Group data regarding question number 8: "What two most important elements do you seek in a young adult ministry?" Participants shared these answers:

Interest

"Interest and Involvement. From these two elements, young adults will see that they are also important, they can see the things that they can do, and that the church needs them."—**YA-MR-D1**

Involvement and commitment

"Just like what our MYAF have: Involvement in church activities commitment to their dedicated/delegated works."—**YA-MR-LL1**

Positive mindset and continuous learning

"Positive mindset and continuous learning."—**YA-MR-LL3**

Accountability and consistency

"Accountability, consistency, and commitment."—**YA-MR-O2**

Authenticity and security

"The elements of authenticity and security are essential in a young adult ministry."—**YA-MR-O1**

Table 4.11.

Q8: "What two most important elements do you seek in a young adult ministry?"

THEME	FG (A)	FG (B)	FG (C)	FG (D)	TOTAL	PERCENT
Interest	1	1	1		3	75%
Involvement	1	1			2	50%
Commitment	1	1	1	1	4	100%
Positive Mindset			1		1	25%
Continuous Learning			1		1	25%
Accountability		1		1	2	50%
Consistency				1	1	25%
Authenticity				1	1	25%
Security				1	1	25%

    *N=4

Table 4.12 shows Focus Group data regarding question number 9: "What are the most effective ways to communicate with young adults?" The following are responses received:

Bringing ministry at home

"Bringing ministry at their home such as confirmation and membership class. Tell them that "the church needs them; that the church needs your God-given talent."—**YA-MR-P1**

Two-way communication

"We need to do two-way communications, listen to them then give advice that will result in win-win solutions." **YA-MR-P2**

Strengthening relationships

"Enhance relationship bonding and have fellowships."—**YA-MR-D4**

Regular visitations

"Regular visitations."—**YA-MR-LL3**

"Reaching out their interests and showing interest about their lives."—**YA-MR-P5**

Mentoring

"Mentoring. Strengthen relationships intentionally. Do something and listen to them."—**YA-MR-O2**

Retreat

"Through modelling and "Retreats" - Refresh/renew their commitment to the church. It can also be through Focus Group Discussions. We can also 'dance their dance.'"—**YA-MR-LL1**

Personal messaging

"Face-to-face and personal message or chat is still the most effective way to communicate with young adults."—**YA-MR-O1**

Table 4.12.

Q9: "What are the most effective ways to communicate with young adults?"

THEME	FG (A)	FG (B)	FG (C)	FG (D)	TOTAL	PERCENT
Bringing Ministry at Home	4				4	100%
Two-Way Communication	1			1	2	50%
Strengthening Relationships		3		1	4	100%
Regular Visitations			2		2	50%
Mentoring				1	1	25%

Retreat			2	2	50%
Personal Messaging	1			1	2	50%

*N=4

Table 4.13 shows Focus Group data regarding question number 10: "Please describe your "ideal" young adult ministry. What would this ministry look like?" Below are responses received:

Young adults that stand for their ministry

"Let them choose and stand for their ministry. We don't need to force a ministry that is not part of their ability. But, of course, we should have ministries that cater to their interests, at the same time, with spiritual deepening."—**YA-MR-D3**

Creating a bigger circle of young adults

"I dream of a UMYAF that reaches out to others of their age group, creating a bigger circle of young adults praying together."—**YA-MR-LL1**

Building relationships and nurturing each other

"Building solid relationships and nurturing each other."—**YA-MR-LL1**

Working together in mission and service

"Working together in achieving the mission-vision-goal of their mother church - to let more people know Christ."—**YA-MR-LL1**

"Loving the Lord with all you heart through mission and service."—**YA-MR-LL2**

Doing ministries that cater to everyone

"An ideal young adult ministry caters to office and non-office working young adults and to self-employed and full-time parents in the form of small groups, worship, home visitations, marital and pre-marital counseling and even family camps."—**YA-MR-O1**

"Doing ministries at all times, in all places. It should not only be inside the church."—**YA-MR-O2**

Table 4.13.

Q10: "Please describe your "ideal" young adult ministry. What would this ministry look like?"

THEME	FG (A)	FG (B)	FG (C)	FG (D)	TOTAL	PERCENT
Young adults that stands for their ministry		1			1	25%
Creating a bigger circle of young adults			2	2	4	100%
Building Relationships and Nurturing Each Other	2	3	2	1	8	100%
Working Together in Mission and Service			2	2	4	100%
Doing ministries that cater to everyone	3			3	6	100%

*N=4

Summary of Major Findings

Based on data analysis from the survey questions, interviews, and focus groups that have been conducted, several major findings emerged to address the purpose of this research. These are discussed in Chapter 5 and are summarized here as follows:

1. The core of any effective ministry is found in the quality of relationships.

2. Care group is one of the most life changing practices.

3. Work, family, and busy schedules are the greatest challenges to ministry engagement and spiritual growth.

4. Education in concentrated time slots serve young adults well.

5. Outreach ministry is one of the most formative ministry practices.

CHAPTER 5

LEARNING REPORT FOR THE PROJECT

Young adults in their prime years are expected to contribute significant parts to the life and ministry of the church; however, decline in membership and diminishing church participation are growing concerns. This project addressed this problem by exploring the faith development experiences of young adults in order to design a Marketplace-based Discipleship Program. By being able to serve and live their Christian life in the marketplace, young adults can play a big role in the total life of the church. Hence, data collected affirmed that the participants had a positive assessment about church and bringing others to be part of it.

This part of the research project presents five major findings. These will be illuminated and affirmed by personal observations prior, during, and after the research process, and will be discussed in the light of the literature review and biblical or theological foundations. In addition, ministry implications or impact of the findings, limitations of the study, unexpected observations, and recommendations are also presented to complete this chapter.

