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ABSTRACT

A PROGRAM OF PHYSICAL AND SPIRITUAL PRACTICES
FOR YOUTH AT TAKOMA ACADEMY

by

Anthony A. Medley

Adviser: R. Clifford Jones, DMin, PhD

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: A PROGRAM OF PHYSICAL AND SPIRITUAL PRACTICES FOR
YOUTH AT TAKOMA ACADEMY

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Date completed: September 2011

Problem

Encouraging high school youth to embrace the long-term benefits of holistic Christian activities that foster healthy lifestyle outcomes is challenging. The values of today's youth are focused on the short-sightedness of immediate gratification, with little regard of the long-term consequences from spontaneous and often harmful choices. Furthermore, the ideals of society advocate that the pleasures of life are to be obtained in the present without a critique of their values or consequences thereof. Through compartmentalization and individualized living, adolescents, without an understanding of the holistic life of physical and spiritual disciplines, are prone to make choices that so often fragment their lives in matters of spiritual, mental, or physical development.

The traditional church-based youth ministry program or Christian school response to the needs of youth emphasize the fragmented parts of adolescent brokenness and not the whole person. An after church youth meeting or a school-based sports program highlights either a one-day per week program, athletic games or team sports as an approach to minister to the fragmented needs of youth. Although these activities are useful in terms of demonstrating supportive events that are youth focused, they are often limited in their impact on the holistic needs of today's high school age students.

The purpose of this project is to develop a program as a Physical Education class that uses innovative physical exercises and Christian habits of spiritual disciplines to teach holistic growth for high school students at Takoma Academy.

This project rejects any thoughts, philosophies, or religious beliefs that are not consistent with the Bible, Spirit of Prophecy, or lifestyle expectations as identified in the 28 fundamental beliefs of the Seventh-day Adventist Church. Student practitioners at Takoma Academy adhere to a strict code of conduct and are challenged in all areas of life. The goal of this physical education course is to produce students who embrace physical fitness and Christian habits of spiritual disciplines as a way of life, not to produce martial artists.

Method

The research was qualitative in that classes were taught at Takoma Academy as part of the regular physical education program. A curriculum was developed that integrated the teaching of physical and spiritual practices from a Christian perspective. Students who were enrolled in the physical education class of Taekwondo at Takoma

Academy evaluated the program using a survey that they completed at the end of the semester. The survey assessed how successfully students conceptualized and applied the benefits of physical exercise and spiritual practices.

Results

Students were taught how to conceptualize physical fitness and spiritual practices as a method to assist in the process of holistic Christianity. Students were taught how physical exercise, in the form of Taekwondo enhanced their physical fitness, and that the principles of exercise assisted youth in their spiritual development. Students discovered creative methods to practice Christian habits through spiritual practices, such as, Bible study, confession, faith sharing, service and worship.

Andrews University

Seventh-day Adventist Theological Seminary

A PROGRAM OF PHYSICAL AND SPIRITUAL PRACTICES
FOR YOUTH AT TAKOMA ACADEMY

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

by

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September 2011

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CHAPTER 1

INTRODUCTION

Encouraging youth to develop and maintain a holistic Christian lifestyle is challenging. Today's world promotes (a) compartmentalized living, (b) a separation of (c) the secular lifestyle from spiritual development. It further advocates that one's private lifestyle or choices carry little to no significance on one's public life or service. Consequently, this philosophy of living has implications on how (a) youth develop their world view, (b) approach issues of health and fitness, and (c) grow in their understanding of the totality of the Christian experience. Without clear models of holistic Christianity, many of our youth become (a) complacent in their religious journey, (b) grow lethargic in spiritual matters, and (c) become disconnected from the community of faith.

Most traditional church activities and school-based physical education programs emphasize either a one-day per week program or athletic games and team sports as an approach to minister to youth. These events are considered extracurricular rather than elements that collectively constitute the framework of holism. Although these activities are helpful, they are often limited in their impact on a student's holistic spiritual development. A renewed collaboration of the home, school, and faith community is necessary in order to impact adolescents with what it means to experience and live the Christian life in very real and tangible ways. The Christian school is an essential component in the spiritual transformation of high school students for holistic lifestyle changes.

Ellen White's (1903) statement in the book, *Education*, gives a broad view and goal of true education as a holistic approach when she said:

Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come. (p. 13)

The pedagogical environment provides the greatest opportunity to maximize the principles of true education. The academy experience creates a laboratory of opportunities for youth to develop their (a) peer group dynamics, (b) relational skills, (c) spiritual discovery, and (d) physical changes in an environment that reinforces the principles of the church and values taught in a Christian home.

Since the era of modernization, high schools have become the defining place and time for adolescents to develop the necessary skills to function in the uncharted waters of college life and beyond. Andrew Root (2007) in his book, *Revisiting Relational Youth Ministry*, agrees with this position. Root suggests, "The high school became the place where individuals could receive the training and education needed to thrive in a modernized world" (p. 32). The Adventist academy, by nature of the group dynamic and intentional time invested structure, creates the educational opportunity to teach an integrated class that will center on holistic activities and development.

In the context of a Christian environment, physical fitness, and Christian practices of spiritual disciplines taught at Takoma Academy in Takoma Park, Maryland, the academy provides this complimentary framework for developing the body, mind, and spirit. The physical exercise is used for self-discipline and self-development. The

physical fitness exercises include Taekwondo, which, from a non-combatant perspective, is primarily for aerobic activities.

The purpose of this style of fitness is used as a transitional activity similar to team sports, such as volleyball, track and field, and other organized sporting events and programs that are instrumental in teaching life-long lessons to students. The spiritual disciplines are Christian habits that students learn from the Bible. In principle and practice, these two components bridge the holistic gap toward true Christian education.

In the context of integrating physical fitness and spiritual disciplines, together they enable the student to experience the practical application of Christianity for what the Bible describes as a “living sacrifice.” As stated in Rom 12:1, “I beseech you therefore brethren, by the mercies of God, that you present your bodies a living sacrifice, holy acceptable to God, which is your reasonable service.” This is a unique method that places students on the journey to wholeness, through human actions and activities to encourage participation and practice of healthful habits. Understanding how to care for one’s body and the interrelatedness it has on spirituality is a process students learn through practice and time.

The complexity of spirituality as it relates to physical development, from a holistic perspective, is further expressed as a major purpose of Christian education when Ellen White (1900) in *Christ’s Object Lessons* writes:

The relation of the physical organism to the spiritual life is one of the most important branches of education. . . . We are to love God, not only with all the heart, mind, and soul, but with all the strength. This covers the full, intelligent use of the physical powers. (p. 348)

Serious consideration has to involve a practical approach to engage students in methods toward holistic development. The lifestyle choices, the influences of secular

society and postmodernism will leave today's youth in peril if their restoration is not conducted in a holistic way. White (1900) further advocates:

Anything that lessens physical strength enfeebles the mind and makes it less capable of discriminating between right and wrong. We become less capable of choosing the good and have less strength of will to do that which we know to be right." (p. 346)

The value of physical fitness exercises and developing Christian practices of spiritual disciplines will help students to distinguish between right and wrong, and strengthen their discernment in a society that devalues Christian morality.

Justification for the Project

Healthy lifestyle behavior is consistent with the practice and expectation for Christians who attend Adventist schools. The triad approach of education requires that the three branches of training the mind, body, and spirit receive equal attention in the educational process of developing healthy and holistic youth. Health-related issues that were once reserved for more mature and experienced populations are no longer the concerns solely for the elderly. Health and fitness issues are prevalent in today's society, elementary schools, high schools, and colleges. High school students are not exempt from the need of intentional classes that strengthen the academic goals of Christian education and increase physical activity and fitness as more than simply sports and entertainment, but that are methods used toward developmental maturity and wholeness. True Christian education is a relational process that engages students in understanding how holistic development is God's plan to restore His divine image in mankind.

Takoma Academy's mission statement and philosophy codifies this thrust to intentionally integrate God's plan of redemption in innovative and creative ways to

promote Christ-centered education throughout the institution. As outlined in the 2009–2010 *Student Handbook*:

Takoma Academy’s mission is redemptive: to guide students in developing a meaningful relationship with God, their church, their community, their family and themselves. It is essential that students discover their true potential. When they realize that Christ died for them personally, they can recognize their individual worth. The school is an agent in this process of discovery. (p. 6)

The school’s philosophy, as cited on their web page (www.ta.edu) states in part:

True education involves every phase of a person’s existence, both in the present life and in the life to come. Takoma Academy’s goal is to help teens make successful transitions to adulthood while developing and maintaining mature relationships utilizing the basic Christian principles of the Seventh-day Adventist Church.

TA has a special obligation to meet the general goals of Seventh-day Adventist secondary schools. With access to unique resources such as the church world headquarters and the nation’s capitol, Takoma Academy feels a responsibility to try new approaches in its spiritual, mental, social, artistic and physical programs.

There are four key elements in the Academy’s mission statement and overall philosophy that are consistent with the goals and objectives of this project.

- There is a call for innovation and non-traditional methods to educate and develop students, and it is intended to uniquely reach adolescents in a postmodern society. This physical education class’ distinctive approach to holistic fitness and spiritual growth is in alignment with the Academy’s philosophy statement.
- The Academy’s mission is redemptive. Relational and incarnational development for high school age students is crucial to their ability to navigate the turbulent peer and identity matrix in the academic environment. This relationship dynamic is taught and practiced in the tenets of physical and spiritual practices. The Biblical goal is to encourage and assist students to

return their bodies back to God as living sacrifices. This concept is reflected in the objectives of the physical education course.

- Teaching students the benefits and purpose of a holistic lifestyle is foundational to the curriculum and didactic methodologies in this project.
- Students are required to participate in class activities that promote critical thinking and healthy minds and bodies.

This class is a practical laboratory where students will be challenged to engage in (a) physical fitness, (b) spiritual practices, (c) relationship building, (d) critical thinking, (e) faith confession, (f) spiritual development, and (g) lifestyle assessments as a process of holistic spiritual maturation and growth.

To further validate this physical education class, Corbin and Welk (2006) write the following in reference to an extended definition of fitness and holistic wellness:

Physical fitness is the body's ability to function efficiently and effectively. It is a state of being that consists of at least five health-related and six skill-related physical fitness components, each of which contributes to total quality of life. Physical fitness is associated with a person's ability to work effectively, enjoy leisure time, be healthy, resist hypokinetic diseases or conditions, and meet emergency situations. (p. 8)

According to Corbin and Welk (2006), the five health-related physical fitness components are: (a) body composition, (b) flexibility, (c) strength, (d) cardiovascular fitness, and (e) muscular endurance. These activities are foundational in a basic physical education program (p. 8).

Further, the six skill-related physical fitness components are: (a) agility, (b) balance, (c) coordination, (d) power, (e) reaction time, and (f) speed (Corbin et al. 2006, p. 9). These skill-sets are also important in understanding and developing proficiency in

physical fitness. The avenue by which students develop these physical fitness disciplines in this class is through the exercise activities of Taekwondo.

The definition of wellness includes optimal health in multidimensional areas of life. Wellness and health are multifaceted. One area of wellness is defined as “health related quality of life, meaningful work, and a contribution to society” (Corbin et al. 2006, p. 4). Wellness is also personal, “each individual is different from all others . . . each has personal limitations and personal strengths. Focusing on strengths and learning to accommodate weaknesses are essential keys to optimal health and wellness” (Corbin et al. 2006, p. 4). Corbin’s definition of wellness includes the emotional (mental), intellectual, social, spiritual, and physical.

Wellness reflects how one feels about life as well as one’s ability to function effectively. A positive total outlook on life is essential to wellness and each of the wellness dimensions. A well person is satisfied in work, is spiritually fulfilled, enjoys leisure time, is physically fit, is socially involved, and has a positive emotional-mental outlook. (p. 4)

Walt Larimore (2005) makes the following statement in support of the multidimensional concept of health but highlights it as God’s original purpose and design by writing, “Being highly healthy means that our entire being—physical, emotional, relational, and spiritual—must be functioning as God designed us to function” (p. 28).

Developing healthy habits of the heart and body, spiritual practices, physical disciplines, social skills, concern for others, and personal self-development are ways of demonstrating one’s allegiance to God, and presenting self as an available vessel for the indwelling of the Holy Spirit. The apostle Paul says:

“Haven’t you yet learned that your body is the home of the Holy Spirit God gave you, and that he lives with you? Your body does not belong to you. For God has bought you with a great price. So use every part of your body to give glory back to God because He owns it.” (1 Cor 6:19-20, LIV)

The development of physical practices invigorates the mind and opens up the heart to know, hear, and respond to the voice of God. This initiative fully embraces Takoma Academy’s mission statement and philosophy of true education. This program is endorsed by Takoma Academy’s administration, faculty and staff, the Academy Board, parents and students. Further, this project reflects the ideologies of leading experts in the field of health and wellness, and the principles of the word of God.

Explanation of Terms

Taekwondo:	The name of the modern Korean martial art system.
Tenets:	The five universal accepted tenets in martial arts and sport: Courtesy, Integrity, Self-control, Perseverance, and, Indomitable-spirit.
Spiritual Disciplines:	Christian practices to assist students in their growing relationship with Christ, others, and self.
Chi:	Energy for activity and fitness
Physical Fitness:	“Physical fitness is a state of physical well-being.” (Corbin et al., 2006, p. 5).

Limitations of the Project

The purpose of this project is to teach high school students how to integrate physical fitness and Christian practices of spiritual disciplines. The scope of this work directs the student to consider the function of wholeness through two primary functions. They are through the exercise of physical fitness and the development of the Christian practices of spiritual disciplines. Two secondary methods are used to support these functions. They are the five universal tenets of Taekwondo and the principles of NEWSTART. Since physical fitness and the five universal tenets come from the practice

of Taekwondo, it is important to note that this program does not advocate or promote physical violence, fighting, nor participation in combative sport competitions. The program adapts the concept of martial or military disciplines from the parallel model of a Pathfinder program that teaches (a) teamwork, (b) Christian principles, (c) encouragement, (d) leadership, (e) social responsibility, (f) morality, and (g) fitness.

This project functions as an alternative Physical Education class for students enrolled in and attending Takoma Academy, and is held under the same academic requirements and expectations for all classes according to school policy.

The Takoma Academy *Student Handbook, 2009-2010*, includes within its admission policy the following statement: “All new students are required to submit reports of physical examinations completed by the family’s personal physician” (p. 8). Students must have clearance from their health-care providers in order to participate in any physical education and athletic activities at Takoma Academy. Additionally, “Students are required to take three credits of physical education, including a half credit for health. If a student cannot meet this requirement for medical reasons, a waiver written by a medical doctor or other authorized person must be in the student’s file before a PE requirement can be waived” (p. 22).

Great efforts are made to protect the well-being of each student. The instructor is an ordained, Seventh-day Adventist pastor and certified to teach Taekwondo. The sole purpose of this program is to use the physical fitness exercises and Christian practices of spiritual disciplines to assist students to embrace healthy living lifestyles. The classroom and surroundings are open, safe, and clean. There is an open door policy for the Academy

principal, faculty, staff, and parents to visit spontaneously and freely according to the Academy's visitation policy.

This project rejects any thoughts, philosophies, or religious beliefs that are not consistent with the Bible, Spirit of Prophecy, or lifestyle expectations as identified in the 28 fundamental beliefs of the Seventh-day Adventist Church. Student practitioners at Takoma Academy adhere to a strict code of conduct and are challenged in all areas of life. The goal of this physical education course is to produce students who embrace physical fitness and Christian habits of spiritual disciplines as a way of life, not to produce martial artists.

Goals and Expectations

In compliance with the overall objectives of holistic development of students and the principles of true education, the primary goal of this project is to engage students in practical activities that will develop their healthy lifestyle choices and awareness. Furthermore, this class will help students to develop the skill-sets for personal holistic development, and to understand and appreciate the inter-connectedness and Christian transformation as a process that impacts the whole person. Ellen G. White (1954) in *Child Guidance* challenges believers to understand that their first priority is self-development. She writes:

Our first duty towards God and fellow beings is that of self-development. Every faculty with which the Creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. Hence that time is spent to good account which is directed to the establishment and preservation of sound physical and mental health. (p. 395)

Upon completion of this course, students will have a greater appreciation for their health and fitness in the context of the God-given gift of life. The practice of spiritual

disciplines will help to increase and strengthen their relationship with God, others, and self. Takoma Academy will have a new model and program for the Physical Education curriculum that will bridge the gap between the athletics and spiritual development. Adventist educators, pastors, and youth leaders will find a basis for innovation in developing youth for continual ministry and service.

Methodology

The research is qualitative in that classes will be conducted at Takoma Academy as part of the regular physical education program. The curriculum integrates the teaching of the physical fitness and spiritual disciplines, which together assist students in developing a holistic lifestyle. Students will evaluate the program based upon their individual participation and outcomes. A survey will be distributed to students at the end of the academic semester in June 2010. The survey measures the students' perceived improvement in their (a) physical conditioning, (b) Christian practices, (c) holistic lifestyle choices, and (d) spiritual development. Students will receive homework assignments and out-of-class activities that are centered on developing Christian practices of (a) spiritual disciplines and physical fitness, (b) personal reflection and assessments, and (c) service learning activities for the well-being of others.