Major Findings

First Finding

Quality of Relationships: Core of Effective Ministry

Through personal observations during Focus Group interviews, young adults noted and were grateful that the church does initiate interactions and relational connections which contribute toward their maturity in all aspects. Through church

activities and mission exposure, young adults gain experience and learn more about themselves. Sharing joint experiences build solid peer relationships, increased commitment, and more engagement. Participants strongly affirmed that fellowship and social belonging both produced a stronger relationship foundation. Thus, young adults interviewed recommended that church programs incorporate goals to nurture and cultivate relationships while enabling stronger foundational relationships.

In my literature review, Weber stated that "the most effective faith formation with young adults occurs when a church has a comprehensive ministry which understands the concerns of young adults and honestly addresses their life questions and problems faced." Faith formation through a comprehensive ministry builds and strengthens relationships with Jesus Christ; with their Christian community; with their Christian mission in the world; and with their peers who share the same values and beliefs (31). Rick Richardson also pointed out that young adult millennials and their younger Gen Z siblings need spiritual conversation partners who "listen with no judgement" and "do not force conversations to a conclusion" (96). Thus, quality relationships build trust and deepen young adult interactions and their faith formation.

The biblical and theological framework for this project pointed out how Paul, Aquila, and Priscilla had successful businesses which also incorporated their house (marketplace) church.   The success in their trades and growing Christian movement attests to the strength of their relationships with trade clientele and new disciples. Ed Silvoso described their combination of workplace and gospel ministry was "initially impressive and eventually astounding" (1185). Further, Silvoso shared that "Paul's choice of the marketplace as a forum for the gospel resulted in an exceptional move of

God in an unusual and ungodly setting - turning it into a godly one" (1226). Doug Sherman and William Hendricks noted that work flows in the relationship with a loving God, of loving others and loving ourselves. Consequently, one's work can contribute to what God wants done in the world (88).

Second Finding

Care Groups: Life Changing

Based on the data provided by the interviews and focus groups with young adults, I distilled that Care Group is one of the most life-changing best practices. Supportive fellowship through Care Groups build confidence as an effective leader in church and community. Care Group conversations (online or face-to-face) among peers provide sharing of various life experiences and challenges while strengthening peer relationships. Listening and conversational exchanges build fellowship, trust, and a sense of belongingness. Care groups require authentic relationships. Relationships mean supportive community and fellowship. Young adults shared that care groups are life-changing experiences.

My literature review showed that the faith formation of young adults has unique challenges and graced opportunities for those in church ministry. Weber noted that older Christians require humility in realizing that "tried and true" methods need remodeling for a new generation of adults and in enabling young adults to lead in discovering these new methods (30). This means trusting that the Spirit is alive in young adults who express their faith in possibly irreverent ways to older Christians (31). Young adults are technologically savvy, entrepreneurial, and very spiritual with a deep abiding faith. Young adults are called to conversion and discipleship. Filipinos value camaraderie and

belongingness. Strong family ties are shown in how they treat colleagues and friends as

extended family. Often after work, they have a meal, a drink, or hang out with

colleagues. Filipinos are genuinely helpful and welcoming to new team members due to

this spirit of camaraderie (or *Bayanihan*). Despite heavy workloads, Filipinos will help

their colleagues who have trouble meeting theirs (https://manilarecruitment.com/manila-

recruitment-articles-advice/filipino-work-culture). Thus, relationships are important to

young adult Filipinos.

Places where young people hangout influence the values of the current and next

generation of young workers—concert halls, bars, colleges, cafes, parks, sports arenas,

etc. —rather than church worship and activities. Young adults are finding their sense of

belongingness with peers wherever possible. A great challenge is determining how one

witnesses the relevance of "church" and God's unconditional love in the workplace and

any place where one finds oneself. 21st century ministry is to become workplace-based.

Several biblical/theological frameworks show how relationships are important.

King Nebuchadnezzar favored Daniel as depicted in his approval of David's request to

appoint Shadrach, Meshach, and Abednego over the affairs of the province of Babylon."

(Dan. 2:49). God provided an official to oversee Daniel's diet, showing favor and

sympathy (Dan. 1:9). Daniel cooperated with God by respecting this official (Dan. 1:10-

14) (https://www.theologyofwork.org).

Despite an extraordinary friendship and a rival relationship to the throne, Jonathan

consistently defended David. Jonathan continually reminded David to find strength in and

rely on God (1Sam. 23:16) (Stevens Loc 625). Through circumstances and her uncle

Mordecai's godly counsel, Esther discovered that her purpose was to save her people, the

Jews, from extinction. Esther developed a closer relationship with God to fulfill her

destiny. (Okereke Loc 933).

Many churches are church-centered where programs take place within their own

facilities while marketplace activities are addressed in a peripheral manner. Market-

centered ministry can be church supported programs. From my literature review, I would

surmise that lay young adults would be enriched by knowing that they could make their

workplace an extension ministry. Young professionals would feel that their work and

career would be just as fulfilling as their tithes as an offering to God's love of neighbor.

Morning or lunch breaks could be used for Bible studies or Christian life value

conversations. Corporate community activities could spark partnerships with churches

that have similar social impact outcomes.

Third Finding

Work and Family: Impediments to Ministry Engagement and Spiritual Growth

During the young adult interviews, I noted their repeated mention of work and

family obligations as hindrances to their commitment to and engagement in church

activities and ministries. Many young adults work over time to contribute and provide

financial support to their families and thus, accounting for their inability to attend church

programs. Career growth and financial needs of family decreased young adult abilities to

focus on their work-life balance and church ministries.