Classes are taught on Mondays, Tuesdays, and Thursdays of each instructional week. Monday classes are forty minutes in length. The Monday class is taught in a traditional classroom setting. The practical concept of a holistic lifestyle is the focus of this interactive and instructional encounter. Students are taught Christian principles and how to practice habits of godliness from the Bible. Christian disciplines from the Bible are presented in practical ways and made applicable to students for everyday life. Holistic

lifestyle skills, principles from the universal five tenets, and NEWSTART are the general lessons developed and taught in the Monday class.

The Tuesday and Thursday classes are taught for one hour and fifteen minutes each. These classes address the physical fitness dimension of student development, and involve the traditional exercises in Taekwondo, primarily for cardio-fitness, strengthening, and stretching activities. Students are taught the importance of (a) team work, (b) mutual respect, (c) safety, (d) true consideration of others, and (e) methods to encourage and support peers in their individual development.

The general format for the Tuesday and Thursday classes is for physical exercise, while the Monday class is focused on spiritual instruction and lifestyle formation. Upon entering the classroom, students are required to be in traditional Taekwondo uniforms. Students line up in appropriate formation for attendance and drills. The class begins with warm-up, stretching and strengthening exercises. The class intentionally includes all the components of physical fitness as discussed earlier. The instructional portion focuses on the techniques, forms, and movements intended to develop physical discipline and fitness. The class concludes with a cool down, review of activities taught, instructions for personal practice time and a formal dismissal. Students who desire additional skill-sets are allowed to remain after class or attend classes taught on Tuesday and Thursday evenings. Another alternative available for serious students or those who need further assistance is to attend the Sunday morning classes.

Galatians 5:22-26 is the guiding principle for the practitioners in this project and the expectation of all who plan to inherit the Kingdom of God. Paul writes:

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Those

who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit. Let us not become conceited, provoking and envying each other. (NIV)

In summary, the commitment to the principles of true education is a mandate to grow students holistically. The academy years provide a natural environment for innovation in the practical aspects of growth and development. Teaching physical fitness and Christian practices of spiritual disciplines through the principles of the Bible is intended to assist students to embrace their God-given gifts and to apply the principles of the Fruit of the Spirit.

CHAPTER 2

A BIBLICAL FOUNDATION FOR CHRISTIAN PRACTICES OF SPIRITUAL DISCIPLINES AND PHYSICAL FITNESS

This chapter begins with a discussion on the origin of mankind created in the image of God. A clear understanding of the image of God, or the *Imago Dei*, reveals how the divine characteristics mankind received came from the Creator. These traits were holistic and intended to exist for eternity.

The next area that is addressed is the physical and spiritual development of humanity through the metaphor the Bible uses in the training of an athlete, and what a Christian must do in order to train for spiritual growth. Examples are given of a few individuals in the Bible whose example reveals areas of holistic development from their experiences. These individuals characterize a practical demonstration of fulfilling the relational image of God in fallen humanity.

This chapter concludes with a new perspective on holistic development by suggesting that the concept of “the way” is restoring the image of God in mankind through a Christ-centered ministry fulfilled through holistic relationships. The theological position of this project is that total restoration is establishing the divine incarnation of the *Imago Dei* in mankind, and it will happen to students because of Jesus Christ, “the way, the truth, and the life.”

Made in the Image of God: The Origin of Spiritual Practices and Physical Fitness

The Biblical account of creation clearly states that mankind exists as a direct result of God's actions and intentions. Mankind was created in the image of his Creator, God. This Imago Dei is more than dust, sinew, breath, and form. Being God-made includes body, mind, emotions, intellect, spirituality, relationships, labor, nobility, stature, and worship. All of mankind's creation is intended to reflect the image of the One who created humanity. In tones of unequivocal clarity and intentionality, in an undisclosed moment in cosmic time, God declared, "Let Us make man in Our image, according to Our likeness . . . so God created man in His own image; in the image of God He created him; male and female He created them" (Gen 1:26-27, NKJV). Any authentic doctrinal study of anthropology reveals our multidimensional existence is God's idea.

In a sinless and holy environment, mankind bore the unmistakable image of divinity in a total and holistic way. Being created by God was more than a spiritual experience or some outer body emotional encounter. Mankind mirrored God's likeness in inner and outer similitude. Scripted by divine creativity, Ellen White (1958) states in

Patriarchs and Prophets:

Man was to bear God's image, both in outward resemblance and in character. Christ alone is "the express image" (Heb 1:3) of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God and in perfect obedience to His will.

(p. 45)

As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health and glowed with the light of life and joy. Adam's height was much greater than that of men who now inhabit the earth. Eve was somewhat less in stature; yet her form was noble, and full of beauty. The sinless pair wore no artificial garments; they were clothed with a covering of

light and glory, such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them. (p. 45)

Wholeness and holism are the best description of man's creation. The separation of body and spirit represents the philosophy of dualism that divides parts of humanity into categories of sacred or secular, flesh and spirit, godly or ungodly. This unscriptural notion distorts the divine origin of what God intentionally placed in His crowning act of creation, mankind.

The word for body or flesh has had many interpretations over the years. According to the Dictionary of New Testament Theology, it is stated that: "The Hebrew equivalent of 'sarx' (LXX) is basar. Sarx has a wider meaning. It can even denote humanity... In the Old Testament flesh denotes man as a whole; man is flesh in his essence." (p. 672, 673). Mankind as a whole is the position this project takes from God's work of creation.

This debate as to the nature of what it means to be made in the image of God is expressed from G. A. Jonsson's (1986) works on the "Image of God." Jonsson's response to the historical and theological discussion, says:

Historically, the issue of the "image of God" (*imago Dei*) has concerned two foci: the identity of the *imago Dei* and its relationship to human sin. Theologians often consider the "image" within the broader questions of anthropology and soteriology. This often results in philosophical categories where the "image" is defined in terms of "being" (metaphysics) in the attempt to define the "human" and distinguish human from animal life. The principal thesis until this century had identified the "image" as the spiritual or immaterial properties of a person. Since the time of Irenaeus (ca. 185), a common view in the church was to differentiate between "image" (*selem*) and "likeness" (*dēmût*). (p. 33-65)

Contributing authors, Matthews (2001) and Smith (1993) in the *New American Commentary* make the argument of the Image of God in mankind and give the perspective of man's uniqueness from all other forms of God's creation:

Man is different from and superior to the animals in that he alone is made in the image (*tselem*) and likeness (*damuth*) of God. This is the only place in the Old Testament where these two terms are used in conjunction with one another. The first Hebrew term comes from a root meaning “to carve, cut off.” The general significance is that man is closely patterned after his Maker. The second term is merely supplementary to or explanatory of the first term. The combination of terms refers to man’s intellectual, spiritual, volitional, and ethical capacity. In short the combination “image and likeness” refers to all that sets man apart from the animal kingdom. Neither term refers to man’s body. God is an incorporeal Spirit (John 1:18; 1 Tim 6:16). He does not have a body analogous to that of man. Yet it is logical to assume that the body which man possesses is a worthy tabernacle for that spirit which bears the image and likeness of God. (p. 164)

Richard Rice (1997) in his book *Rein of God* concludes that mankind represents the notion of unity found in being multidimensional. He writes:

Our corporeality is the unity of human life. It is true that human beings are multidimensional. We are more than mere physical organisms... Whatever our other characteristics, we can never separate them from the physical; they can never exist by themselves. (p. 120)

It is also of significance that the image of God included physical likeness and activities mankind received as part of his existence. The holistic development of man first manifested itself in a sinless and holy environment. Activity and the practice of movement identified as labor were to assist and strengthen Adam and Eve as evidence of the blessing and definition of the Imago Dei. *Matthew Henry’s Commentary* (Matthew, 1991) on Genesis reminds us that “paradise itself was not a place of exemption from work” (p. 16).

Consider the significance and purpose for God instituting the activity of work as necessary for man’s spiritual and physical health and happiness. Ellen White (1890) writes in *Patriarchs and Prophets*:

To the dwellers in Eden was committed the care of the garden, "to dress it and to keep it." Their occupation was not wearisome, but pleasant and invigorating. God appointed labor as a blessing to man, to occupy his mind, to strengthen his body, and to develop his faculties. In mental and physical activity, Adam found one of the

highest pleasures of his holy existence. And when, as a result of his disobedience, he was driven from his beautiful home, and forced to struggle with a stubborn soil to gain his daily bread, that very labor, although widely different from his pleasant occupation in the garden, was a safeguard against temptation and a source of happiness.” (p. 50)

Also,

Our Creator, who understands what is for man's happiness, appointed Adam his work. The true joy of life is found only by the working of men and women. The angels are diligent workers; they are the ministers of God to the children of men. The Creator has prepared no place for the stagnating practice of indolence. (p. 50)

A holistic life was what mankind was created to experience. A reflection of the image of God happened when humanity lived in accordance to His divine purpose. In the Garden of Eden, mankind experienced perfect union and development with God. In *Counsels on Diet and Foods*, Ellen White (1938) writes:

The Creator of man has arranged the living machinery of our bodies. Every function is wonderfully and wisely made. And God pledged Himself to keep this human machinery in healthful action if the human agent will obey His laws and co-operate with God. (p. 17)

Physical activity and spirituality identify what it means to be God-made. The creation of humanity in the image of God is the original blueprint for understanding the interconnectedness for what is defined as holistic. Author Ronald T. Habermas (2008) in his book, *Christian Education and Formation*, describes thirty-three “flavors” of sinless image reflections humanity received from God, as recorded in the first three chapters of Genesis. In chapter 3, entitled “The Total Person,” Habermas suggests that these thirty-three qualities represent the image of God in man before the entrance of sin. They are:

. . . honorable, familial, cultural, regal, healthful, incorruptible, restful, worshipful, physical, soulful, beautiful, sense-sational, careful, moral, volitional, teachable, self-controllable, restrainable, sexual, spousal, pedagogical, reasonable, resourceful, logical, responsible, assessable, displeasureable (Adam was able to express disappointment after sin as God expressed it of mankind in Gen 6:6), verbal, joyful, indivisible, temptable, impressionable, and communal. This

insightful theological perspective captures the multidimensional attributes of man's original creation. (pp. 49-50)

The fall of man drastically changed this holistic life and introduced mankind to the detached compartmental way of living caused by sin. Fragmented by the effects of sin, the man began to experience life from the distorted perspective of a sinful nature that divided life into flesh and spirit, the sacred and secular, dualism. Thus, the controversy in the universe was personalized in the experience of every human being born on earth. We are born in sin and iniquity, separated from the perfect relationship we once had with God. Carson's (1994) *New Bible Commentary* speaks of a life of hollowness beyond the Garden of Eden:

Expulsion from the garden proved the hollowness of the serpent's promise that they would not die (4). For though Adam and Eve continued some sort of life outside the garden, it was a shadow of the fulness of life inside Eden, where they had enjoyed intimate fellowship with God. Now the full cost of sin is apparent. It is not just an unquiet conscience (7-8), squabbles with one's dearest spouse (12), pain (16) or the drudgery of daily toil (17-19) but separation from the presence of God and ultimately physical death. (Gen 3:21)

Though born with inclinations and a bent nature to practice and do evil, created in every heart is an innate desire for restitution and restoration, a return to something beyond human brokenness that is guided by a desire that cannot be fully understood in the human heart until it is totally surrendered to God. The Psalmist's words echo this desire when he wrote, "As the deer pants for the water brooks, so pants my soul for you, O God. My soul thirsts for God, for the living God. When shall I come and appear before God?" Ps 42:1 (NKJV).

One method toward Divine restoration was reinforced by the practice of physical labor and toil. Ellen White (1890) refers to God's omniscient plan of toil as necessary to

keep sin in check in order for restoration to continue when she states in *Patriarchs and Prophets*:

And the life of toil and care which was henceforth to be man's lot was appointed in love. It was a discipline rendered needful by his sin, to place a check upon the indulgence of appetite and passion, to develop habits of self-control. It was a part of God's great plan of man's recovery from the ruin and degradation of sin. (p. 60)

Fragmented and fallen from his holistic state of creation, God instituted physical activity and the daily habits of movement as a way to return humanity back to the experience of Eden. The division Satan created in the Garden of Eden was intended to further shatter all forms of wholeness and wellness in mankind's relationship with God. Sin and idleness resulted, a spirit of distortion, distrust and fragmentation were the new order of the day. Mankind developed a worldview, where the central focus of life was no longer on God and holistic living but compartmentalized, and self-preservation replaced the nobility of the Imago Dei in man.

Henry M. Morris (1976), in *The Genesis Record*, states the three aspects of the curse and fall of mankind are connected to the creation of Gen 1. He says:

In a sense the three main aspects of the curse corresponded to the three basic created entities described in Genesis 1. The physical elements of the universe were first created (Genesis 1:1), then the entity of conscious life in animals (Genesis 1:21), and finally the spiritual nature of God in man (Genesis 1:27). . . . Likewise the curse fell on the physical elements (Genesis 3:18), the animal kingdom (Genesis 3:14), and on mankind (Genesis 3:16, 19), because all three entities (physical, mental, spiritual) were corporate components in man's being, and man had left God. (p. 118)

In the Decalogue, the commandments of God are intended to redirect mankind back to the original state of wholeness with the Creator. God commands us to refrain from false worship that separates and compartmentalizes man's original existence. Satan, the intruder of completeness and wholeness, introduced anger, lust, disrespect, social injustice, abuse towards others and self, thus abusing the image of God in humanity. Sin

is the central cause of all fragmented and broken relationships, idleness, sickness, and death in mankind. God's eternal plan of restoration begins with a whole and vibrant life on earth. Kenneth Boa (2001) writes in *Conformed to His Image* the following serious statement about compartmentalized living for Christians:

The more serious we are about our heavenly calling, the more we become aware of the tension caused by the allurements and entanglements of our earthly condition. Many believers have inadvertently resolved this tension by compartmentalizing their lives. They do this by treating their relationship with Christ as a component of their lives along with other components such as family, work, and finances. This compartmentalization fosters a dichotomy between the secular and the spiritual, so that the spiritual becomes something we do on certain occasions such as church, Bible studies, and devotional times. The assumption is that the more of these things we do, the more spiritual we are. By contrast, holistic spirituality stresses the centrality of Christ and his relevance to every component of our lives. This biblical alternative to a compartmentalization mentality focuses on the implications of Christ's lordship over every aspect of life in such a way that even the most mundane components of life can become expressions of the life of Christ in us. (p. 202)

God has placed within humanity an innate desire for restoration. But divine redemption cannot be realized without supernatural intervention on behalf of mankind. No amount of activity from mankind can accomplish what only God can do. Salvation and restoration are the salvific responsibility of God through the sacrifice of Jesus Christ on Calvary.

Salvation, through the cross, opens the way for humanity to be recreated into the image of God. The recreation of the holistic man is an act of redemption. The Apostle Paul declares: "Therefore if anyone is in Christ he is a new creation; old things have passed away; behold all things have become new" (2 Cor 5:17, NKJV).

Habermas (2008) adds to this clarion message of holistic hope when he writes, "Our Maker always votes for total, vibrant, and fulfilling life. It does not matter if the

focus pertains to his entire creation or just to one person. The Father always values the thoroughness of holistic health” (p. 36).

Habermas continues:

Again, the Father always desires total wellness for his people and wholeness throughout his creation. The sinful fall of humankind never changes that standing desire, but it now requires drastic foundational repair in people. The Father initiates, as early as Genesis 3:15, a plan of loving sacrifice and lifelong ministry through the Son. Respectively, this plan brings to believers redemption of the inner person along with rejuvenation of the outer person. (p. 37)

What then is man’s responsibility toward acknowledging and accepting this sacrificial act of redemption and recreation? God did not exclude man’s cooperation from the plan of restoration. Although the Trinity is sacrificially committed to re-establishing the divine image in humanity, man is not a mere spectator or inactive subject in God’s plan. Mankind’s cooperation and choice of obedience makes activities pleasing to God as elements of worship. Rom 12:1-2 states:

Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.

Honoring God through our activities of holistic and intentional self-development represents the highest idea of respect and glory man can give to God in bodily form.

Ellen White, (1890) in *Signs of the Times* makes self-development one of the highest duties in mankind. She says:

Our first duty towards God and fellow beings is that of self-development. Every faculty with which the Creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. Hence that time is spent to good account which is directed to the establishment and preservation of sound physical and mental health.

Mankind's cooperation with God has always been necessary to complete the restoration process. In the Garden of Eden we were created in the image of God. Part of being made in His image is the ability to choose right or wrong. To live a holistic life or separate what God has created between dualism, flesh and spirit. Salvation has always been provided through the sacrifice God made on Calvary. The restoration process begins in humanity by a total surrender to live for God, not in part but holistically.

Biblical Metaphors for Spiritual Practices to Physical Fitness

This section reviews a few biblical examples of how the training of an athlete relates to the process of spirituality. The biblical writers parallel this training to the higher discipline and training necessary for spiritual growth and the ultimate crown of the victorious. Timothy writes: "For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come" 1 Tim 4:8 (NKJV).

Timothy elevates godliness above bodily exercise, but he does recognize the little value it does have for the Christian. The point is that spirituality requires exercise in order for the Christian to experience growth.

Watchman Nee (2007), in *Spiritual Exercise*, suggests:

Everybody knows that physical exercise is good and necessary to the bodily health and many are doing it. But how few of God's children know the exceedingly great importance of performing spiritual exercise, and even fewer are those who are doing it." (p. V)

Seventh-day Adventist Fundamental Belief number twenty-two, Christian Behavior, identifies "*God's Blessing for Total Health.*" Consider the following statements under the "Blessing of Exercise."