Various literature surveyed shared reasons why young adults are disengaged from

church. Kinnaman noted that millions of young adults leave their involvement in church

as they exit during their teen years. Some never return while others live indefinitely at

the margins of the faith community while attempting to define their own spirituality. Some return to robust engagement with an established church while some remain faithful through the transition from adolescence to adulthood and beyond (19).

Filipinos value family above all things. Time with family and meeting family obligations are priorities. When a work environment feels closed and unwelcoming, it takes a toll on Filipinos professionally. Despite poor working conditions, some stay to save face and thus, affect self-confidence and worth. Thus, Filipinos prefer work environments that are open and welcoming. Work relationships must feel like an extended family (https://diversifyoss.com/newsroom/understanding-filipino-work-culture).

Keller pointed out that work is a "vocation" or 'calling" that contributes to the good of all and not merely one's own advancement, self-fulfillment, and power. Daily work can be a calling if it is reconceived as God's assignment to serve others. Acknowledging work as a way of service to God and our neighbors is empowering (67).

Biblical/theological references stressed the need to reframe one's perspectives on work. Orekere shared that a calling or vocation requires a holistic approach since every aspect of one's life, in work, play, and prayer should be done to the glory of the Lord. (Loc 312-346) The Scriptures are clear that there is no vocation less spiritual than any other if it is done with honesty, integrity, and a heart to serve God (Col. 3:23-24)

Sherman and Hendricks described work as an extension of God's work. That is why it has great dignity. With dignity comes responsibility. One's attitude is godly "workstyle" (124). When working, one should strive to make the greatest contribution one can with people in light of the resources and responsibilities God has given (137).

When one serves people because of one's allegiance to Christ, "you serve the Lord Christ," as Paul put it (Col. 3:24).   A call from Jesus may or may not change what one does for a living; but, it always changes why one works. As followers of Jesus, people work above all to serve him. In turn, this leads to a change in how one works and especially how one treats other people. One may not have to give up a job; but, one has to give up allegiance to oneself or to anyone or any system contrary to God's purposes. In a sense, one becomes a double agent for God's kingdom. One may remain in the workplace. (https://www.theologyofwork.org/)

By extending the workplace as a church ministry or activity, Christian young adults can contribute to the life of the church during and at their place of work. Their career habits and values would be influenced by Christian foundational elements. Workplace ministry would be a deliberate both/and scenario that is life fulfilling and where generosity and hospitality extends beyond the boundaries of local church walls.

Fourth Finding

Concentrated Education Time: Effective Nurturing Ministry

During focus group interviews, participants shared the many ongoing discipleship activities within their churches which included training and mentoring. These programs assured that young adults are supported, educated and can actively participate in all the ministries of the church. However, others interviewed had several ministry recommendations such as improving a solid, consistent learning foundation for small group ministries specifically catering to young professional office workers, full time parents, young couples, singles, farmers, and fisherfolk. At least once a year, all groups

gather at one big event. Seminars for young parents will help young adults including the

training of lay marital counsellors. Providing opportunities where young adults can

mentor youth and where new young leaders are trained to serve on church councils and

committees were mentioned. Since young adults must support their families,

entrepreneurial and small business classes were suggested.   Additionally, young adults

want to learn how to create simple partnerships with the church or other community

groups. These activities could occur either at short-term extensive camp retreats; virtual

or face-to-face weekend seminars; through podcasts or video blogs including panels;

webinars, in a sermon series; or during afternoon community visits. Church can

simultaneously spirit-feed and information-feed support for young adult work-life

balance. These recommendations would remedy membership decline and poor

involvement in church ministries.

Literature that I reviewed pointed out that the main reason young people drop out

of church or fall away from faith is insufficient discipleship. Many families and churches

have lost their way in terms of effectively discipling the next generation (Kinnaman and

Matlock 28). The most committed young adult Christians had significant basics of

Christian life as their foundation. They regularly were involved in a worshipping

community and made a personal commitment to Jesus Christ. They also strongly

affirmed that the Bible is the inspired Word of God (31). On the other hand, young non-

Christians avoid Christianity and young Christians continue to abandon church (15).

Biblical/theological framework stated that although Daniel was educated in the

wisdom, language, lore, and culture of the Babylonian world (a completely different

thought-world from his), Daniel understood his faith foundation. Daniel had been sent to

a secular university in a foreign country. Upon graduation, Daniel became an agent for a pagan government (Stevens Loc 1184). Daniel compromised only in non-essentials such as adapting a Babylonian name, Beltheshazzar. He refused to compromise regarding Jewish essentials, his utter dependence on God for spiritual insight, and his deep belief in the power of God (Dan. 1:20).

A robust Christian Education which commence from Children Sunday School to Adult Sunday School, regular trainings, ministry mentoring, updating members' profile and inventory of skills annually, surveys and listening sessions would contribute to an effective nurturing ministry by observing concentrated education.

Fifth Finding

Outreach Ministry: Most Formative Young Adult Ministry

During focus group interviews, several young adult participants shared how outreach ministry activities nurtured their formative discipleship years. Young adults felt the need to go beyond the walls of the church. Visitations with inactive young adults bring them back to church ministries. The church needs more young adults in key leadership roles. Additionally, participants shared that the church needs to be open to various new forms of Christian witness.

My literature reviewed for this project showed that outreach ministry needs to include a workplace ministry. However, pastors need to overcome their fears about talks on workplace ministry per Marshall. Their fear of losing control or a takeover of their church by a marketplace believer is unfounded. In fact, the opposite was true. When pastors equipped those in the workplace to fulfill their unique call, they brought others to

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church and actually gave more money. Marshall began ordaining people in his church to their call in the workplace to be on par with those he ordained for vocational ministry (qtd. in Okerere Loc 2418). Because of faithful presence in the world, Christians are fully present and committed in their spheres of influence whether they may be in their families, neighborhoods, voluntary activities, and places of work (Nelson 59).

Okerere shared some of the current failings of the church with respect to outreach and marketplace ministries. Churches are mainly focused on church-based ministry. Marketplace Christians are rarely asked to share about their ministry in the marketplace during church meetings; but, they are encouraged to "make time" for church ministry in the evenings and on weekends. Church professionals recruit marketplace Christians to be "plugged into" church-based ministry programs. Those who are especially good at church-based ministry are encouraged to leave their secular employment and join the church to minister "full time." Thus, most ministry done by the church is church-based as opposed to marketplace-based which makes it distant from the vast majority of people who live and work in their marketplace. In order to appreciate the importance of outreach and marketplace-ministries, Okerere believed that we must return to a biblical world view that sees all of life as integrated and all believers called to minister in every sphere of society including the marketplace. God values "secular work" and not just so that Christians can witness to unbelievers; but, also through transformed work and glory, honor will be brought to nations (2438-44).

The biblical/theological framework for this project pointed out that marketplace ministry has been a mode of outreach ministries. In the Book of Acts, some houses were also places of business which also became places of witness, re-purposed spaces of

worship, and resources for networking. Every home was indebted to a business

(somewhere) in their capacity to host (room and board) church members. Paul was

concerned for merchants and their souls, mirroring God's concern. Thus, the Book of

Acts shows the spread of the gospel through places of business. God is pro-business in

the proclamation of the gospel (Moon and Long 65-66).

As Christians, goals and purposes are to find where one fits and pursues God

passionately and wholeheartedly. Fraser shared that most Marketplace Christians feel

spiritually purposeless, meaningless, and aimless. They often fail to appreciate their value

or understand practically how to bring the Kingdom of God into their vocation. Only 3

percent of Christians are called to vocational ministry, and yet the current church

teachings have not helped the other 97 percent develop a vision for what to do. Instead,

majority have been told their only purpose is giving financially. In essence, one engages

in the worthless in order to give financially to the worthy. Marketplace Christians are

often encouraged to stop spending so much time in marketplace activities and throw

themselves into church-based ministry activities The message is that marketplace

activities are devoid of spiritual purpose. Christians are told that go best express love for

Jesus by attending church meetings, volunteering with the youth, teaching Sunday

School, ushering, greeting and so on. For the typical Marketplace Christian, these

activities amount to perhaps 1 percent of their lives. The subtle implication is that the

other 99 percent does not "count" as ministry (6).

Ministry Implications of the Findings

First, this research supplies local churches with a framework to renovate their young adult discipleship and faith development programs. The pandemic forced creative ways to reach and listen to young adults via the internet and clustered group communication distributions.   Post-pandemic young adult programs will continue to use telecommunications and the internet in addition to face-to-face activities.

Second, this project furnishes aid to churches not only in the Zambales District but also to those whose status are the same in terms of young adult membership and church participation by providing programs that are contextualized young adult versions. Today's generation of young adults have particular needs. The tremendous influence of social media impacts what information they seek/receive and where. Young adults need programs to help decipher and decide what values and priorities are important to be productive in their various roles at home, church, work, and community. As mentioned, Filipino young adults prioritize family and work (to provide for their family needs). Social media greatly influences marketplace choices. Thus, the church needs to teach values that influence a young adult's decision before one selects a marketplace choice.

Third, this research helps young adults in reaching their highest potential as leaders, bringing out the best in them, not only for their organizations, but for the church and society as a whole. Researched data provided a peek into the relevant windows of young adults to thrive and transform into mature, spiritually faith-led adults. Explored best ministry practices and faith development experiences in this research are very potential-rich points in designing ministries and programs that will cater to their needs, interests, and gifts.

Fourth, this project explored best ministry practices for young adults as shared by young adults and young adult leaders. These best ministry practices are fruitful, effective, and relevant ministries that nurture and equip them. The shared best practices will be processed and reframed in the context and concept of marketplace discipleship. Fellowship and Outreach ministries were highlighted from interviews with young adult ministry coordinators from the largest and fastest growing non-Methodist denominations in the Philippines. Care Group ministry to strengthen young adult formation and transformation was a highlighted need. These best practices demand relevant innovations in the context of marketplace-based discipleship and leadership.

Fifth, this project provides a strong biblical foundation and theology. It is integrated to distinctly focus and contextualize young adult ministries. This project fixes the flawed theology and inadequate biblical foundation on work. Research showed that the notion of church ministries can extend into the workplace. Discipleship is a both/and scenario of church-based and work-based activities teaming together. Paul, Aquilla, and Priscilla are examples of how they simultaneously used their trades and workplaces to live and share the teachings of the gospel. Jesus reflected this focus on marketplace discipleship in the numerous parables and examples in his teachings and locations for ministry.

Lastly, this research affirms young adults as world-changing disciples of Jesus Christ as they encounter the following developmental experiences:

1. Leaving home and achieving freedom from parental authority.

2. Leaving youth patterns and learning the tasks and roles of adulthood.

3. Forming new relationships and finding a sense of belonging.

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4. Realizing the freedom to examine, to evaluate, and decide.

5. Learning the meaning of existence, and determining one's destiny and life's goals.

6. Making decisions to a style or pattern of life, middle class standards, organization man, etc.

7. Choosing or changing one's vocation.

8. Achieving economic independence and determining the use of one's material resources.

9. Finding a mate, marriage and parenthood, or adjusting to singleness.

10. Achieving sexual maturity and learning one's sex role.

11. Making moral decisions based on religious beliefs.

12. Learning to accept oneself where one is at a particular moment in life.

13. Finding life meaningful and having a sense of purpose of destiny. (https://central-umc.tripod.com/myaf.htm)

Young adults will continue to grow as prime movers in the life of the local church and in the community contributing to strengthen the whole Church through deep Christian commitment and active participation in churchmanship. They will remain an integral part of the Church and a consistently unshaken prime mover since the source of their lives is Jesus Christ. As Filipino young adult United Methodists press forward with their motto, *In Jesus' Steps*, and the continued influence of technology and artificial intelligence in their lifestyles; their authentic steps following Jesus' steps anytime and everywhere, is a relevant ministry.