Regular exercise is the simple formula for increased energy, a firm body, stress relief, healthier skin, more self-confidence, effective weight control, improved digestion and regularity, and reduced depression and the risk of heart disease and cancer. Exercise is not merely an option, it is essential to maintain optimal health—both physical and mental.” (p. 314)

Although Timothy mentions that physical exercise is of little profit compared to the ultimate goal of godliness and eternal life, the little profit is a lot in the current life. As mentioned as a fundamental belief for the Adventist Church, the value and practice of healthful exercise is essential to maintain optimal health for the Christian.

The Seventh-day Adventists’ position on the blessing of exercise continues by explaining:

Useful activity tends to prosperity; inactivity and laziness tend to adversity (Prov. 6:6-13; 14:23). God prescribed activity for the first man and woman—care for the garden home in the open air (Gen. 2:5, 15; 3:19). Christ Himself set an example of physical activity. For most of His life was engaged in manual labor as a carpenter, and during His ministry He walked the roads of Palestine.” (p. 314)

The writer of Hebrews (Heb 12:1-2) make the analogy of what a Christian must do to overcome this life by the actions of an athlete whose singular goal is to win a race.

The passage in the Bible reads:

“Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.” Heb 12:1-2 (NIV)

The popularity of the athletic games makes the metaphor to the Christian life one that was well known to both Gentiles and followers of Christ. The ancient stadium was the place where spectators witnessed the physical stamina of the athletes, and the prepared runners would endure to win the race. The *Seventh-day Adventist Bible Commentary*, volume 7 (1980) makes the following statements regarding the race.

The metaphor of v. 1 imagines the Christian to be an athlete making final preparation to run a race in an ancient stadium, with the spectators seated on benches rising tier above on all sides. The athlete, intent upon winning the race, glances momentarily at the mass of faces that surrounds him like a cloud. . . . Their faithfulness and endurance brought them victory in the race of life. Conscious that the eyes of the faithful of all ages are now intently fixed upon him, as it were, the Christian athlete experiences an urgent impulse to put forth every effort to win the race that has been marked out for him. (p. 480)

The human body provides a living metaphor of how a Christian can grow in spiritual matters of faith and godliness. This is in light of the second coming of Christ and the spiritual discipline necessary to develop in this life. It is clear from the urgency of the biblical writers that spiritual preparation of Christ's return is not an idle leisure activity, but requires (a) tenacity, (b) determination, (c) faithfulness, and (d) constant readiness. Such preparation is likened to that of an athlete. Consider the Apostle Paul's metaphor of the runner and the fighter. He says:

Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. But I discipline my body and bring it into subjection, lest when I have preached to others, I myself should become disqualified. 1 Cor 9:24-27 (NKJV)

Paul introduces the reader to another method of training by the concept of being temperate in all things. Attentiveness in all areas in life is how the athletes prepare for their earthly completion. Frank Gaebelin (1976) in *The Expositor's Bible Commentary*, Vol. 10 makes the following observation:

Paul assumes their common knowledge of the foot race in the stadium. Every one of them should run as these runners do, with all-out effort to get the prize. By the words "strict training," Paul refers to the athlete's self-control in diet and his rigorous bodily discipline. . . . Paul says of himself that he does not contend like an undisciplined runner or boxer. He states that he aims his blows against his own body, beating it

black and blue. . . . And so by pummeling his body, Paul enslaves it in order to gain the Christian prize. (p. 246)

In the Greco-Roman society, Paul's readers were clear on the metaphor used from the athletes that those who follow Christ will have to apply themselves in spiritual matters if they too will receive their eternal crown. The notion of faith and works appears to be without theological confusion to the readers of these words. They understood that faith and spiritual growth required work, effort, and fitness.

Biblical Examples of Individuals Who Exemplified Physical Fitness and Spiritual Practices

The Bible records examples of individuals who, through cooperation of the infilling of the Holy Spirit, manifested stages of holistic living through physical fitness and spiritual practices. These men demonstrated holistic living far beyond modern expectations of simple dietary restrictions or noble citizenship. They exhibited lifestyle habits of unswerving commitment and integrity toward God as acts of courage and loyalty that was developed through a disciplined life. One young man in the Bible who demonstrated the lifestyle of a holistic person was David. His holistic example was recorded in the following way:

Then one of the servants answered and said, "Look, I have seen a son of Jesse the Bethlehemite, who is skillful in playing, a mighty man of valor, a man of war, prudent in speech, and a handsome person; and the Lord is with him." (1Sam 16:18, NKJV)

David was called a "man of valor." He was a skilled musician as well as a brave man of war. In addition, he was articulate, intelligent, physically well defined, and attractive. The presence of God was in him. It is significant that David's developmental process included physical and military training, and musical mastery that called him into

the presence of the king. His attention to speech and intellectual development provided him with the communication skills to engage in conversations and to comprehend matters of the mind. David was polished in etiquette, groomed and debonair, which attracted others to him. The crowning achievement of this “man of valor” was that the presence of God was with him. The anointed future king became a fit vessel for God’s divine purpose. A man after God’s own heart was able to attract others to his mission and purpose of life. The Bible says of David:

David left Gath and escaped to the cave of Adullam. When his brothers and his father’s household heard about it, they went down to him there. All those who were in distress or in debt or discontented gathered around him, and he became their leader. About four hundred men were with him. (1 Sam 22:1-2 (NIV))

These four hundred men who came to David in distress at the cave of Adullam became his mighty men of valor (2 Sam 23:8-17). However, the characteristics of these men are not limited to attributes that distinguish them in times of battle and war. To receive the title “man of valor,” one would have proven (a) self-discipline, (b) cooperation and submission to authority, (c) loyalty, (d) trust, (e) physical abilities and (f) sacrificial dependability in times of crisis and war. These trustworthy individuals also possessed high moral characteristics that God used in time of national crisis for His nation.

Matthew Henry (1991) in *Matthew Henry's Commentary on the Whole Bible* explains how these great soldiers in the time of David’s reign were known for piety and bravery. He says:

“The catalogue which the historian has here left upon record of the great soldiers that were in David’s time is intended, 1. For the honour of David, who trained them up in the arts of exercises of war, and set them an example of conduct and courage. It is the reputation as well as the advantage of a prince to be attended and served by such brave men as are here described. 2. For the honour of those worthies themselves, who

were instrumental to bring David to the crown, settle and protect him in the throne, and enlarge his conquests. Note, those that in public stations venture themselves, and lay out themselves, to serve the interests of their country, are worthy of double honour, both to be respected by those of their own age and to be remembered by posterity. 3. To excite those that come after to a generous emulation. 4. To show how much religion contributes to the inspiring of men with true courage. David, both by his psalms and by his offerings for the service of the temple, greatly promoted piety among the grandees of the kingdom (1 Chr. 29:6), and, when they became famous for piety, they became famous for bravery.” (S. 2 Sa 23:8)

Joshua (Judg 6:12) exemplified similar qualities to David. “And the Angel of the Lord appeared to him and said to him, ‘The Lord is with you, you mighty man of valor’ (Judg 6:12, NKJV).” Additionally, Jeroboam is described in like manner. “The man Jeroboam was a mighty man of valor; and Solomon, seeing that the young man was industrious, made him the officer over all the labor force of the house of Joseph” (1 Kgs 11:28, NKJV). Azariah even had encounters with men of valor. “So Azariah the priest went in after him, and with him were eighty priests of the Lord—valiant men” (2 Chron 26:17, NKJV).

In 1 Chr 12, David’s army is blessed with substantial growth from elite warriors and men of valor. Verses one and two explain the voluntary recruitment of such forces:

Now these were the men who came to David at Ziklag while he was still a fugitive from Saul the son of Kish; and they were among the mighty men, helpers in war, armed with bow, using both the right hand and the left in hurling stones and shooting arrows with the bow. They were of Benjamin, Saul’s brethren. (1 Chr 12:1)

These examples of the “men of valor” found in the Old Testament include many developmental traits of what is defined as holistic, and how the correct utilization of physical and spiritual disciplines equipped individuals as useful instruments to accomplish the will of God in human history. But not all those who exercised physical and spiritual disciplines used their abilities for warfare. Other acts of heroism include: (a) developing a spirit of bravery; (b) decisive decision making, physical and moral

strength; (c) a keen sense of justice and the presence of mind to be lead by the Holy Spirit.

Consider the New Testament story of the Good Samaritan. This well known parable is recorded in the tenth chapter of the Gospel of Luke. His acts of bravery are so profound that the Bible highlights his work as an example of genuine spiritual maturity at the risk of his life and safety. The story reveals the Samaritan as the fourth and only non-Jewish traveler on the dangerous road to Jericho. The wounded man, the Priest, and the Levite were the recorded previous travelers in the parable.

James Hastings (1987) in *The Speakers Bible*, volume 9, suggests: “It is significant that the scene took place on a lonely road. The priest, the Levite, the Samaritan, had no spectators but God. Each showed himself as he was, without the stimulus or reproach of public opinion” (p. 160).

As with the characteristic of the “men of valor,” the Good Samaritan was (a) decisive in actions, (b) demonstrated uncommon bravery, (c) risked his own life for the good of others, (d) showed compassion and kindness, and (e) was other-centered. In addition to demonstrating himself as a “man of valor,” the Good Samaritan also reveals the importance of developing physical fitness as a means to be used by God and in service to humanity. Rightly understood, he met the definition for physical fitness stated in Corbin and Welk’s (2006) *Concepts of Fitness and Wellness*. They write that physical fitness is defined as:

A state of physical well-being with attributes that contribute to: (1) performing daily activities with vigor; (2) having minimal risk of health problems that are related to lack of exercise; and (3) providing a fitness base for participation in a variety of physical activities. (pp. 5-6)

Moreover, the Good Samaritan's selfless actions provide additional insights into God's expectations in matters of holistic development. His awareness of a human need, his physical ability to care for and lift the wounded man on his own animal while voluntarily carrying the wounded to a distant inn, and providing his personal financial resources, set him apart, as one who represents the principles and ideology of a holistic lifestyle that students are to be taught in the environment of true Christian Education.

James Hastings (1987) in *The Speakers Bible*, volume 9, reminds us:

The spirit of the Good Samaritan is the spirit we need in our more complicated social structure, to help us to face our problems with good-will; and all the ages, ancient or modern, have their use for anyone, whatever his garb and name, who breaks through the conventions of self-interest, and shows us a heart like the heart of God. (p. 174)

When the lawyer in Luke 10 asked Jesus the questions regarding eternal life and who was his neighbor, Ellen White (1982) in *The Upward Look* makes this comment about the singular importance of the passage:

If there were not another text in the Bible, this statement carries sufficient light and knowledge and assurance for every soul. The lawyer had answered his own question, but willing to justify himself, he said to Jesus, "Who is my neighbor?" (verse 29). Then by the parable of the Good Samaritan, Christ showed who is our neighbor, and gives us an example of the love we should manifest toward those suffering and in need. The priest and Levite, whose duty it was to minister to the needs of the stranger, passed by on the other side. (p. 215)

In the book, *The Desire of Ages*, Ellen White (1898) points to the story Christ told of the Good Samaritan as the "nature of true religion" (p. 497), and adds that in this parable recorded in Luke "Jesus gave a picture of Himself and His mission" (p. 503).

A thorough contemplation of the lifestyle and actions of the Good Samaritan provides substantial support and multidimensional evidence towards a holistic man of valor, whose motives were in harmony with the restoration God seeks to reestablish in man.

The New Interpreter's Bible (1995) Vol IX adds to the message Jesus was presenting about the Good Samaritan:

By depicting a Samaritan as the hero of the story, therefore, Jesus demolished all boundary expectations. Social position—race, religion, or region—count for nothing. Then man in the ditch, from whose perspective the story is told, will not discriminate among potential helpers. Anyone who has compassion and stops to help is his neighbor. . . . Neighbors do not recognize social call. . . . Mercy sees only need and responds with compassion. (pp. 229-230)

Beyond the Good Samaritan, the life of Jesus integrated the holistic living in perfect obedience and submission to the will of God. In the Gospel of Luke, the life of Jesus is revealed in three holistic phases of human development: infancy, the beginning of adolescence through young adulthood, and adulthood. The Bible says:

“And Jesus grew in wisdom [mental maturity] and stature [physical maturity], and in favor [spiritual maturity] with God and men [social maturity]” (Luke 2:52).

Frank Gaebelin (1984) in *The Expositor's Bible Commentary* Vol 8 says: “Jesus' growth was normal... Luke does not try to portray Jesus as exhibiting unusual power” (p. 852)

Luke introduces us to the holistic development of Jesus that happened after Jesus attended Passover at Jerusalem and returned home with his parents. In a normal and healthy home Jesus demonstrated human restoration and growth in His humanity.

The insightful work of author Ronald Habermas (2008) adds substantial information on the maturation and holistic development of Jesus. In chapter four, “Introduction to Christian Education and Formation,” Habermas writes about the “The Maturing Person: Analyzing How Jesus Grew Holistically.” Consider his understanding of the nature of holistic restoration. He recommends that, “The objective of every believer's life and ministry is holistic restoration. We share the Trinity's highest

aspiration for people to be totally whole and for Christ-followers to be Christlike. . . . Christlikeness is not only a goal, it is a process” (p. 60).

The author’s contribution to the holistic development of Jesus includes the necessary instruction taught through the use of spiritual disciplines and how they were a part of His growth from infancy to adulthood. From the perspective of Habermas, spiritual disciplines are “spiritual exercises that create, sustain, and utilize skills to enable the believer in his faith walk” (p. 62). In infancy, he explains that the practice of spiritual disciplines were modeled for Jesus through the nurture and attention He received from being a part of the culture and richness of a God-fearing religious and spiritual home.

Habermas identifies that Luke introduces his audience to the second season of the life of Jesus from childhood to young adulthood as starting from the age of twelve years old. He suggests that in the Jewish culture, the age of twelve is the beginning of young adulthood. This time period is consistent with the understanding of what Roger Dudley (2007) calls the “prolongation of adolescence.” Historically, young adults were actively involved in physical labor, following the example of Jesus. During the agrarian society, children worked alongside their parents in labor and household responsibilities. Adulthood was often achieved in young people not based upon the modern age of twenty-one, but often in early teenager years based on the understanding of the family business and physical readiness for labor. In the agricultural society, Dudley states: “Boys learned adult male roles and agricultural, pastoral, or small business skills by working with their fathers. Girls acquired adult female roles (mostly homemaking skills) from their mothers” (p. 22).

The benefits Jesus received from being developed and nurtured in a religious home are mentioned in Luke 2:41-52, which reads:

Every year his parents went to Jerusalem for the Feast of the Passover. When he was twelve years old, they went up to the Feast, according to the custom. After the Feast was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it. Thinking he was in their company, they traveled on for a day. Then they began looking for him among their relatives and friends. When they did not find him, they went back to Jerusalem to look for him. After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. Everyone who heard him was amazed at his understanding and his answers. When his parents saw him, they were astonished. His mother said to him, "Son, why have you treated us like this? Your father and I have been anxiously searching for you." "Why were you searching for me?" he asked. "Didn't you know I had to be in my Father's house?" But they did not understand what he was saying to them. Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart. And Jesus grew in wisdom and stature, and in favor with God and men. (Luke 2:41-52, NIV)

The significance of Luke's description of the intentional holistic development of Jesus is summarized in verse fifty-two on four specific levels: (a) mental, (b) physical, (c) spiritual and (d) social. Included in the second chapter of Luke, Habermas argues that there are also clear indicators of spiritual disciplines in the life of Jesus that contributed to the continuation of His complete development. The spiritual disciplines that are identified are: (a) worship, (b) study, (c) meditation, (d) submission, (e) scripture memorization, (f) a passion to do the will of God, and (g) Sabbath observance, according to Luke 4:16 (p. 63).

Before Jesus steps into the arena of public ministry or begins His personal demolition against the gates of hell; before Heaven's walking hospital heals one soul; before the local Medical Examiner has to undo another death certificate; before water is turned to wine, or a boy's lunch becomes a feast; before the garden and the cross; before His pulpit proclamation; His mission is declared:

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.”
(Luke 4:18-19, NIV)

Jesus' strength, faith, and mission in life were the result of a holistic lifestyle. It was in the daily habits of everyday living that He matured and grew to become the ultimate model and example of faith and Christian maturity. Jesus was the culmination of the living restoration of the Imago Dei: (a) He was the incarnation, (b) the example of heaven's "man of valor," (c) humanity's Good Samaritan, and (d) the new Adam. God became flesh, so that flesh can be restored to Godlikeness.

The Five Universal Tenets from a Biblical Perspective

The five universally acceptable tenets are: courtesy, integrity, self-control, perseverance, and indomitable spirit. By themselves, these noble attributes are accepted in most cultures, religions, and societies in some fashion or the other. They are to represent one's conduct and behavior in the Do Jang (classroom) and in life. However, the intent of this project is to develop students' physical well-being and accentuate their faith walk through a Christian worldview that is focused on the Bible. In order to accomplish this Bible-centered goal in students, these five universal tenets are introduced as components of Christian behaviors based on the teachings in the Bible. Listed below are each of the tenets, along with a general definition, a description of how it is used in Taekwondo, and a biblical response that guides how the tenets should be used in the practice of spiritual disciplines.

Courtesy

Politeness of manner combined with kindness: (a) polished manner, (b) gracious, (c) agreeable, (d) tactful, (e) fair, (f) respectful and (g) compassionate (*The Living Webster, Encyclopedic Dictionary of the English Language*, p. 233).

Courtesy is most nobly embodied by acts that demonstrate a deep enduring respect and consideration for the rights and feelings of others. In the martial arts, courtesy is much more than polite manners or gallantry; it is a reflection of a deeper sense of compassion and caring for things larger than oneself (Tedeschi, 2003, p. 22).

“Get rid of all bitterness, rage, anger, harsh words, and slander, as well as all types of malicious behavior. Instead, be kind to each other. Tenderhearted, forgiving one another, just as God through Christ has forgiven you” (Eph 4:31-32, LBT).

Integrity

Unpaired moral principles: (a) honesty, (b) soundness, (c) the quality of being whole or undivided, (d) good character, (e) moral strength and (f) respectability (*The Living Webster*, p. 500).

“In the martial arts, integrity is demonstrated by knowing the difference between right and wrong, and always attempting to do the right thing, regardless of the consequences to oneself. . . . Integrity is difficult to attain, but is easily traded away. Once you lose it in the eyes of others, it is very difficult to recover” (Tedeschi, 2003, p. 22).

“The integrity of the upright guides them, but the unfaithful are destroyed by their duplicity” (Proverbs 11:3, NIV).

Self-Control

Control of oneself or one's actions or feelings: (a) steadiness, (b) calmness, and (c) stability (*The Living Webster*, p. 872).

Self-control is the ability to exercise restraint over one's impulses, emotions, or desires. Without self-control, the practice of martial arts is an extremely dangerous activity. . . . When one loses self-control, one is no longer in harmony with oneself or the outside world. In combat, this is a recipe for defeat . . . in life, it leads to failure and alienation from other human beings. Judicious self-control is fundamental if one hopes to evolve toward a seamless unification of body, mind, and spirit. In the highest form, self-control is far more than mere reflection of self-denial or discipline; it is the embodiment of patience, tolerance, and a profound respect for the life and for oneself." (Tedeschi, 2003, p. 22)

But when the Holy Spirit controls our lives, He will produce this kind of fruit in us: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Here there is no conflict with the law (Gal 5:22, NIV).

Perseverance

Persistence in anything undertaken, such as: staying power, tenacity, unswerving attention, singleness of purpose, endurance, and diligence (*The Living Webster*, p. 707).

In the martial arts, perseverance is most nobly demonstrated by a steadfast, enduring determination to stay the course, regardless of discomfort, physical or emotional pain, or feeling of failure, fear, or self-doubt (Tedeschi, 2003, p. 22).

Use every piece of God's armor to resist the enemy in the time of evil, so that after the battle you will still be standing firm. Stand your ground, putting on the sturdy belt of truth and the body of God's righteousness. For shoes, put on the peace that comes from the Good news, so that you will be fully prepared. In every battle you will need faith as your shield to stop the fiery arrows aimed at you by Satan. Put on salvation as your helmet, and take the sword of the Spirit, which is the word of God. Pray at all times and on every occasion in the power of the Holy Spirit. Stay alert and be persistent in your prayers for all Christians everywhere. (Eph 6: 13-18, NLT)

Indomitable Spirit

Having an unyielding spirit, stubbornly persistent when faced with difficulty or opposition (*The Living Webster*, p. 490).

In the martial arts, the cultivation of indomitable spirit is considered to be centrally important. It is most nobly manifested in those individuals whose principles and resolve cannot be broken, subdued, conquered, or defeated. In its highest form, indomitable spirit is the reflection of a bedrock morality, and an unconquerable spirit—irrespective of victory or defeat (Tedeschi, 2003, p. 22).

“When you go to war and see before you vast numbers of horses and chariots, an army far greater than yours, don’t be frightened! The Lord your God is with you—the same God who brought you safety out of Egypt.” (Deut 20:1, LBT)

The purpose of including these universal tenets in this project is to help students with their spiritual disciplines, especially the discipline of study (students are required to memorize these tenets), and to apply what they inculcate into their physical fitness development and daily lifestyle.

Christian Practice of Spiritual Disciplines

A look at the role of spiritual disciplines or Christian practices is the next component in understanding the restoration process. Christian practices of spiritual disciplines when rightly embraced demonstrate the God-life behavior in man to foster a pathway toward total restoration. Spiritual disciplines provide the daily Christian practice for prayer, study, worship, confession, and service for the Christian life.

In chapter one of Richard Foster’s (1998) *Celebration of Discipline*, the author calls spiritual disciplines the door to liberation. He continues by suggesting, “Joy is the keynote of all disciplines. God has given us disciplines of the spiritual life as a means of

receiving his grace. The Disciplines allow us to place ourselves before God so that he can transform us” (p. 7). The disciplines are the Christian practices of becoming available to encounter God and experience His transforming grace. Foster states:

By themselves the Spiritual Disciplines can do nothing; they can only get us to the place where something can be done. They are God’s means of grace. The inner righteousness we seek is not something that is poured on our heads. God has ordained the Disciplines of the spiritual life as the means by which we place ourselves where he can bless us. (p. 7)

Richard Foster categorizes three types of spiritual disciplines. The inward disciplines focus on the internal pulse of matters of the heart. The outward disciplines are intended to produce services that enable the individual to maintain a spirit of other-centeredness and reduce temptation of self-centered and spiritual exclusiveness. The corporate disciplines are intended to increase community awareness through a spirit of belonging and attachment to the larger cosmos community of believers united under the love and sacrifice of Christ.

There were five spiritual disciplines student practitioners participated in for the intent and goal of this project. They are: (a) worship, (b) prayer, (c) study, (d) service, and (e) confession. In the resource book, *Starting Right*, Mark Yaconelli (2001) writes in Chapter 9 on the principles and practices of spiritual disciplines as a critical focus for youth ministry. In this source, he identifies the work of Foster and truncates all of the above disciplines as teaching youth the Christian way of life through “Christian Practices.” These practices, he identifies as (a) prayer, (b) confession, (c) worshipping community, and (d) solidarity with the poor (service). The practical application of these spiritual disciplines, fully explained in chapter four, is the curriculum for developing youth through physical and spiritual disciplines.

Christian practices of spiritual disciplines at their core are intended to enable students to experience a path toward faith maturity. The goal is to integrate activities, spiritual practices, into behavior that will help students develop a biblical worldview and skills to critique the world through the prism of God’s Word and growing faith. Roger Dudley (2007) describes this process of faith maturity from the Valuegenesis study on students when he states,

“Faith maturity is not simply a set of right beliefs, although beliefs do figure in. Rather, it is conceived more as a way of life, as a set of priorities, dispositions, and behaviors that indicate that one’s faith is deep, vibrant, and life-changing” (p. 60).

Furthermore, Dudley (2007), in *The Complex Religion of Teens*, identifies the eight core dimensions of faith as outcomes from the Valuegenesis study that measure mature faith in youth. These young people demonstrate the following:

1. Trust in God’s saving grace and believe firmly in the humanity and divinity of Jesus.
2. Experience a sense of personal well-being, security, and peace.
3. Integrate faith and life, seeing work, family, social relationships and political choices as part of one’s religious life.
4. Seek spiritual growth through study, reflection, prayer, and discussion with others.
5. Seek to be part of a community of believers in which people give witness to their faith and support and nourish one another.
6. Hold life-affirming values, including commitment to racial and gender equality.
7. Advocate social and global change to bring about greater social justice.
8. Serve humanity, consistently and passionately, through acts of love and justice.

The benefits of these eight core indicators are that they help to identify the maturation of faith in academy students and demonstrate, in a practical way, development of a holistic Christian lifestyle.

This holistic method of ministry helps to enable students to realize their full potential and to mature into healthy, holistic, mature, transformational Christians. Kenneth Boa (2001) writes in *Conformed to His Image* and contributes to this transformational goal, and establishes three dimensions of relational restoration that youth and Christians must develop in what he calls relational spirituality. The goals are to (a) love God completely, (b) to love self correctly, and (c) to love others compassionately. Boa centers mankind's connection with God through relationships. Being God-made indicates Godlikeness in the sense that humanity finds its holistic existence when lived through relational love. Boa argues:

Because God is a relational being, the two great commandments of loving him and expressing this love for him by loving others are also intensely relational. We were created for fellowship and intimacy not only with God but also with each other. The relational implications of the Christian doctrine of the Trinity are profound. Since we were created in God's image and likeness, we too are relational beings. The better we know God, the better we know ourselves. (p. 28)

The consistent practice of spiritual disciplines creates habits that increase relationships with God and others. The emphasis on developing healthy relationships for adolescents is a fundamental process in helping them to achieve mature faith and a proper biblical worldview.

The Christian Way

What is the Christian way of life and how does it compare to living life according to practitioners of the martial way? Martial artists believe that the code of human conduct

is anchored in living according to a set of principles and lifestyle behaviors that are found in all walks of life. A more critical understanding of the expectation of individuals who espouse living the tenets of Tae Kwon Do or adherence to the standards or creeds of the martial way leads to the concept of human self-preservation, and the notion that through a series of internal will-power, this lifestyle can be achieved. Consider Forrest Morgan's (1992) definition of what it means to live according to the "martial way." He explains in *Living the Martial Way* that "true mastery in living the 'Martial Way' involves more than mere physical prowess and expertise. The master warrior is a man of character, a man of wisdom and insight" (p. 27).

Earlier in his book, Morgan (1992) identifies the essence of living, according to the martial way.

A true understanding of The Martial Way opens the door to a rich heritage of ethical principles, training approach, and esoteric capabilities that can enrich an individual's martial arts experience as well as sharpen his ability to defend himself or succeed in competition. . . . "The Martial Way is a way of living. It is a holistic discipline aimed at the pursuit of excellence, not just in the training hall, but in life. Its disciples strive to apply the Way in every vocation, and its adepts tend to be achievers in any field of endeavor. This is what separates The Martial Way from other pursuits and makes it so valuable. Where one may play a sport or have a hobby, one lives The Martial Way. (p. 11)

These attributes are noteworthy and are often the missing self-disciplined lifestyle that Westerners admire in practitioners of martial arts. The good in humanity echoes the clarion call to accept these fundamental principles that elevate and bring out the best in mankind. In modern society, the lifestyle of the martial way has been commercialized and adopted in postmodernism living as a vibrant option for eclectic philosophical beliefs and religious practice. A holistic healthy lifestyle founded upon the Bible is considered archaic in today's society. In particular, youth were once looked upon as being the

epitome of vibrant health as they were equipped with an endless supply of energy and vitality, and enough optimism, faith, and hope to make the rest of society long for the days of yesterday. Traditionally, the young were known to have a tendency to gravitate toward something that introduces a new way of life, something more meaningful than mere existence. This physical education class attempts to redirect the students to tap into the benefits of being young and a holistic Christian. The tenets associated with this form of martial arts provide another opportunity to introduce these principles from a Bible-centered Christian point of view. Students are taught to embrace these principles because Scripture teaches that they demonstrate attributes that are manifested in the life of those who follow Christ.

The nobility found living according to the martial way often eclipsed the focus of humanity to seek out the only true way of holistic life found in the sacrificial life of Jesus Christ. This chapter concludes with an understanding of why it's important to live according to the "Christian Way" as opposed to the martial way. Everything, according to living the Christian way, is in keeping with God's original plan of restoration and a return of the Imago Dei in man. Living the martial way is self-centered, whereas the Christian Way is completely Christ-centered and accomplishes goals for life today and eternity.

This new introduction to the way of Jesus is mentioned in the book of John, "I am the way, the truth, and the life. No one comes to the Father except through me" (John 14:6). It is clear from this passage of Scripture that Jesus identifies Himself as the path back to the Father. Students are brought to the absolute realization that the goal in life is to be like Christ. His self-disclosed proclamation implies the method of discovery and acceptance; that the way to total restoration and wholeness is in a relational covenant and

followership with the Son. Jesus introduces a new way of life found in the truth of who He is and how His followers can achieve the holistic relationship Adam and Eve enjoyed in sinless paradise. Becoming a follower of this new way of life is recorded in another experience in the New Testament. The book of Acts suggests that those who became follows of the “Way” did so at great peril to their personal safety. Early Christians were sought out and persecuted by Saul. The passage reads, “And asked letters from him to the synagogues of Damascus, so that if he found any who were of the “Way,” whether men or women, he might bring them bound to Jerusalem” (Acts 9:2, NKJV). It is obvious: those who became followers of “the Way” demonstrated a type of commitment and bravery we see in men of valor.

F. F. Bruce (1980) in *Paul: Apostle of the Heart Set Free* writes of the follower of the Way:

They soon won an impressively large body of adherents, who formed with them a new religious fellowship in Jerusalem—the fellowship of disciplines of Jesus, knit together in unity by the newly imparted Spirit. They followed what they called the Way—the way of faith and life initiated by Jesus . . . “the way” is a shortened version of “the true way” or “the right way.” (p. 63)

There is a promise to those who commit their lives to walking in the way. The holistic transformational change is not intended for life on this earth alone. The way of life is a way to holiness, a journey to wholeness, restoration, and heaven. The Prophet Isaiah writes:

And a highway will be there; it will be called the Way of Holiness. The unclean will not journey on it; it will be for those who walk in that Way; wicked fools will not go about on it. No lion will be there, nor will any ferocious beast get up on it; they will not be found there. But only the redeemed will walk there, and the ransomed of the LORD will return. They will enter Zion with singing; everlasting joy will crown their heads. Gladness and Joy will overtake them, and sorrow and sighing will flee away. (Isa 35:8-10, NIV)

The journey to a holistic lifestyle was first introduced at creation. Sin caused the fragmented life that is lived in brokenness today. A divine plan of total restoration is available through Jesus Christ. He is the only way to wholeness and peace. It is through the practice of physical and spiritual disciplines that students are daily reminded of the ultimate goal God has for them. Jesus said it best when He spoke of the quality and necessity of life, not mere existence. He said of His purpose, “I have come that they may have life, and that they may have it more abundantly” (John 10:10).

Summary

Mankind was created in the perfect image of God. The holistic development of mankind was to be experienced in the Garden of Eden and for eternity. Sin is the ultimate separator. The results of sin in mankind fragmented God’s creation on every level in paradise. Death, disease, sickness, broken relationships, and rebellion against mankind’s Creator are the results of sin. Yet, God has a restoration plan, a divine plan to return His crowning act of creation back to Eden. Through the metaphor of the athlete, or the piety and bravery of the men of valor, and the holistic deeds of the Good Samaritan, we see evidence of divine restoration in action. The life and ministry of Jesus demonstrates that the Kingdom of God is the salvation of the whole person: (a) God forgave sins, (b) healed bodies, (c) restored hope, (d) mended broken relationships, and (e) called disciples to follow His holistic ministry. The gospel of Jesus is the way. His life leads mankind back to Eden.

CHAPTER 3

LITERATURE REVIEW FOCUSING ON THE INTEGRATION OF SPIRITUAL AND PHYSICAL PRACTICES FOR HOLISTIC DEVELOPMENT

The fundamental issues that guide the content of this chapter are based upon the process for a holistic development of youth. This project's concept of holistic is built upon a biblical rationale and foundation that began at creation. Adam and Eve were made as multi-dimensional human beings in the image of God. Their physical, mental, spiritual, and relational existences were in harmony with their Maker. There was no other worldview or disconnection that separated them from total and holistic allegiance to God. The striking contrast between the mind of man at creation to man's mind today is noted by author George Barna (2003), in *Think Like Jesus*, when he said,

“A biblical worldview is a means of experiencing, interpreting, and responding to reality in light of biblical perspective. This life lens provides a personal understanding of every idea, opportunity, and experience based on the identification and application of relevant biblical principles and commands.” (p. 6)

Barna contends, “ninety-one percent of all born again adults do not have a biblical worldview; ninety-eight percent of all born-again teenagers do not have a biblical worldview” (p. 23).

Barna further explains that a biblical worldview can be realized through the example of Jesus.

The narrative of Jesus' life gives us a sense that there were four elements working together that facilitated His worldview. First, He had a foundation that was clear, reliable, and accessible. Second, He maintained a laser-beam focus on God's will. Third, He evaluated all information and experiences through a filter that produced appropriated choices. Fourth, He acted in faith. (p. 6)

If the ultimate goal is to develop youth through physical and spiritual disciplines, then this process begins with redirecting them to the biblical source of existence and the prism of life through God's word. Barna continues:

Keep in mind that while few Americans currently possess a biblical worldview, most are immersed in daily exercise of covert worldview training via the mass media, public law, public school education, the internet, and conversations with peers. Only an intentional process designed to develop, integrate, and apply a biblical life lens can protect us from the savage mental and spiritual assaults that occur around us every day. The failure to grasp and live out a biblical worldview can only result in a lifestyle that contradicts God's perfect and eternal moral and spiritual code that was designed to foster our relationship with Him, each other, and the world He entrusted to us. (p. 42)

Barna further notes:

A biblical worldview is thinking like Jesus. It is a way of making our faith practical to every situation we face each day. A biblical worldview is a way of dealing with the world such that we act like Jesus twenty-four hours a day because we think like Jesus. (p. 4)

David Noebel (2002), in *Thinking Like a Christian*, adds this definition to Barna's biblical worldview in these words:

The term "worldview" refers to any ideology, philosophy, theology, movement, or religion that provides an overarching approach to understanding God, the world, and man's relationship to God and the world. Specifically, a worldview should provide a particular perspective on each of the following ten disciplines: theology, philosophy, biology, psychology, ethics, sociology, law, politics, economics, and history. These disciplines also have implications for cultural expression such as found in the visual and performing arts, music, and literature. Since biblical Christianity offers a specific stance or attitude toward all ten disciplines, it is, by definition, a worldview. (p. 6)

Since youth were created as multi-dimensional beings, to suggest that physical and spiritual practices are limited in scope and do not impact all facets of adolescent life would be inconsistent with their holistic development. Search Institute (2006) studied youth ages 12-18 and has recommended that those who are committed to the total development of adolescents consider the 40 building blocks adolescents need in order to “grow up healthy, caring, and responsible.” Search Institute has identified the aforementioned building blocks of healthy development as the 40 Developmental Assets. The 40 Developmental Assets (What Kids Need, n.d.) are identified based upon two categories of External and Internal Assets. The external assets are: support, empowerment, boundaries and expectations, and constructive use of time. The internal assets are: commitment to learning, positive values, social competencies, and positive identity.