Limitations of the Study

One hundred eighty of 200 invited respondents participated and submitted their survey questionnaires. This is a 90 percent response rate. From the four Focus Group interviews of clergy, deaconesses, lay leaders, and young adult officers, only 22 (out of 40 invited) participated from the 10 selected churches because of limited internet access. It is important to note that this research was conducted during the lockdown period due to Covid-19 in the Philippines, and there were strict travel restrictions that prevented face-to -face group interviews.

Survey questionnaires, Interviews, and Focus Groups were sufficient ways of conducting this research. However, if I were to reconduct this study, I would perform interviews in the marketplace with individuals or groups pursuing and excelling in this kind of ministry. The questionnaires should consider interests, concerns and needs of young adults to assess the requirements in designing distinct and relevant young adult ministries. The focus group interviews must classify young parents, skilled workers, fisherfolk, young professionals, and unemployed, resulting in a contextualized young adult marketplace-based discipleship program.

Unexpected Observations

My literature review raised the reframing of perspectives about work or vocation and its relationship with God. Only 3 percent devote their vocation to church ministry while 97 percent determine how their work has vision and fulfillment. Additionally, several literature sources suggested the incorporation of workplace-based ministries where 97 percent of people spend their time. Many are told that their only purpose is

giving financially. In essence, the 97 percent engage in the worthless in order to give financially to the worthy. For the typical Christian, church meetings, volunteering with the youth, teaching Sunday School, ushering, greeting and so on amount to perhaps 1 percent of their lives. It is subtly implied that their other 99 percent does not "count" as ministry.

Research revealed that amidst poor participation and diminishing membership of young adults, 100 percent responded that they will recommend the church to their friends, and other people. Of the participants, 71.66 percent have been church members for more than 10 years. Aforementioned observations are coupled with the struggle about work. 43 percent found work to be a barrier in their growth as ministering young adults.

Recommendations

Based on this project's research data and reviews, the following are recommendations suggesting innovative changes in practice and perspectives as well as further areas of research:

1. Create a Marketplace-based Discipleship Program to cater to young adults in their workplaces, homes, and wherever they are not at church for worship services, teaching or fellowship.

2. Develop and implement a Young Leaders Academy as a concrete training program to prepare young people in leadership, discipleship ministries, and Christian living.

3. Design a Christmas Institute curriculum based on the findings of this research.

4. Form intentional Discipleship Groups for singles, young professionals, skilled trained workers, and young parents by training older adults and young adult peers to lead and guide these groups.

5. Designate a Young Adult Ministry Coordinator in every local church.

6. Conduct continued Listening Sessions to help young adults design their own online ministries.

7. Annual leadership training and workshops for Lay Leaders.

Postscript

This research was a milestone in my life and ministry. I grew in my appreciation of our young adults and how they try to thrive in their spiritual life amidst emerging changes and developments. Thus, I strongly affirm how they pursue their motto, *In Jesus' Steps*. Listening to their stories made me more persistent and expectant that they will definitely play their roles in the mission given to the church: "Make disciples of Jesus Christ for the transformation of the world." I strongly believe that the UMYAF Hymn will always be a song of commitment and victory as the young adults pursue their faith journey:

UMYAF HYMN
Words and Music by: Clarafe A. Aguilar

We are the Young Adults
Of the United Methodist Church
Committed are we with the mission
To exemplify the life of Christ

"In Jesus' steps," our battle cry
In all that we do or say
We pledge to abide by Him always
And to serve Him all our lives

We'll rally to bring our fellowmen
At the feet of our Savior, Lord and Master
In Jesus' steps we'll ever be
In Jesus' steps.

I was molded during the process of this project. As a clergywoman for 26 years and as a District Superintendent for three years now, I have so much to learn and do. This presents many challenges, and brings me into a deeper commitment to a continuous search for what it means to be a disciple of Christ, and not just a church member.

I am very grateful that this research offered a platform where the voices of the young adults were heard and given attention. The journey that I took through this project, indeed, leaves a legacy. May this dissertation create a way forward and provide future directions for our young adults: Christ Above All…*In Jesus' Steps*.

APPENDICES

A. Young Adults' Faith Development Experiences Questionnaire

Young Disciples in the Marketplace: A Marketplace-based Discipleship Program

of the United Methodist Young Adults of the Zambales District

INVITATION TO PARTICIPATE

If you agree to permit your church to participate in the study, 20 young adults,

ages 23 to 40, will be asked to complete an online survey that will take less than 20

minutes. In addition, your Administrative Pastor, Deaconess, Lay Leader, and Young

Adult Officers will be invited to a Group Interview or Focus Group via Video or Zoom

Conference, which will take no more than one hour.

If something makes you feel uncomfortable in any way while you are in the study,

you can refuse to respond to any or all of the questions, and you will be able to withdraw

from the process at any time without penalty. If you have any questions about the

research study, please contact Cristine Carnate-Atrero at

tintin.atrero@asburyseminary.edu.

All data collected from this questionnaire will be kept confidential. A number will

be used instead of your name. If you have any questions regarding this research, please

contact Cristine Carnate-Atrero (Contact No: 09474503924 Email:

tintin.atrero@asburyseminary.edu).