External Assets

The first 20 Developmental Assets focus on positive experiences that young people receive from the people and institutions in their lives. Four categories of external assets are included in the framework:

- Support—Young people need to experience support, care, and love from their families, neighbors, and many others. They need organizations and institutions that provide positive, supportive environments.
- Empowerment—Young people need to be valued by their community and have opportunities to contribute to others. For this to occur, they must be safe and feel secure.

- Boundaries and Expectations—Young people need to know what is expected of them and whether activities and behaviors are “in bound” and “out of bounds.”
- Constructive Use of Time—Young people need constructive, enriching opportunities for growth through creative activities and youth programs.

Internal Assets

A community’s responsibility for its young people does not end with the provision of external assets. Caring adults must make a similar commitment to nurturing the internal qualities that guide positive choices and foster a sense of confidence, passion, and purpose. Young people need this wisdom to make responsible decisions about the present and future. The framework includes four categories of internal assets:

- Commitment to Learning—Young people need to develop a lifelong commitment to education and learning.
- Positive Values—Young people need to develop strong values that guide their choices.
- Social Competencies—Young people need skills and competencies that equip them to make positive choices, to build relationships, and to succeed in life.
- Positive Identity—Young people need a strong sense of their own power, purpose, worth, and promise.

Armed with an understanding of the necessity of developing a biblical worldview, and the internal and external needs of youth to mature into productive adults, the ever-evolving world of youth still must be anchored in the tangibles of connectedness and

relational living that is centered in the life of God. Henry Cloud and John Townsend (2001) say:

Spiritual growth is not only about coming back into relationship with God and each other, and about pursuing a pure life, but it is also about coming back to life—the life that God created people to live. (p. 28)

People do not grow until they shift from a natural human view of God to a real, biblical view of God. The first aspect of that shift has to be the shift from a God of law to the God of grace. People must discover that God is for them and not against them. This is what it means to have a God of grace. (p. 66)

The Spirit-filled life is a supernatural life that surpasses our strengths and abilities. We can depend on that. The Spirit has promised it. But this does not mean that we do not have to do anything. We still have to step out in faith. We have to risk. We have to love, open up, confess, reach out, repent, obey, and do all the other things we are commanded to do. Our part is to live the life. But we do not have to do it alone or in our own power. We are partners with the Spirit.” (p. 103)

God is the center of true relationships. Youth mature when they grasp the meaning of vertical and horizontal relationships that connect their commitment to God through human encounters with one another.

The Spiritual Disciplines

Simple vernacular that encapsulates the work of Richard Foster (1998) in his classic book is spiritually illuminating and profound. In *Celebration of Discipline*, the reader is plunged into the depths and richness of Christian spirituality through classical biblical disciplines.

Foster’s motivation for his personal pursuit that resulted in the origin of the book rests in a common ministerial dilemma of pastoral mediocrity and spiritual entrapment. A mundane parish of daily shepherding and fulfilling congregational expectation consumes and dwarfs many gifted and called pastors. His personal response to a fledging ministry

produced the biblical practice of the spiritual disciplines, which ignited a light toward God, and enabled others to rekindle their glow for ministry.

The disciplines are divided into three general categories:

1. The inward disciplines: (a) meditation, (b) prayer, (c) fasting, and (d) study.
2. The outward disciplines: (a) simplicity (b) solitude (c) submission, and (d) service.
3. The corporate disciplines: (a) confession, (b) worship, (c) guidance, and (d) celebration.

It is of vital concern that this triangular approach toward understanding and developing spiritual growth is conceived as a whole. Each discipline intersects with the other.

Separate from each other, they are nothing. Developed and practiced in the sphere of God's grace, initiated by the indwelling presence of the Holy Spirit, the disciplines produce liberation, freedom, victory, and grace. It is by the grace of God that these spiritual disciplines lead us to the path of knowing God. Foster's position is that the path of disciplines is a path of God's saving grace. An encounter with God results in the highest celebration in the Christian life.

Another significant position held by the author is that spiritual disciplines are not mechanical, performance-based obligations that magically produce spiritual piety or holiness. The disciplines place the individual on a road with the ultimate goal to direct the seeker to experience an encounter with God. This perspective helps us to resist the temptation of worshipping the process more than God.

Understanding spiritual disciplines provides a measurable tool to help students to evaluate and participate in Christian practices they can use, and to develop in their faith maturity. They also establish a framework to begin the process of spiritual formation in

students. The postmodern world of spiritual and religious selectivity that rejects biblical absolutes and orthodoxies makes it necessary to build habits around principle-centered Godly activities.

When you consider the three categories Foster uses to determine spiritual disciplines, they function as a spiritual holistic unit. His category of inward disciplines focuses on matters of the heart. The inward discipline of Fasting, the outward discipline of Service, and the corporate discipline of Worship are used as examples from Foster's work to demonstrate how they function in the total well-being of practitioners.

The purpose of fasting is more about balancing life and God-centeredness instead of hunger pains. In fact, fasting opens unlimited avenues for spiritual feasting, according to Foster. The inward discipline of fasting is significant in that it helps one to nurture their internal walk with God. This spiritual position that focuses on inward evaluation enables one to address the present and the past. Often the unresolved hurts and undeveloped parts of one's past are healed from this discipline and practice.

The outward discipline of service is profound in its approach of going against the self-serving, ego-inflating culture of today. One positive attribute in today's youth is a renewed commitment for a service orientation religion. The motive for Christian service must also come under divine scrutiny, especially when doing well for others which can create a spirit of righteousness by works. Developing outward disciplines shifts ones perspective to that of other-centeredness. The response toward others becomes a natural part of holistic spirituality and Christ-centeredness. The discipline of service presents many opportunities to demonstrate a healthy, growing relationship with God. Foster maintains that true service is a way of life, and a holistic choice to be a servant. Our

attitude for true service is a good indicator for evaluating our spiritual development. Rightly understood, the outflow of service is the result of accepting the inner flow of God's saving grace.

Worship in the Christian community is a central corporate discipline. It is helpful for students and others to follow Foster's understanding of the activities to maximize worship through his recommended steps as outlined in *Celebration of Discipline* (pp. 170-172):

1. Learn to practice the presence of God daily.
2. Have many different experiences of worship.
3. Find ways to really prepare for the gathered experience of worship.
4. Have a willingness to be gathered in the power of the Lord.
5. Cultivate holy dependency.
6. Absorb distractions with gratitude.
7. Learn to offer a sacrifice of worship.

The work of Richard Foster has presented a substantive Christian framework to build principles of spiritual disciplines. His extensive identification of biblical practices have expanded the field and renewed the interest for others to contribute to spiritual disciplines. This research project is indebted to the work of Foster, and seeks to present these timeless disciplines in a contextual content that nurtures holistic faith maturity in student practitioners.

Another author who has taken up the subject of spiritual disciplines is Mark Yaconelli. He identifies working with youth through spiritual disciplines in a more applicable structure in calling them Christian practices. Furthermore, in *Starting Right* he

states that the practical goal for all Christian practices is “inviting young people into a way of life” (as cited in Dean, 2001, p. 155). According to Yaconelli:

This way of life is not limited to a religion or statement of beliefs, but rather a form of living that encompasses all the dimensions of human life, from use of time and dietary practices, to rules of business and marital conduct. For the earlier followers, God’s way was described and prescribed by the laws of Moses; to be faithful was to obey God’s holy law (Psalm 1). And yet, God’s way is more than right behavior—more than Sabbath observance and burnt offerings. . . . Learning a way of life requires more than listening to inspiring messages, navigating moral quagmires, and knowing the right answers. A way of life addresses all the dimensions of human living. (Dean, pp. 155-156)

The establishment of this new way of life becomes a relational process that is developing through Christian practices. Yaconelli defines these practices as habits, disciplines, and patterns of life that open up communion with God and healthy relationships with others. Yaconelli’s lists of Christian practices are more succinct than those mentioned by Richard Foster. However, he identifies four elements of spiritual practices that impact many of the same principles found in those written by Foster. These four Christian practices and spiritual disciplines are used as the contemporary context to instruct student practitioners in this project. The four Christian practices are: (a) prayer, (b) confession, (c) worshipping community, and (d) solidarity with the poor.

Prayer

Prayer, according to the author, is not a matter of self-improvement, but a deliberate attention and focus of the heart toward God. In addition, prayer is not a nebulous activity of self-talk. Yaconelli (2001) identifies three qualities that transform all the habits of prayer into the devotional life. These three qualities of prayer are:

Response: Prayer is the conscious engagement of our relationship with God; and like the life of faith, it is the response to God’s active presence. . . . So prayer is a response to the way in which God encounters us. . . . Through the attitude of prayer, Christian

practices allow not only the meditations of our hearts, but the very activities of faith, to become a response to God's desire within us. (Dean, p.157)

The concept that prayer is a response to a relationship with God enables students to perceive and acknowledge a personal encounter with divinity that is so often misrepresented. God is available, loving, and always present, engaging in the personal affairs of each individual.

Awareness: Prayer requires that we turn our attention to God. . . . It turns our heart's focus from the distractions around and within us and places it on the presence of the Holy. Through prayerful awareness, every activity becomes an opportunity to deepen our intimacy with God—every habitual practice becomes a conscious participation in God's divine activity. (Dean, p. 158)

Awareness opens the door to discuss the context of Christian practitioners for the discipline of meditation. When the heart can focus on the word of God and acknowledges the divine presence of God in ordinary and everyday life, there is transformation of one's understanding of meditation and hence the development of faith maturity for spiritual growth.

Relationship: Prayer is conscious participation in our relationship with God. It is sharing life with God just as the disciples did—walking, eating, working, serving, praying—all of life's activities done in friendship with the living Christ. . . . Prayer understood as relationship transforms every Christian practice into a spiritual practice—an opportunity for growing in communion with Christ. (Dean, p. 158)

Teaching students the importance of developing the habit of prayer is the first foundational building block in the process of holistic transformation. The relationship with God that students develop through the response, awareness, and relationship of prayer activities are intended to point them back to the Imago Dei, the intimate relationship man had with God in paradise, and a renewal to help students capture this experience as they grow in Christian faith.

Confession

The second Christian practice identified by the author is confession. Confession is described as:

The movement toward humility: It is that aspect of Christian practice that seeks to have integrity before God, to drop the pretensions that are carried in public, and make oneself transparent before God. Confession not only focuses on our sins, the broken places revealed in the awareness of God's perfect light. . . . It is the willingness to wait and listen for God's voice of blessings, calling out to us to live as the ones he loves. . . . The confessional aspect of Christian practices is significant because it allows young people the space and time to reflect on their emerging identity. (Dean, pp. 159-160)

This concept of confession broadens the traditional vernacular of personal devotion and witnessing. It demands a level of internal transparency that produces authenticity that recognizes our true standing before an all-knowing God. When students reach this level of intimacy with God, self-assessments become a welcoming process of personal discovery in the context of openness before a loving and accepting God.

Worshipping Community

In this Christian lifestyle, practitioners are brought into contact with the relational accountability and commitment of what it means to belong to an extended fellowship of believers.

All Christian practices flow out of this holy gathering of praise, prayer, and breaking bread. It is in the community that gathers before God that our prayers are shared and our confessions heard. Without the worshipping community, our practices become private experiences of truth, superficial exercises of pride, and subject to our own broken perspectives. (Dean, p. 160)

When this Christian practice is rightly appreciated, the maturing student understands that corporate worship is more than a weekly function of religious obligations and law. The worshipping community becomes a place that connects and

illuminates the habits established in the daily encounter with God, and strengthens the holy attachments that originated in Eden. This holy attachment demonstrates that the worship experience reflects the believer's horizontal and vertical relationships.

Solidarity with the Poor

Christian practices are only made complete in acts of service—in the washing of feet, the feeding of the hungry, and the clothing of the naked—and in every true act of sacrifice. It is as we seek to comfort the least of these in self-giving acts of love that we find the true meaning of Christian living (Matt 25:45). . . . Without the ongoing presence of the poor, our ministries only help insulate youth—Christianity loses its power and simply becomes a tool of culture, subject to the powers and principalities. It is only with the regular contact with the poor that Christian practices unleash the dynamic and radical power of the Good News. (Dean, pp.162-163)

This description of solidarity with the poor identifies the true meaning of a social gospel in the context of developing one's individual faith relationship with God and others. Furthermore, the ministry to the poor helps students to expand their worldview to the global and local concerns of injustices, and those who are marginalized by the ills of societal and political decisions. To become an advocate for social justice in helping the poor, students grow to understand their holistic commitment to God and humanity, which includes the responsibility of service, voice, and actions to relieve the plight of the suffering and needy.

A concluding statement from this insightful understanding of the Christian practices states, "All practices seek to grow into the image of Jesus Christ. We only come to know God by acting as God acts; if our actions and practices do not resemble Christ's actions, we are not engaged in a Christian practice" (Dean, p. 164).

God calls youth and others to develop spiritual disciplines and Christian practices. Becoming like Christ and the restoration of the image of God in man requires holy habits

through the indwelling and power of the Holy Spirit. Through one's total surrender to God, He will make Himself available and responsible to complete His good work of redemption in mankind (Eph 2:10).

This project builds upon the lifelong research on adolescent spirituality by Roger Dudley (2007). His research focuses on the spiritual development of youth in the Seventh-day Adventist Church. Included in *The Complex Religion of Teens*, his final book on matters of faith development in youth, are insightful interpretations from the extensive landmark Valuegenesis study on faith maturity and adolescent growth and development from the major theorists in the field of moral development, human development, and the stages of faith. The chapter on mature faith and the process of faith development is very helpful in identifying and helping students in their faith walk. Dudley identifies the eight core dimensions of faith from the Valuegenesis study that promote a deep, vibrant, and life-changing way of life in students. These eight core dimensions of faith are mentioned in chapter two of this project.

Critical to the subject of developing youth through physical and spiritual disciplines are the issues of conversion, values, and church standards. Since these issues are crucial to assist students grow in their faith walk with God, this review will examine these issues from the wisdom and information gained from the author. In chapter nine of his book, Dudley cites the work of V. Bailey Gillespie, in reminding the reader that the most favorable period of conversion of adolescents to Christ is during the teen years. What makes this time period fundamentally important is that during this era, youth are also developing their concept of self-identity and resolving many of their internal and

external conflicts. Dudley states:

The mean age for conversions is the mid-teens—the time of Erikson’s “Identity crisis.” The vast majority who join cults do so in their teens or early 20s. Perhaps the crisis of attempting to discover one’s identity during adolescence makes one more open to a religion “solution” in order to find oneself. People make major life choices during this stage. There is a sense in which a teenager solves or resolves a religious identity crisis that integrates the personality and gives life a new purpose. (pp. 88-89)

Since conversion as a topic can have multiple meanings, and is often left to personal interpretation, the author’s text provides a substantive explanation from others in the field of research on conversion. Raymond F. Paloutzian suggests that there are three models of conversion: (a) sudden conversion, as revealed in the experience of the Apostle Paul in Acts 9; (b) unconscious conversion, which is identified as a lifelong experience (students who are born in religious homes, and have always belonged to the faith community of their parents); and (c) gradual conversion, which is viewed as a combination of both sudden and unconscious conversion—it embraces the growth that is associated with time and the immediate working of the Holy Spirit.

The author also addresses the issue of helping students who have made a public decision to understand that conversion is more than a once-and-for-all event (p. 79). One’s commitment is to be supported with Bible study, prayer, and meditation. Since a student’s commitment to Christ can create a challenge in lifestyle and public evidence of an inner change, Dudley suggests one way of helping students live up to their commitment is to provide opportunities for them to publically confess Christ to their peers.

Establishing a framework to process and develop values is a necessary discussion in adolescent spirituality. Dudley (2007) expresses the issue of value development by reminding the reader that values are more than a product of “what we value,” but also a

process, “the method by which we arrive at what we value” (p. 87). A significant contribution he makes is from the works of theorist Louis E. Roth, who suggests that there are seven active steps to establishing values. Those steps are: (a) choosing freely without any coercion, (b) choosing from among real alternatives, (c) choosing after thoughtful consideration of the consequences of each alternative, (d) prizing and cherishing what we have chosen, (e) being willing to affirm our choice publicly, (f) acting upon our choice, and (g) repeating the action so that it becomes a regular part of our life (p. 87).

What is critical in understanding this process that distinguishes and authenticates value development from mere emotional actions coached in language of religiosity is that it addresses the (a) “cognitive or reasoning—choosing,” (b) “affective or attitudinal—prizing,” and (c) “behavioral or action” (Dudley, 2007, p. 87). Each of these issues helps students to come face to face with the value development process in faith maturity. Although the researcher believes that emotions and spontaneous appeals can be beneficial in helping students to take an initial step toward their relationship with Christ, developing kingdom living values make holistic values practical and theologically relevant.

A final area of interest is the issue of church standards. Speaking to the issue of standards is critical to the understanding of what the Seventh-day Adventist Church will look like in the future. A most important topic raised by Dudley is that of standards. The author reminds the reader of the ten-year retention study from Valuegenesis that showed students in grades 6 to 12 revealed that Adventist standards are the second most important variables in predicting if youth will remain in the church by age 40, and the

most important indicator for denominational loyalty (p. 103). A striking point is that what the church once held as institutional values are not held in the same regard by the youth who participated in this study. Sixty-two to seventy-four percent of youth still support the church's position on recreational drugs, tobacco, unclean meats, and premarital sex. The same is not true on other standards. Wearing jewelry, dancing, listening to music, and attending the movie theaters received a range of agreement from 40% to 25% in descending order (p. 105).

Dudley concludes that if the church and its standards are to remain a viable part of students lives, then it must critique its' own positions on matters that youth consider irrelevant as a matter of spiritual development. Perhaps another way of approaching the issue of standards for youth is through the prism of relationships. More than facts and information, students need to encounter the living and transformational God behind biblical fact and traditional church norms. God is more than relevant to the needs and concerns youth face in a postmodern and pluralistic world. Embodied in the incarnation of the Imago Dei is the living reality of Jesus Christ, the timeless loving relational God whose desire is to restore youth to their divine state of wholeness.

Andrew Root (2007) suggests that our concept of being relational with youth is not enough. Working with youth is more than entering into a relational fellowship with them. He states in *Revisiting Relational Youth Ministry*:

Too often relational youth ministries stop with the incarnation, never discussing how the cross and resurrection affect ministry. Incarnation without the cross and resurrection may be interesting and inspiring, but it's not the gospel. Humanity needs more than solidarity; it needs solidarity that leads toward transformation. Therefore, relational ministry must not only reflect on Christ's incarnation but also on the cross and resurrection. (p. 92)

In addition to Root's work, Robert Mulholland's (1993) book presents a fourfold definition to the term spiritual formation. Instead of a singular journey, he sees the Christian believer's development as quadrangular: (a) a process, (b) being conformed, (c) made in the image of Christ, (d) for the sake of others. The concept of a holistic process toward spiritual formation suggests a gradual intentional growth experience toward wholeness. This is a counter-cultural concept to the instantaneous self-servicing spiritual journey of contemporary postmodernist.

Often the hidden work of God goes unnoticed in the trenching of pain, struggle, and disappointment, where the process of God is at work. Spiritual formation does not end with the process, but as a continuous journey through being conformed into the image of Christ versus conforming oneself. The obvious difference centers on the issues of control. The author suggests that being conformed places Christ at the center of our transformation, instead of a culturally-driven approach that promotes a center in self. Being conformed in a spiritual formation demands patience, time, and trust in God. It is not performance-based, or acquired through information or instant gratification. This process waits and depends on God. It is obedience to follow God's plan and God's way.

Society rejects this biblical approach of a spiritual process. A spiritual process that depends upon waiting and obedience wars against the instantaneous shallow religious experience of many of today's youth. Yet, it is through spiritual formation that our true self is revealed. We are confronted with a true reality, an awareness of who does one truly trust, God or self. The concept of doing and being is reflected in our relationship with God. Doing is the work associated with spirituality, which often determines one's identity based on the performance of doing.

On the other hand, “being” focuses on our relationship with Christ, this is in the present tense, on a daily basis, totally connected with him. The author’s point is that our “doing” is only the outflow and result of “being” in true relationship with Jesus. The image of Christ brings us to the reality of seeing and accepting how unlike Him man is. One’s ability to confront their brokenness and emptiness prepares them to receive Christ through consecration and complete surrender.

Mulholland (1993) reminds the reader that spiritual formation is not constructed as an individual, private matter, but we are transformed to be change agents for others. The Christian experience is a call to function within the context of community.

There is an intentional correlation in the process of spiritual formation that includes (a) psychological healing, (b) creation gifts or preferences, and (c) the spiritual disciplines. Invitation to a journey begins as a spiritual journey then broadens to include the psychological and preferred giftedness to arrive at wholeness.

An interesting part of the journey includes how an individual’s spiritual formation focuses on the transformation of others. This concept addresses the goal of developing the horizontal and vertical relationships. Being conformed into His image is about relationships toward God and man. Christ was truly other-centered. Mankind is innately self-centered, and it is only through a spiritual transformational process that this sinful condition can experience a reversal.

Mulholland (1993) explains the four stages of classical Christian pilgrimage to show the important elements in the process of spiritual development:

(a) awakening—encounter with God and self; (b) purgation—submission of behavior, attitudes and desire to Christ, seeking to live by the spirit and not the flesh;

(c) illumination—when self is totally surrendered to God through love, total consecration to God in love, a God-controlled relationship; and (d) union—an acceptance of the grace of God, in oneness with God, not for selfishness, but for the sake of others (pp. 79-101). God conforms believers into His image in order for them to become living agents to lead others to the road of spiritual transformation.

A significant contribution is Mulholland's position that spiritual formation or spirituality is not limited to the individual only. In *Invitation to a Journey*, Mulholland (1993) suggests spirituality is to be lived in community and in a social context. He refers to this latter development as social spirituality. A student's personal spiritual journey is to be lived within a cultural community context. The biblical tension of holy living in an unholy world is part of formation. The writer's message is that being made in the image of Christ includes the inseparability of corporate spirituality and social spirituality (p. 168).

Spiritual formation is not a nebulous, aimless journey into the abyss. Often the call to transformation, spiritual awakening, and consecrated change is a roller coaster of unknown frustrations and instant repair formulas. This resource has constructed an attainable process to correctly engage students in their endeavors to encounter God and His guidance for change.

Equipped with this improved understanding of holistic development, this project continues to redefine ways to help students grow in their Christian community and personal service to others. Teaching students the importance of being aware of God's presence and how to be attentive to His movements in the lives of others is discussed in

Mark Yaconelli's (2006) book *Contemplative Youth Ministry*. He states:

Contemplation means “being” with God within the reality of the present moment. Contemplation is about presence. It's about attentiveness—opening our eyes to God, ourselves, and others. Contemplation is an attitude of the heart, an all-embracing hospitality to what is. (p. 23)

Youth are only able to be available to others when they have adults in their lives that model contemplation themselves and demonstrate a spirit-filled life of openness and transparency before God. Yaconelli (2006) further notes:

Contemplative youth ministry is an invitation to slow down and receive the young people in our lives. It's a reminder that what youth need most are people who know how to be present to God and present to others. . . . Contemplative youth ministry isn't just another ministry model; it's an opening of the heart, an attentiveness to God, a receptivity to the Holy Spirit, a growing relationship with Jesus and his way of compassion. (pp. 24-25)

Richard R. Dunn (2001), in *Shaping the Spiritual Life of Students*, introduces another effective approach to develop youth in a holistic and incarnational way through a relational process he calls Pacing. Pacing, according to the author, is described as a relational model of entering into a students' life in a personal and intentional way to understand the complex issues of adolescent living. For Dunn, pacing is:

the language of love not only for effective parenting but for effective student ministry. Pacing requires listening to the heart of adolescents, seeing beyond words and behavior. Pacing therefore demands time; the time it takes to go beyond the surface in a conversation or to enter the social turf of a student. . . . Pacing is costly. . . . Pacing builds trust. Trust produces relationship. Relationship conceives spiritual life changes. Such changes are the sacred places where the Holy Spirit reaches through the life of a Christian spiritual caregiver to change forever the life of a student. (p. 16)

Pacing with students is a time consuming commitment that many adults and spiritual caregivers often do not fully comprehend. In order to be an effective spiritual caregiver, Dunn mentions important steps the one that is pacing must adhere too. The first issue to be confronted is that of overcoming the need to tell. Telling is viewed in

contrast to the work and time that is involved with pacing. He identifies six contrast issues that demonstrate if one is a telling caregiver or a pacing caregiver. Dunn's concluding statement comparing the difference between telling and pacing is worth noting. He says,

For adolescents to grow into the fullness of the spiritual lives to which God has called them, a spiritual caregiver in their immediate, daily world has to be willing to pace with them. There is no programmatic shortcut, no curricular alternative and no cutting-edge event that can address this God-created need. No one can tell a person into maturity. (p. 19)

The clarion call from the author is that pacing is a total investment into the world of adolescents without one's personal agenda or quick fix methods that stymie the connectivity that youth so desperately need.

Once an adult enters the world of youth by intentionally pacing, the author introduces other skills spiritual caregivers need to help students in their faith walk with God. The next step in pacing is leading. "Leading requires speaking truth, in love, into another person's life" (p. 19).

Intentional relationship building with youth is more than just a friendliness and fun, although these are important and necessary elements in pacing. Speaking the truth in a compassionate and redemptive way moves one's relationship with youth beyond a general bond into the transformational faith development God intended.

Leading does not seek to tell them what to think, feel or do. Leading rather translates and communicates truth in a way that is meaningful in the midst of the adolescent's thoughts, feelings, and choices. . . . Pacing is the relational entry point for a caring adult. Leading is the relational confrontation point for the adult to guide the adolescent toward a deeper relationship with Jesus Christ. (pp. 20-21).

Dunn challenges spiritual caregivers to understand that pacing and leading youth requires engagement in the whole-life experience. More specifically, "Adolescents need

spiritual caregivers who will (a) pray for God’s Spirit to work in their lives, (b) pray for their spiritual battles in the midst of a perverse world, (c) guide them to a meaningful engagement of the truth of scripture, and (d) walk with them into a personal encounter with the living God” (p. 56). This level of relational engagement demands a personal commitment in individual youth development that is beyond the traditional approach of program-based ministry. Spiritual caregivers must intentionally invest in the world of youth in order to lead them to spiritual maturity and growth.

Another significant contribution the author makes is to help students conceptualize a healthy relationship with God and to identify the difference between false religion and true relationship. In the chart listed below, Dunn explains how God desires to work in youth through the whole life experience (p. 58).

Table 1

Healthy Relationship with God

Religious Focus	Approaching God	Relational Focus
Intellectual knowledge about God	Knowing	True knowledge of God
Emotional life experience	Being	Affection for God
Right behavior	Doing	Loving obedience to God

In Chapter 7 of *Shaping the Spiritual Lives of Students*, Dunn (2001) approaches the topic of how to nurture the adolescent moral self. This area of moral and faith development is critical in helping students to live, in a practical way, the biblical standards revealed in the word of God. The issue presented in this chapter is how spiritual

caregivers help students to move from moral convictions into moral actions that are consistent with the boundaries and beliefs in Scripture. This dilemma is explained through the story of a high school student who served as an example for Christian youth to maintain sexual abstinence until marriage. Yet, the public commitment of sexual abstinence shattered in the private world when the student leader confessed his moral dilemma of impregnating his girlfriend before their high school graduation.

Although there are no guarantees that prevent this issue from reoccurring in youth or the general population, and pregnancy is not the unpardonable sin or an insurmountable challenge, the author introduces steps that can assist students in their maturation toward moral development. He states, “To develop a mature moral self that both seeks and fulfills God’s will, adolescents... need growth in three essential areas: relationship, reasoning and responsibility taking” (p. 122).

Dunn (2001) identifies relationship as the “tractor-beam of attachment.” From creation, God made us to be attached to others in the form of healthy relationships. During the teenage years this is especially important. Consider Dunn’s response to relationships:

Teenagers who do not feel attached to spiritual caregivers find themselves drawn with a sense of urgency, almost helplessness, toward whatever environment offers the most acceptance. The deeper the sense of attachment with parents, spiritual caregivers, peers and God, the stronger the core of the adolescent moral self. Conversely, the greater the attachment deficit from childhood or adolescent relational experience, the more vulnerable the adolescent is to moral failure. Moral failure frequently results from attempts to answer or medicate the painful question “To whom do I belong?” (p. 123)

Reasoning, he explains is the “why behind the boundaries.” Realistic and consistent boundaries developed from a relational commitment with students, provides the most meaningful method for the intended outcomes to be achieved. Dunn writes,

“Families and ministry environments that clearly establish boundaries in the connection with attachment create the best possible environment for the formation of a mature moral self” (p. 125).

Responsibility-taking is the third process students need to develop for their faith maturity. Dunn (2001) suggests that this skill is “rooted in personal value and efficacy.” Students, who set out to accomplish a task, achieve a personal goal, or follow through on an assignment are in need of affirmation and praise. Dunn explains, “With identity formation in high gear, the need to feel successful, to enjoy achievement and to be celebrated takes on epic proportions. Failure to experience a sense of accomplishment can have a devastating impact. This responsibility-taking shows a level of initiation from the student. It demonstrates a risk to build upon the strength and relationships established in other areas of life, so success is measured by past achievements in formational life experiences and accomplishments. Consider the negative impact of rejection and how it impacts the total well-being of youth. Dunn writes,

Rejection by a boyfriend or girlfriend may distort self-image into a negative caricature of the real self God has made. Being short on life experience, high in need for acceptance and focused on discovering his place in the world, the adolescent feels there is something wrong with him—a deficit in his sense of personal value. A long-term continuation of this deficit will cause him to experience a generalized sense of deficit in personal efficacy. If that perception persists, he will feel worthless and powerless to live according to his moral standards. (p. 127)

The task to anchor students in understanding these three steps toward developing faith maturity is crucial for spiritual caregivers and those who are committed to pacing-leading youth to adulthood. Yet, as important as the task of moral development appears to be, it is also essential to remember that the Holy Spirit is the ultimate one who grows and develops students through divine interactions with youth. Moving youth from moral

conviction to moral actions is a process of learning how to daily depend on and be totally surrendered to Christ. Furthermore, the researcher agrees with Dunn when he states in *Shaping the Spiritual Life of Students*: “Adolescence is a time of transformation, not just a time of transition” (p. 166).

Ronald Harbermas (2008) in *Introduction to Christian Education and Formation*, writes, with the assistance of ten contributing authors, an innovative approach to the field of Christian education and spiritual formation. This resource introduces the traditional principles in Christian education and a blend of the classic spiritual disciplines identified in Scripture by the insights from the evangelical and other faith communities. The combined description for Christian Education and Formation is “the best of Christian education tradition with godly spiritual formation concepts” (p. 17).

This innovative approach is further appreciated for its Christo-centric application that places this biblical foundation in the context of man in the Image of God. All true education and spiritual formation can only be rightly understood from this divine perspective. Furthermore, the author’s claim that this Christ-center motif, developed out of mankind origin in the Imago Dei is the method for understanding holistic restoration through Jesus the Son of Man. The starting point for humanity is found in the biblical account of creation and the Garden of Eden. They are referred to as the “Three Acts of the Human Drama” (p. 26): (a) what we had at creation, (b) what we lost in the fall, and (c) what we regained in Christ, restoration. Most significant is the author’s starting point, which is not human brokenness but humanity’s completeness from the hand of the Creator in paradise. This biblical principle enabled the researcher to construct models in the didactical program with students from a healthy perspective on holistic restoration,

establishing their understanding from a biblical worldview focused on Eden from paradise to Eden to come.

Holistic restoration in the Image of God further builds the framework to respond to the universal questions all people must answer throughout life's journey. Habermas (2008) identifies these life-demanding questions in the form of an acrostic, C.H.I.L.D (p. 49):

1. Question of **O**rigin, or **C**reation: "Where did I come from?"
2. Question of **H**istory and **C**ulture: "What is my background?"
3. Question of **I**dentify: "Who am I?"
4. Question of **L**ifework: "Why am I here?"
5. Question of **D**estiny: "How do I get to where I must go?"

Although the author provides thirty-three ways mankind reflected the image of God in sinless paradise (pp. 49-50), the universal questions deal specifically with the critical holistic development of youth and their spiritual maturity. Universal questions should be developed from a Christ-centered perspective instead of one founded through the lenses of human sinfulness and mankind's distorted finite worldview. Habermas (2008) demonstrated how Jesus intentionally established and answered these throughout His incarnational ministry on earth. Part two of his book is centered on these initiatives from the life and ministry of Jesus by the following questions that matched His function and purpose on earth (p. 57).

1. "Where did I come from?" and Jesus' Role of Master Teacher
2. "What is my background?" and Jesus' Role of Faithful Learner
3. "Who am I?" and Jesus' Role of Son of Man

4. “Why am I here?” and Jesus’ Role of Great Physician
5. “How do I get to where I must go?” and Jesus’ Role of Submissive Servant

The universal life question answered in the ministry of Jesus is foundational to the authors’ understanding of God’s ultimate restoration of the total person into His divine image.

It is out of this theological premise that this project builds on the understanding that a person cannot find total restoration or wholeness beyond the biblical invitation and initiative that starts and concludes with God. Habermas (2008) writes, “The objective of every believer’s life and ministry is holistic, Biblical restoration. We share the Trinity’s highest aspiration for people to be totally whole and for Christ-followers to be Christlike. . . . Christlikeness is not only a goal; it is a process” (p. 60).