I am willing to participate in this study:

__ Yes   __ No

SURVEY QUESTIONNAIRE

Faith Development Experiences

PART I : Demographic Profile

1. What is your age?

    __ 23 – 25 years old

    __ 26 – 30 years old

    __ 31 – 35 years old

    __ 36 – 40 years old

2. What is your gender?

    __ Male

    __ Female

    __ Prefer not to say

    __ Other (Pls. specify) _____

3. What is your highest educational attainment?

    __ Less than a High School Diploma

    __ High School

    __ Bachelor's Degree

    __ Master's Degree

    __ Doctorate

    __ Others (Pls. specify) _____

4. What is your current employment status?

    __ Employed full-time (More than 40 hours a week)

__ Employed part-time (Less than 40 hours a week)

__ Unemployed (currently looking for work)

__ Unemployed (currently not looking for work)

__ Self-employed

__ Student

__ Others (Pls. specify) _____

5. Which of the following areas best describe your present occupation?

__ Arts, Design, Entertainment, Sports, and Media

__ Sales-Related

__ Business and Financial Operations

__ Computer and Mathematics

__ Construction and Extraction

__ Personal Care and Service

__ Life, Physical, and Social Science

__ Management

__ Education, Training, and Library

__ Office and Administrative Support

__ Healthcare Support

__ Installation, Maintenance, and Repair

__ Building and Grounds Cleaning and Maintenance

__ Community and Social Service

__ Healthcare Practitioners and Technical

__ Food Preparation and Service Related

＿ Architecture and Engineering

＿ Transportation and Materials Moving

＿ Farming, Fishing, and Forestry

＿ Protective Service

＿ Others (Pls. specify) ＿＿＿＿＿＿＿＿＿

6. What is your monthly income?

＿ Php10,000 and below

＿ Php10,001- 15,000

＿ Php15,001- 20, 000

＿ Php 21, 001 - 25, 000

＿ Php 25, 001 and above

7. How long have you been a member of the United Methodist Church?

＿ 3 years and below

＿ 4 to 6 years

＿ 7 to 9 years

＿ 10 years and above

Part II. Faith Development

Direction: Please rate yourself spirtually, based on the following categories with 4 as the highest and 1 as the lowest.

Statement	Scale			
INFORMATION **(Know and Experience God)**	4	3	2	1
1. Study the Bible.				
2. Understand elements of worship.				
3. Learn spiritual disciplines.				
4. Understand one's baptismal vows.				
5. Know God's love and grace.				
6. Learn core Christian values.				
7. Understand nature of stewardship.				
8. Learn nature of radical hospitality.				
9. Understand one's membership vows.				
10. Understand and develop the theology of mission.				

Statement	Scale			
FORMATION **(Claim and Live God's Promises)**	4	3	2	1
1. Share my own faith story.				
2. Take responsibility for own discipleship.				
3. Live out Christian values.				
4. Participate in missions.				

5. Employ spiritual gifts.				
6. Intercessory prayer.				
7. Deepen the practice of stewardship.				
8. Experience grace.				
9. Practice spiritual disciplines.				
10. Attend weekly worship services.				

Statement	Scale			
TRANSFORMATION **(Grow and Serve as Christian Disciples)**	4	3	2	1
1. Practice love of God, neighbor, creation, and community.				
2. Apply biblical lessons, principles to life situations and circumstances.				
3. Seek and work for justice and mercy.				
4. Visit the sick, prisoner, poor, vulnerable and homebound.				
5. Accept spiritual challenges beyond comfort zone.				
6. Love without reservation.				
7. Seek the mind of Christ.				
8. Sacrificial giving and living.				
9. Deepen practice of spiritual disciplines.				
10. Live in covenantal relationship.				

* Statements were adapted from *Intentional Faith Development: Establishing Standards for*

Christian Formation and Discipleship, by the UMC General Board of Discipleship.

Part III. Open-ended Questions

Direction: Please answer briefly and spiritually the questions below.

1. What is/are reasons why you are not able to join or attend church activities and ministries?

   _____
   _____
   _____

2. What ministry event(s) change the life of young adults in your church?

   _____
   _____
   _____

3. In your opinion, what elements are best to include in a young adult ministry, based on your experiences?

   _____
   _____
   _____

B. Young Adults' Ministry Best Practices Interview

Young Disciples in the Marketplace: A Marketplace-based Discipleship Program

of the United Methodist Young Adults of the Zambales District

INVITATION TO PARTICIPATE

Cristine Carnate-Atrero, a student of Asbury Theological Seminary, Kentucky, USA is inviting you to participate in her Ministry Transformation Project (MTP). Your ministry involvement and engagement would make this research reliable, valid, and significant. As you participate in this project, you have the opportunity to share your experiences for others to learn from.

All data collected from this interview will be kept confidential. A number/code will be used instead of your name. If you have any questions regarding this research, please contact Cristine Carnte-Atrero (Contact No: 09474503924, Email: tintin.atrero@asburyseminary.edu)

 I am willing to participate in this study:

__ Yes   __ No

<u>INTERVIEW</u>

Young Adult Best Practices

1. What are the best practices of your young adult ministry?

2. What challenges has your young adult ministry encountered?

3. What specific events have hindered your ministry?

4. In your opinion, what elements are best to include in a young adult ministry based on your experience?

5. What do you most enjoy in developing your young adult ministry?

6. What ministry event(s) change the life of young adults in your church?

7. What is your favorite experience in your church?

8. Please share at least 2 success stories of your young adult ministry.

9. Have you attended a different church in the past 3 years? If so, what did you enjoy about that church experience that is different from your current church?