How was this process of total wholeness developed in the life of Jesus? Habermas (2008) suggests that it was through the practice of spiritual disciplines that Jesus matured and others can also experience this same kind of growth toward the restoration of the image of God. Through the lenses of scripture, the author builds on the identification of spiritual disciplines, introduced by noted Christian authors Richard Foster and Dallas Willard, and reveals the practices that were modeled by Jesus. The spiritual disciplines that assisted in the faith maturity of Jesus were: (a) worship, (b) study, (c) meditation, (d) submission, (e) scripture memorization, (f) Sabbath observance, and (g) a passion to do God’s will (pp. 62-63).

In Chapter 12 of Habermas’ text, contributing author, Dave Rhan, raises a significant question to the discussion in the holistic development of students. He asks, “How do adolescents—as a subgroup of God’s creation masterpiece—mature into the

‘holy whole’ persons desired by our heavenly Father?” (p. 161) The answer to this question resides in what Rhan calls the essential core elements that identify how the Holy Spirit works on behalf of the total restoration of youth. The five essential transforming movements that mature students, borrowed from Youth for Christ USA are: (a) prayer, (b) love, (c) God’s word, (d) unity, and (e) exemplars (Habermas, 2008, p.162).

This project is indebted to the work of Ronald T. Habermas for his development of spiritual restoration and wholeness from the biblical foundation from creation. His Christ-centered approach does not exclude the holistic development of youth from the insight of developmental theorists or anthropology, but redirects readers to realize that humanity’s origin and transformation continue to be a process of divine intervention. From man’s creation in the Garden of Eden, through humanity’s fall and journey toward a highway of total restoration, the Trinity has intentionally and proactively provided a relay of intervention to re-establish the image of God in man.

A Critique of Martial Arts and Power

Author Michael Chen (2002), in *Christianity and Martial Arts Power*, deals with one of the most controversial and fundamental concepts in the martial arts: the issue of martial art power and the role and function of chi. In this chapter, the issue of chi power is visited to critique its function in the martial arts. Michael Chen develops a Christian response to chi and provides a critical biblical understanding of power from a relationship with God through the manifestation of the Holy Spirit in the believer’s life.

The questions raised in this text include: What are the martial arts? Why should modern society study these Asian practices? Is Chi a supernatural phenomenon? These

questions create opportunities for discussion from other authors that influenced the intentions of this project.

In the introduction of *Christianity and Martial Arts Power*, the question of what are the martial arts is addressed (p. 1). Chen's states,

The martial arts may simply be defined as fighting arts (the tactics, techniques, and rules that guide and direct fighting). . . . Other systems associated with the term martial arts include more exotic movements that originated in China, Korea, Japan, and other Asian countries. These movements are compilations of punches, blocks, kicks, throws, and joint locks coordinated in proper sequence to be optimally useful for fighting purposes. Various sounds are associated with these movements, such as yelling coordinated with kicking and punching techniques. (pp. 1- 2)

This brief definition of martial arts opens up controversy for Christians, who wonder why a child of God would want to learn and master such physical skills and activities. The author presents four reasons for why modern society finds interest in the study of these arts.

1. Some study the martial arts to continue an age-old tradition, to preserve an art that requires the passage of information from an experienced teacher directly to the interested student. . . . These activities are enjoyable, build friendships, and serve as a release for competitive energy. (p. 3)
2. Some require martial arts in the course of professional or career development. Considerable benefit is derived for individuals whose careers are in the area of law enforcement and the military. (p. 3)
3. For many the martial arts provide a vehicle to maintain physical and mental health. These systems can be relatively simple to extremely complex in nature, often requiring significant cognitive activity. (p. 3)
4. Character building is the fourth reason to practice martial arts. "Many parents believe that children experience a number of character-building qualities from the martial arts. Discipline, physical and psychological stamina, work ethic, self-control, self-esteem, humility, strength of mind and character, respect, and a kind, gentle spirit are only a few qualities believed to emerge from within individuals through practicing the martial arts" (p. 4).

Forrest E. Morgan (1992), in *Living the Martial Way*, suggests that there is a significant misunderstanding in defining martial arts from Western perspective and that the arts are really divided into two distinct groups. His understanding of martial arts is developed out of the Japanese system when he writes,

The Japanese group their combative systems into two distinct categories. Those developed by warrior groups purely for use in combat are called bugie or bujutsu (both words literally mean “martial art”). Typically, names of those systems end in the suffix jutsu. On the other hand, budo (martial way) systems all end in the suffix do (way). (p. 9)

Morgan then explains that in order to make martial arts more appealing to the general public, over time true practitioners of bujutsu (martial art) developed various forms from budo (the way) and made systems more attractive to society and sought to promote the virtues of lifestyle and the way (p. 9).

The Martial Way is a way of living. It is a holistic discipline aimed at the pursuit of excellence, not just in the training hall, but at life. Its disciples strive to apply the Way in every vocation, and its adepts tend to be achievers in any field of endeavor. This is what separates The Martial Way from other pursuits and makes it so valuable. Where one may play a sport or have a hobby, one lives The Martial Way. (p. 11)

The other issue raised in Michael Chen’s (2002) text is the chi. Elements found in the study of chi power will be the focus of the remaining areas of discussion. The areas are (a) power, (b) energy, (c) stamina, (d) breathing or (e) breath control, and (f) spirituality. Chen provides an overview of chi power and its conception from the martial art system called “Chi Kung.” Its popularity grew in the 1980s when high level martial artists began to incorporate the Asian concepts into their systems. Although this subject is beyond the scope of this project and its principles are not included in the researchers’ curriculum, the myths and miseducation that stigmatizes all practitioners of martial arts requires some attention to the subject.

Chi is described by Chen (2002) as life energy.

Asian culture has long been exposed to the concept of chi, and the word chi is ingrained in the Chinese language and thought process. . . . The concept of chi is an integral component of the basis of scholarly pursuit, the healing arts, personal health, religion, and the martial arts. Chi can be viewed in many respects as life energy of vitality. Chi kung is the study of this life energy and the process of training to perfect chi within the individual. The purpose of such study and training are for scholarly pursuits, healing, enlightenment, and martial power. (p. 8)

Furthermore, Chen (2002) continues to explain the concept of chi in a more practical application:

Consider the extent of energy within a person—the energy to think, to move the body, to eat and digest food, to breath and exchange oxygen for carbon dioxide, to speak, to have emotion, to will or desire, and to maintain body temperature. . . . In part, chi is involved. . . . Life energy possesses observable manifestations. Some people seem to have a lot of energy, exhibiting a quick mind and considerable physical activity. Others appear sluggish physically and mentally, exhibiting the characteristic of depression or laziness; they are slow to move and think. Without life energy an individual would cease to exist . . . the quantity and quality of energy impacts abilities in scholarly pursuits, health, religious activity, and physical strength. (p. 10)

Another contribution from Chen's (2002) explanation of chi is how it is biochemical and bioelectrical in that it impacts breathing, the gastrointestinal system, the nervous system, and the cardiovascular system. The life energy that causes the human body to function at optimal levels is the result of chi. This explanation is helpful in that it represents Asian thought that exists without a biblical worldview to address the anthropology of man. It also explains how Christians can find difficulty in accepting martial arts that are built on the human philosophy of power that emanates from within mankind.

The rationale for this discussion is only to make the point that the author's general explanation of chi power is to demonstrate its origin and limitations when compared to the biblical explanation for power. Chi power is discussed from a critique of scripture and

is not practiced or supported in this project. Chen's (2002) research is useful in identifying and suggesting a distinction between the Eastern worldview and a biblical worldview of power. Part of the transition of developing students in their physical and spiritual disciplines is the ability to critique issues from a biblical worldview.

Consider Chen's (2002) Judeo-Christian explanation and rationale for the practice of martial arts and chi:

The intent of martial arts is not to initiate and continually engage in aggression; rather one main purpose of the martial arts is to stop conflict. This is consistent with Judeo-Christian principles. It must be remembered that the martial arts can act as a vehicle to exercise faith and promote communion with God. These arts enhance understanding and reliance upon God as a student strives to excel. They act to give evidence of God working in human lives, thus generating praise to God both from the student and the observer. They build human relationships based on common interest, in particular the student-teacher relationship. With proper perspective and an appropriate attitude, the martial artist may circumvent the apparent conflict posed by the martial arts to Judeo-Christian principles. (p. 14)

In summary, the concept of chi is difficult to relate to those who have not experienced it. Through the demonstration of chi manifestations and a description of analogous common life experience, a basis for sensing and understanding chi can be developed. . . . The student, through introspection, should then be able to identify chi and begin to establish a foundation of experience from which learning will proceed. For the Christian, chi is the power of God active within the individual. The foundation of experience begins with salvation through Jesus Christ, thus establishing a relationship with God. (p. 14)

Four main principles exist with respect to the power God provides to man.

First, there is no greater power in the universe other than the power of God; God is the source of all that exists. Second, man is allowed to act as a vehicle through which the power of God is exercised. Third, man must be in a proper relationship with God to act as a vehicle through which the power of God is exercised. This relationship is provided through the gift of salvation in Jesus Christ. Fourth, for the Christian this power is derived completely from Christ. (p. 24)

Chi does not appear in general to transcend the physical or natural universe. Chi is believed to have two sources: pre-birth essence and post-birth essence. Post-birth chi is derived from life energy that is collected within the human being from consumed nutrients (food and water) as well as air. Pre-birth chi is derived from the transferred genetic makeup of an individual's parents. This genetic makeup holds the code for

biochemical, cognitive, and spiritual capacity related to chi. This spiritual capacity becomes the basis for transcending the physical/natural universe. (pp. 24-25)

The purpose for this information is to acknowledge the area of concern based upon a general understanding of chi power from an Eastern philosophical perspective. This philosophy is completely inconsistent with Christian development of power as modeled by Jesus and the work of the Holy Spirit within the believer's heart. Furthermore, the subject of Divine power provides another vehicle to transition students into a clearer appreciation of the work of the Holy Spirit in their lives in a practical way.

Doug Cook (2001), in *Taekwondo*, adds to the discussion on martial arts by suggesting that the notion of warrior ship is what was hidden in the hearts of martial artists in the past, and the same determination, discipline, and tenacity exists in the hearts of men today. He explains and offers these insights in the following two paragraphs describing the Warrior Way:

Hidden in the heart of every true warrior is an ingredient that defies quantification. It is a quality that radiates from the center. It lives in the soul and represents the essence that drove the Hwarang, the Samurai, the Crusader, and the Native American Indian to perform feats that will be retold for centuries. It is the warrior spirit. Is this advanced state of martial consciousness identifiable as an attribute common in all people? Hardly! In order for a warrior to be recognized as such, there are certain fundamental parameters that must be met. He first must practice patience and courage, knowing when to hesitate and when to advance. . . . Above all, he must not stray from his mission, demonstrating the same ferocity and determination to see each task through to its logical end, no matter how distasteful or appealing. (p. 122)

They are the father working two jobs hoping to make ends meet, the single mother of four desperately attempting to feed a family, the businessperson financially wounded to the point of insolvency, and the teenager constantly weighing the pressures of popularity on the scales of sensibility. These determined warriors, beating the burdens of today's realities, are no less courageous than those of the past and oftentimes must possess physical strength, mental acuity, and spiritual stamina far surpassing that of their ancient predecessors. . . . For it is the nurturing of this warrior mindset, through the practice of taekwondo and its moral guidelines, that permits the sincere believer to enthusiastically endure life's battles in the face of seemingly insurmountable

obstacles. To the modern day warrior, despair and surrender are unacceptable options. (p. 127)

Furthermore, Cook continues this timely description and distinction of the true spirit of the martial way by reminding the reader

A martial way distinguishes itself from a fighting art in that the ultimate goal is not necessarily one of combat preparedness so much as it is a means to achieve personal excellence through a practice of the martial arts accompanied by their implied codes of honor. (p. 178)

Cook adds:

The body is a vehicle that is driven by the engine of the mind and being so, must be finely tuned and fed the proper fuel. Therefore, removing from our diet foods and beverages that are unnatural or simply unfit for consumption is yet another aspect of personal defense. (p. 116)

In Chapter 9, “With Total Commitment,” the author writes on what he calls the “fundamental underpinnings of taekwondo. These characteristics constitute the necessary ingredients to execute martial technique and daily living with total commitment” (p. 81).

They are:

1. The first characteristic he suggests is focus. He states: “focus in the martial arts can be defined as the consolidation of one’s internal energy funneled and projected upon a given target . . . in order to attain maximum focus, however, concentration is essential in that the body and mind must be unified” (p. 81).

2. The second necessary element to demonstrate optimal total commitment is through determination.

“The quintessence of determination is thought of as the act of deciding a matter definitely and firmly. Determination is then explained as three stages: (a) recognizing a decision needs to be made or a situation acted upon, (b) arriving at a solution in a logical and thoughtful fashion and (c) resolutely acting upon it.” (p. 81-82)

3. The third characteristic of total commitment is the will.

“Defining the will, on the one hand, is another matter entirely. This evanescent entity, it is believed, will in certain situations of life or death ultimately determine if we survive. . . . Will is something that cannot be taught but acts as a spark or catalyst that stokes the fires of our determination” (p. 82).

The other two areas that contribute to this discussion on the physical discipline of martial arts is Cook’s similar understanding of Chi. In Chapter 10 entitled “Ki: The Universal Life Force,” Cook suggests, “this system is thought to channel the vital life force known in the Korean and Japanese cultures as ki and to the Chinese as qi or chi” (p. 87). His understanding of Chi, spelled Ki in the Korean system, is consistent with the explanation from Michael Chen mentioned above.

A final contribution from Cook’s (2001) resource is in Chapter 7, “Poom-Se: Moving Meditation.” This concept rightly understood does speak to the possible issue of Asian culture and meditation. Cook states:

The martial arts are rich in traditions that date back thousands of years with roots deep in Asian philosophy. One tradition that defines the physical, spiritual and aesthetic dimensions of taekwondo in particular, is the practice of poomse or forms. Poom-se are choreographed combinations of techniques, aimed at defeating imaginary opponents attacking from multiple directions. (p. 57)

Although some martial artists perform forms or poomse for spiritual or the aesthetic value based upon their Asian Culture, this project engages student practitioners in poomse for the sole purpose of physical development and exercise. Instead of basketball drills or cross-country running for endurance, the physical discipline (exercise) is intended to bring students into a more attentive awareness that holistic development is a Christian responsibility to God. Furthermore, just as a person who joins a swimming team becomes a weightlifting athlete, or a member of a wrestling team does not define

their beliefs, students who participate in martial arts exercises are not involved in the practice of other religious thoughts or beliefs.

Spiritual Holistic Development from a Christian Perspective

Another method in helping youth to integrate physical and spiritual disciplines in a practical and user-friendly way is found in the work of Dean Borgman (1997), in *When Kumbaya is not Enough*. Borgman suggests that we have a responsibility to develop a theology for youth ministry. He makes the following statements:

Adolescents may not be a religious lot, but they possess deep spirituality. High school and college students drift away from institutional religion, but they are concerned with matters of morality and ultimate meaning. Young people must give us their own theology of youth. . . . A theology of youth ministry or of popular culture does think about God's views and activity from within the youth culture and popular culture. In order to interact seriously with the dynamic popular and youth cultures today, leaders must be able to draw on the behavioral sciences and theology. (p. xi)

To reach urban, suburban, and rural young people today requires a holistic gospel, relevant for a wide range of human pain and needs. In Jesus, the individual and corporate entities, the material world and spiritual realities, the culture and salvation meet. As the central focus of the Old and New Testaments, Christ cannot be understood except as the incarnation of God into our human culture. (p. 13)

Our theological effort starts with a questioning human being, takes place in a particular cultural setting, and points in the critical direction (to God). The one who does theology—and this particular evident in theology reflection from the perspective of young people—must do a threefold exegesis: an exegesis of the word, an exegesis of the culture, and an exegesis of self and the community. (p. 14)

Another author who makes the holistic connection is Kenneth Boa (2001). In *Conformed to His Image*, he argues holistic living is not compartmentalization, but all dimensions of humanity belong to God. Boa writes:

If we were created to please God by knowing and enjoying him, we will never be whole and complete unless we orient our lives around him and define ourselves in terms of our relationship with him. Movement toward divine orientation is a process that is never completed in this world but contributes to our preparation for the life in heaven. As followers of the Way, we should grow in our realization that we are

pilgrims and wayfarers in this world and that our true citizenship is in the heavenly realm (Philippians 3:20). . . . The more serious we are about our heavenly calling, the more we become aware of the tension caused by the allurements and entanglements of our earthly condition. Many believers have inadvertently resolved this tension by compartmentalizing their lives. They do this by treating their relationship with Christ as a component of their lives along with other components such as family, work, and finances. This compartmentalization fosters a dichotomy between the secular and the spiritual, so that the spiritual becomes something we do on certain occasions such as church, Bible studies, and devotional times. The assumption is that the more of these we do, the more spiritual we are. . . . By contrast, holistic spirituality stresses the centrality of Christ and his relevance to every component of our lives. The biblical alternative to a compartmentalization mentality focuses on the implications of Christ's Lordship over every aspect of life in such a way that even the most mundane components of life can become expressions of the life of Christ in us. . . . There is no component of life that should remain untouched by the dominion of Jesus. (p. 202)

In keeping with the idea of holistic living as God's original plan for students and that compartmentalization is counter-creation in that it teaches a division between the sacred and the secular in humanity, Dr. Walt Larimore (2005), addresses the totality of God's plan of holistic living and has developed an instrument that reinforces the notion of wholeness. Walt Larimore provided the holistic assessment tool that is instrumental in this project. This substantial contribution focuses on high school students between the ages of 12 and 18. Larimore's position is that this timeline represents the most critical and significant season in raising healthy students into productive adults. He says:

The years between twelve and eighteen are perhaps the most critical season of raising children. They are years when parents have tremendous influence to adjust and shore up the foundation they've constructed in the early years, as the concrete begins to harden. The teen years are the last opportunity to make sure the foundation is the way it should be. (p. 22)

Being highly healthy means that our entire being—physical, emotional, relational, and spiritual—must be functioning as God designed us to function. (p. 28)

Larimore uses four wheels to enable students to assess their health. The four wheels provide a visual representation of areas in students' lives that need attention.