10. Would you recommend your church to a friend or family member? Why or why not?

Prompts used during interview to stay within the boundaries of the interview:

1. Please, restate what you just shared for my own understanding.

2. What else can you share about your statement?

3. Why did this happen?

C. Young Adult Ministry Recommendation Focus Groups

Young Disciples in the Marketplace: A Marketplace-based Discipleship Program

of the United Methodist Young Adults of the Zambales District

INVITATION TO PARTICIPATE

Cristine Carnate-Atrero, a student of Asbury Theological Seminary, Kentucky,

USA is inviting you to participate in her Ministry Transformation Project (MTP). Your

ministry involvement and engagement would make this research reliable, valid, and

significant. As you participate in this project, you have the opportunity to share your

experiences for others to learn from. This is a legacy, and you are doing it as an offering

to God.

All data collected from this interview will be kept confidential. A number/code

will be used instead of your name. If you have any questions regarding this research,

please contact Cristine Carnate-Atrero (Contact No: 09474503924, Email:

tintin.atrero@asburyseminary.edu).

 I am willing to participate in this study:

__ Yes   __ No

FOCUS GROUPS

Young Adult Ministry Recommendations

1. Do you believe that young adult life direction and needs can be met in their connection with the church? Why?

2. What do you enjoy about young adult ministries?

3. What aspects do you feel can be gained through young adult ministries?

4. How would you improve current young adult programs and activities?

5. Kindly share a new innovation for a Young Adult Ministry.

6. What core values should a Young Adult Ministry uphold?

7. How should church change to be more inviting and engaging for young adults?

8. What two most important elements do you seek in a young adult ministry?

9. What are the most effective ways to communicate with young adults?

10. Please describe your "ideal" young adult ministry. What would this ministry look like?

Prompts used during interview to stay within the boundaries of the interview:

1. Please, restate what you just shared for my own understanding.

2. What else can you share about your statement?

3. Why did this happen?

D. Ethical Considerations Worksheet

Individual Participant Informed Consent Form (Survey Questionnaire)

Young Disciples in the Marketplace: A Marketplace-based Discipleship Program of the

United Methodist Young Adults of the Zambales District

INFORMED CONSENT LETTER

You are invited to be in a research study being done by CRISTINE C. ATRERO from Asbury Theological Seminary, Kentucky, USA. You are invited because your exposure, practices, and growth in ministry are relevant to the completion and fulfillment of this research.

If you agree to be in the study, you are invited to answer a **Survey Questionnaire** between December 20, 2020 and February 20, 2021.

PROCEDURE: You understand that you will participate by answering a Survey Questionnaire. We will store the completed Questionnaires in encrypted files within a password-protected computer. Participants will never be asked to identify their name, they will be assigned an alphanumeric code: LC1 – YA01, LC1 – YA02, LC1 – YA03, etc. All data used with a software program will be deleted after the conclusion of the study. You understand that you will be asked questions not as a subject of the research but as an expert providing insight on a subject.

RISKS AND BENEFITS: You understand that beyond invasion of privacy, there is minimal risk related to your involvement in this study. You understand that once the research is completed, you will have access to any published work. You understand that this study will benefit Young Adult Ministries both in the church and in the marketplace.

SAFEGUARDS: You understand that any information about you will be treated in a confidential manner and that the data collected will be utilized for scholarly activity only. Except for email communications, which will be saved in an encrypted email folder and be deleted at the conclusion of the study, your name will not be recorded anywhere and you will be assigned a title based on your local church and role (laity or clergy). All other files and recorded data will be destroyed after the completion of the study.

Participating in this research is voluntary, and participants can refuse to respond to any or all of the questions, and they will be able to withdraw from the process at any time without penalty. If you have any questions about this research study, please contact Cristine C. Atrero at tintin.atrero@asburyseminary.edu.

Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be mad if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

_____   _____

Signature of Person Agreeing to be in the Study   Date Signed

Individual Participant Informed Consent Form (Individual Interview)

Young Disciples in the Marketplace: A Marketplace-based Discipleship Program of the

United Methodist Young Adults of the Zambales District

INFORMED CONSENT LETTER

You are invited to be in a research study being done by CRISTINE C. ATRERO from Asbury Theological Seminary, Kentucky, USA. You are invited because your exposure, practices, and growth in ministry are relevant to the completion and fulfillment of this research.

If you agree to be in the study, you are invited for an **Interview about Young Adult Ministry Best Practices** via Zoom or Video Call between December 20, 2020 and February 20, 2021.

PROCEDURE: You understand that you will participate in a **recorded interview**. The recorded portion will last about 45 minutes. The recordings will later be encoded and used as data for research. It may be possible to identify you by listening to the recordings. We will store the recordings in encrypted files within a password-protected computer. We will label the recording files with a code in the file name instead of your name. Collected data will be labeled as "Young Adult- Best Practices" (YP – BP). The categorized data will be named as (YP-BP 1, YP-BP2, YP-BP3, etc.). All recordings will be encoded and will be deleted after the conclusion of the study. You understand that you will be asked questions not as a subject of the research, but as an expert providing insight on a subject.

RISKS AND BENEFITS: You understand that beyond the invasion of privacy, there is minimal risk related to your involvement in this study. You understand that once

the research is completed, you will have access to any published work. You understand that this study will benefit Young Adult Ministries both in the church and in the marketplace.

SAFEGUARDS: You understand that any information about you will be treated in a confidential manner and that the data collected will be utilized for scholarly activity only. Except for email communications, which will be saved in an encrypted email folder and be deleted at the conclusion of the study, your name will not be recorded anywhere and you will be assigned a title based on your local church and role (laity or clergy). All other files and recorded data will be destroyed after completion of the study.

Participation in this research is voluntary, and participants can refuse to respond to any or all of the questions, and they will be able withdraw from the process at any time without penalty. If you have any questions about the research study, please contact Cristine C. Atrero at tintin.atrero@asburyseminary.edu.

Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be mad if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

_____   _____

Signature of Person Agreeing to be in the Study   Date Signed

Individual Participant Informed Consent Form (Focus Group Interview)

Young Disciples in the Marketplace: A Marketplace-based Discipleship Program of the

United Methodist Young Adults of the Zambales District

INFORMED CONSENT LETTER

You are invited to be in a research study by CRISTINE C. ATRERO from Asbury

Theological Seminary, Kentucky, USA. You are invited because of your exposure,

practices, and growth in the ministry that are relevant to the completion and fulfillment of

this research.

If you agree to be in the study, you are invited to an **Interview about Young**

Adult Ministry Recommendations via Zoom or Video Call between December 20,

2020 to February 20, 2021.

PROCEDURE: You understand that you will participate in a **recorded interview**.

The recorded portion will last about 45 minutes. The recordings will later be encoded and

used as data for research. It may be possible to identify you by listening to the recordings.

We will store the recordings in encrypted files within a password-protected computer.

The list will be arranged and labeled "Young Adult – Ministry Recommendations " (YP-

MR) The categorized data will be named as (YP-MR1, YP-MR2, , YP-MR3, etc,) All

recordings will be encoded and will be deleted after the conclusion of the study. You

understand that you will be asked questions not as a subject of the research, but as an

expert providing insight on a subject.

RISKS AND BENEFITS: You understand that beyond the invasion of privacy,

there is minimal risk related to your involvement in this study. You understand that once

the research is completed, you will have access to any published work. You understand that this study will benefit Young Adult Ministries both in the church and in the marketplace.

SAFEGUARDS: You understand that any information about you will be treated in a confidential manner and that the data collected will be utilized for scholarly activity only. Confidentiality will be encouraged but it cannot be guaranteed due to the presence of other participants. Except for email communications, which will be saved in an encrypted email folder and be deleted at the conclusion of the study, your name will not be recorded anywhere and you will be assigned a title based on your local church and role (laity or clergy). All other files and recorded data will be destroyed after completion of the study.

Participating in this research is voluntary, and participants can refuse to respond to any or all of the questions, and they will be able to withdraw from the process at any time without penalty. If you have any questions about the research study, please contact Cristine C. Atrero at tintin.atrero@asburyseminary.edu.

Signing this paper means that you have read this or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be mad if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

_____   _____

Signature of Person Agreeing to be in the Study   Date Signed

Church Informed Consent Form

Young Disciples in the Marketplace: A Marketplace-based Discipleship Program of the

United Methodist Young Adults of the Zambales District

INFORMED CONSENT LETTER

_____

Local Church

You are invited by Cristine Carnate-Atrero, a student of Asbury Theological

Seminary, Kentucky, USA, to participate in her Ministry Transformation Project (MTP).

because your church has a history of fruitful mission and service. Your ministry

engagement has created a legacy for the United Methodist Church, and this research

project recognizes all your efforts and stories, and invites you to share your experiences,

hopes, and dreams for a more transforming church.

If you agree to permit your church to participate in the study, 20 young adults,

(ages 23 to 40) will be asked to complete a survey that will take less than 20 minutes. In

addition, your Administrative Pastor, Deaconess, Lay Leader, and Young Adult Officers

will be invited to a Group Interview or Focus Group via Video or Zoom Call which will

take no more than one hour.

If something makes you feel uncomfortable in any way while you are in the study,

or if you refuse to respond to any or all of the questions, you will be able to withdraw

from the process at any time without penalty. If you have any questions about the

research study, please contact Cristine Carnate-Atrero at

tintin.atrero@asburyseminary.edu.

Signing this paper means that you have read this consent letter or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be upset if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

Thank you very much!

_____   Date Signed: _____

Administrative Pastor

Confidentiality Agreement

Young Disciples in the Marketplace: A Marketplace-based Discipleship Program of the

United Methodist Young Adults of the Zambales District

<hr>

CONFIDENTIALITY AGREEMENT

This form may be used for individuals who will be assisting the researcher with a variety of research tasks (e.g., audio or video recording, transcribing data, etc.).

I, _____, will be assisting the researcher by recording and encoding gathered data in the process of the dissertation project.

I agree to abide by the following guidelines regarding confidentiality:

1. Keep all the research information shared with me confidential by not discussing or

   sharing the research information in any form or format (e.g., disks, tapes,

   transcripts) with anyone other than the researcher.

2. Keep all research information in any form or format (e.g., disks, tapes, transcripts)

   secure while it is in my possession (e.g., using a password-protected computer).

   Return all research information in any form or format (e.g., disks, tapes,

   transcripts) to the researcher when I have completed the research tasks.

3. After consulting with the researcher, erase or destroy all research information in

any form or format regarding this research project that is not returnable to the

researcher (e.g., information stored on computer hard drive) upon completion of

the research tasks.

(Print Name)   (Signature)   (Date)

 (Print Name)   (Signature)   (Date)

Permission To Conduct Research

Young Disciples in the Marketplace: A Marketplace-based Discipleship Program of the

United Methodist Young Adults of the Zambales District

PERMISSION TO CONDUCT RESEARCH

DATE: _____

Dear Institutional Review Board:

The purpose of this letter is to inform you that I give CRISTINE C. ATRERO

permission to conduct the research titled Young Disciples in the Marketplace: A

Marketplace-based Discipleship Framework for the United Methodist Young Adults of

the Zambales District at _____ of _____ District. This also serves as an

assurance that this complies with the requirements of Philippine Data Privacy Act of

2012 and will ensure that these requirements are followed in the conduct of this research.

Sincerely,

District Superintendent

(Signature above printed name)

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