These four “wheels” of highly healthy teens are:

1. Physical health—the well-being of a teen’s body
2. Emotional health—the well-being of a teen’s connection with his or her various emotions
3. Relational health—the well-being of a teen’s association with parents, family members, and friends in the context of a healthy community
4. Spiritual health—the well-being of a teen’s relationship with God

The author summarizes components of a sturdy wheel: four wheels attached to a stable car (the four healthy “wheels” of a highly healthy person), with all wheels in balance (all aspects of a highly healthy teen are in balance) (p. 31).

Another way to assess the holistic development in youth is through identifying boundaries. Dr. John Townsend (2006) adds the parental discussion of boundaries in his book, *Boundaries with Teens*. He reminds parents:

All teens want the freedom to do what they want when they want. They need to learn that freedom is earned and that they can gain freedom by demonstrating responsibility. Adolescence is the time in life when kids are supposed to learn this lesson” (p. 11).

“What are boundaries? Simply put, boundaries are one’s personal property line.”

Boundaries (a) define one’s self, (b) say who one is, (c) set limits, and (d) establish consequences of people who are attempting to control you, “for boundaries help people clarify what they are and are not responsible for in life” (p. 12)

Teens need to develop good boundaries in order to make it successfully through this season of life. Healthy boundaries give them the structure, self-control, and sense of ownership they need to figure out all their “who am I?” questions and to deal with the physiological and developmental changes they are experiencing. (p. 12)

Building Youth Ministry

Barry Gane (1997), in *Building Youth Ministry*, makes an insightful contribution for the researcher and others who directly influence students in the didactical educational process. In chapter two of his book, the author addresses the critical topic in the academic environment, How Youth Learn. Gane provides this important insight into the learning styles of students:

Religious learning contrasts with other types of learning in that it deals with attitudes more than content. Therefore, special care and concern needs to be given to the types of skills you use in “teaching” young people. . . . Values and attitude are caught more than they are taught. (p. 25)

Taking this one step further, in many of our churches and youth groups when it comes to Christian education, it is not that youth do not want to learn or that they are rebelling against the church of God, it is simply that many of these young people are not responding to Sabbath School class or youth groups because the style in which they are being taught does not fit with their most-favored learning style.

The four learning styles that the author references in *Building Youth Ministry* are:

1. Imaginative learners: that is learning by feeling, creative activity, and by sharing in small groups.
2. Analytic learners: a more traditional method of lectures, talks, and taking notes.
3. Common sense learners: for students who respond to practical applications.
4. Dynamic learners: a holistic approach that involves the total person in the learning process.

Two other sources worth mentioning that provided valuable insights and influenced the work of this project are *Concepts of Fitness and Wellness* by Corbin and

Welk (2006), and *Taekwondo* by General Choi Hong Hi (1995). These two texts served as a comprehensive resource in their respective fields of fitness and martial arts. These references are mentioned in the context that all the cited contributing authors have provided a complete framework to develop this program for holistic maturity and development in youth. In *Concepts of Fitness and Wellness*, an array of information on lifestyle issues and management was provided. Invaluable website and personal health lab work enables practitioners to participate in user-friendly activities that prepare students for lifestyle changes in a proactive and healthy way.

General Choi Hong Hi is considered to be one of the founders of modern Taekwondo. His text is used by the researcher as a standard guide for fundamental instruction, to teach student practitioners according to the original martial art from one of the Korean Grandmaster instructors. Utilizing an authentic traditional system connects students to a worldwide community of lifelong practitioners and provides a martial arts program that is transferable and recognized worldwide.

Summary and Conclusion of Literature Review

In conclusion, all the works mentioned in this chapter have given this project a substantive understanding of how to develop adolescents through the integration of physical and spiritual disciplines. Although there are no guarantees in the outcomes of youth development, these resources provided a critical foundation to explore and challenge youth to grow in unprecedented ways toward God's idea for their lives. The intent of this review is to demonstrate that adolescent growth and Christ-centered development is a holistic process. The biblical account of growth and development includes factors of (a) physical well-being, (b) one's historical origin, (c) Christian habits,

(d) lifestyle choices, and (e) a collaboration of external and internal assets to assist students toward faith maturity. In addition, the inclusion of martial arts exercises is only presented as another creative approach to introduce the fundamental teachings of Scripture and principles for Christian behavior in a secular world. This innovative approach to youth ministry is built on the relational premise of pacing with youth through interactions that guide them into a growing relationship with God.

CHAPTER 4

CURRICULUM

The academic curriculum format to develop youth through physical fitness and spiritual disciplines is preferred over the traditional youth ministry models of Sabbath afternoon programs, weekend retreats, afterschool extracurricular activities, or joining a conference sport league.

A curriculum-based program provided the researcher with the opportunity to (a) build relationships, (b) consistency, (c) accountability, and (d) work with youth in the incarnational context of adolescent life in the academic world, specifically, an academy environment.

The dynamic world of a student's life often accentuates the values and principles developed in the home and church. The home life is critical to a healthy and holistic education of students. The threefold commitment and responsibility to prepare students for this life and eternity was a major concern of Ellen White (1941), who said in *Christ*

Object Lessons:

The best education that can be given to children and youth is that which bears the closest relation to the future, immortal life. This kind of education should be given by godly parents, by devoted teachers, and by the church, to the end that the youth in turn may become zealous missionaries for either home or foreign fields. They are to be earnestly instructed in the truths of the Bible, that they may become pillars in the church, champions for truth, rooted and grounded in the faith. They are to know whereof they believe, and to have such an experience in divine things that they will never become betrayers of sacred trusts. (p. 231)

White (1948) writes further in *Testimonies for the Church*, Volume 4:

Young men should devote much time to study; but they should also unite physical labor with their mental efforts, and put in practice the knowledge they have gained, that by useful exercise all the faculties of the mind and powers of the body may be equally developed. They should not neglect the things necessary to salvation, nor consider them secondary to anything in this life. (p. 114)

Students enrolled in Adventist Christian academies experience similar adolescent developmental issues as their peers enrolled in other institutions of education. Yet the purpose of Adventist education focuses on training the whole person for service in this world and the world to come. This mandate requires equal and harmonious attention in developing a student's physical, mental, and spiritual existence and the entire image of God restored in mankind.

In today's world, physical fitness often serves as a replacement to the manual labor program that was once prominent in an agrarian society.

More importantly, true Christian education resides in the work of the Holy Spirit, who restores in students the transformation of the mind, body, and spirit, which is a re-education of life toward God's ideas for mankind. In *Christ Object Lessons*, White (1941) points out:

The education to be secured by searching the Scriptures is an experimental knowledge of the plan of salvation. Such an education will restore the image of God in the soul. It will strengthen and fortify the mind against temptation, and fit the learner to become a co-worker with Christ in His mission of mercy to the world. It will make him a member of the heavenly family; and prepare him to share the inheritance of the saints in light. (p. 42)

How can an Adventist physical education class for academy students accomplish this mission of preparing students for service in this world and life in eternity? Also, what unique advantages can be gained from the integration of the practice of spiritual

disciplines and physical discipline? Does this system of physical education offer something worthwhile that is not found in traditional physical education classes, activities or sports within Adventist schools?

The goal of this curriculum is to demonstrate how the principles of true education can be taught in a didactical and practical way to academy-age students through a physical education program that integrates physical fitness and Christian practices for spiritual disciplines.

The intended outcomes are that students enrolled in the class will learn how to take the theoretical concepts of (a) spiritual disciplines, (b) physical skills, (c) self-development, (d) healthy lifestyle choices, and (e) confidence to execute the promises and principles of God in practical Christianity. The practical activities taught in this course are to help students change their behavior toward healthy choices for a new way of life. The class is not limited to sole physical activities; it is focused on the transformation of students. This important construct is supported in White's (1923) statement from *Fundamentals of Christian Education*:

Physical health lies at the very foundation of all the students' ambitions and hopes. Hence, it is important to gain a comprehensive and applicable knowledge of the laws of health. Every youth should learn how to regulate his dietetic habits, what to eat, when to eat, and how to eat. He should learn how many hours to give to study, and how much time to spend in physical exercise. The human body may be compared nicely to adjusted machinery, which needs care to keep it in running order. One part should not be subjected to constant wear and pressure, while another part is rusting from inaction. While the mind is tasked, the muscles also should have their proportion of exercise. (p. 72)

Academy students are an anomaly all to themselves. The teenage years present many challenges to their transitions into young adulthood. The best intended academies can be hostile territories for students trying to navigate through the terrain of peer

pressure, physical development, academic responsibility, self-esteem, courtship, and making the final cut in team sports. Added to this dynamic are the extracurricular activities of community service, music lessons and recitals, weekend church activities, family commitments, and college admissions prep courses. Browsing on the internet, using Facebook, texting, “tweeting,” and even talking on the cell phone often stifles students’ ability to develop and practice long-lasting disciplines that equip them for productivity in this life and sometimes eclipses preparation for eternity. For White (1962) in *Testimonies to Ministers and Gospel Workers*, true education requires hard work.

The students work hard and faithfully. They are gaining in strength of nerve and in solidity as well as activity of muscles. This is the proper education which will bring forth from our schools young men who are not weak and inefficient, who have not a one-sided education, but an all-round physical, mental, and moral training. The builders of character must not forget to lay the foundation which will make education of the greatest value. This will require self-sacrifice, but it must be done. The physical training will, if properly conducted, prepare for mental taxation. But the one alone always makes a deficient man. The physical taxation combined with mental effort keeps the mind and morals in a more healthful condition, and far better work is done. Under this training students will come forth from our schools educated for practical life, able to put their intellectual capabilities to the best use. Physical and mental exercise must be combined if we would do justice to our students. (p. 241)

The demands from the academic and personal world of students are often in conflict with the definition of true education. In order to center students in the principles that enhance true education, this course of study identifies specific components in the physical education class that are essential to and serve as the basis of this curriculum.

The resurgence of the spiritual disciplines or Christian practices in the Bible are the foundation for spiritual, mental, and emotional development as defined in true education. These disciplines are (a) study, (b) prayer, (c) confession, (d) worship, and (e) service. The relational and social dimensions in true education will be taught through the universal five tenets. These are: (a) courtesy, (b) integrity, (c) self-control,

(d) perseverance, and (e) an indomitable spirit. The second focus of the class is physical fitness. The physical disciplines are taught to enhance (a) personal fitness and wellness, (b) team building, (c) self-development, (d) confidence, and (e) personal protection. Collectively, the substance of this curriculum is to develop a practical theology for students that encapsulates the spirit of true education and nurtures young Christians as followers of the “way” to a new way of life in Christ. Again, in *Testimonies for the Church*, Volume 8, Ellen White (1904) states:

Heart education is of more importance than the education gained from books. It is well, even essential, to obtain a knowledge of the world in which we live; but if we leave eternity out of our reckoning, we shall make a failure from which we can never recover. (p. 311)

This curriculum comprises a two primary emphasis of education focusing on physical fitness and Christian practices of spiritual disciplines. The secondary focus is on the five universal tenets, and the NEWSTART health principles as taught throughout the Adventist Church. Collectively, they represent the holistic system of development in youth.

Integrating Physical Fitness and Spiritual Practices

The integration of physical and spiritual practices as holistic exercises is a method of instruction that exposes students to the notion of lifestyle disciplines as necessary for Christian development. Utilizing biblical disciplines outlined from Christian writers and the physical fitness activities, aerobic movements foster a practical environment for students to grow in a well-rounded and holistic way. The rationale for this paralleled system is to demonstrate to students that Christian growth and physical development is a process that can be accomplished through commitment.

This equivalent approach to incorporate spiritual Christian disciplines and physical fitness is modeled after the Adventist youth ministry of Pathfinders, where there are (a) spiritual Bible-based activities, (b) physical fitness activities, and (c) wilderness survival skills that must be accomplished before one is invested to the rank of Master Guide.

As a substitute to Pathfinders or team sports, the physical fitness and aerobic activities of Taekwondo are used as an innovative approach to teaching healthy life skills.

The traditional Taekwondo program focuses solely on physical development of students with the achievement recognized by belt promotion. The more physical skills sets that students develop, the higher their belt rank in belt color. This represents only half of this project's emphasis.

This physical education course also measures spiritual disciplines that students must achieve at each belt level. Richard Foster (1998) in *Celebration of Discipline* identifies and lists spiritual disciplines that are necessary for Christian growth. They are listed categorically as (a) inward, (b) outward, and (c) corporate disciplines. For the purpose of this physical education course, specific spiritual disciplines were chosen and matched to belt levels of achievement. This is an intentional design for this program in order to measure students' growth outcomes over a four-year period (years of high school), which is the overarching goal.

The following determination was established as an instructional approach for the physical fitness activities that are associated with belt levels in Taekwondo, and the classical spiritual disciplines as identified by Richard Foster (see Table 2).

Table 2

Innovative Instructional Approach

Physical Fitness Levels	Christian Practice of Spiritual Disciplines
White Belt	Meditation
Yellow Belt	Prayer
Orange Belt	Fasting
Green Belt	Study
Purple Belt	Simplicity
Blue Belt	Solitude
Brown Belt	Submission
Red Belt 1, 2, 3	Service, Confession, Worship
Black Belt Recommended	Guidance
Black Belt 1 st Dan	Celebration

A more practical approach for students who participated in this one academic year project focused on the five selected Christian practices of spiritual disciplines of (a) prayer, (b) study, (c) worship, (d) confession, and (e) service. This approach of fitness and Christian practices was the model used as the framework during this one-year course of study. The physical education program that was developed for this project measures students' outcomes over a one-year period.

Understanding spiritual disciplines from an intellectual perspective is not the ultimate goal, but moving students from information to convictions is the intent of

discovery. In his book, *Beyond Beliefs to Convictions*, Josh McDowell (2002) argues this point when he states:

Our task is to present the Christian faith to our young people in ways that demonstrate that believing in an intelligent exercise of knowing what is both objectively true and relationally meaningful. Having convictions, then, can be defined as being so thoroughly convinced that Christ and his word are both objectively true and relationally meaningful that you act on your beliefs regardless of the consequences. (p. 31)

Furthermore, the ultimate goal of integrating physical fitness and Christian practices of spiritual disciplines in students is to assist and help them develop their faith in a holistically balanced and objective way.

Another way to look at holistic balance is through the prism of helping students to achieve a level of faith maturity. This developmental growth is what the Apostle Paul writes about in Eph 4:13 when he states, “until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.”

The Didactical Process

Students are selected and recruited from the regular class enrollment system by the academy during the registration period prior to the start of the academic year. As part of their academic requirements, students must have at least three physical education classes to complete graduation eligibility. The class that focuses on physical fitness and spiritual disciplines is one of the elective classes endorsed by Takoma Academy that meets the educational goals and philosophy of Adventist education. Parents and students choose to enroll in this course of study (see Letter to Parents, Appendix B). Enrollment is open until the maximum of twenty students are registered.

Listed below are the course objectives for students enrolled in this physical education course. Upon completion of this course, the student will be able to:

1. Describe the five universal tenets.
2. Understand the significance of Christian practices of spiritual disciplines.
3. Demonstrate physical fitness exercise activities.
4. Demonstrate street smart self-defense skills.
5. Explain the relationship between disciplined living and a healthy lifestyle.
6. Achieve a physical fitness status that is considered normal for academy students (based upon the President's Challenge Physical Activity & Fitness Awards Program, see below).
7. Apply biblical principles to his/her personal life.
8. Apply the universal five tenets to his/her life.
9. Assume responsibility for achieving skill levels through personal effort in order to reach his/her goals.
10. Participate in testing experience for Belt Advancement (optional).
11. Participate in the Annual Adventist Martial Arts Tournament (optional).

On the first day of class, students receive an orientation and their syllabus, which details all requirements and expected outcomes of the program. The orientation process is not complete until the student, parent, or guardian agrees to the collaborative and cooperative goals set forth in the curriculum that includes activities that must be practiced outside of the classroom environment (see Syllabus, Course Objective 9, Appendix C). A signed consent form by the aforementioned parties verifies acknowledgement of receipt of syllabus, and confirms their intent to cooperate and commit to the program. In addition, students are free to withdraw from the course in accordance with the academic policies recorded in the student handbook.

Engaging the student in the course activities begins with a holistic assessment. In *Assessing Your Health-Teens*, Dr. Walt Larimore (2005) provides an assessment tool that identifies the current status of students' (a) physical, (b) emotional, (c) relational, and (d) spiritual health. Students must complete this assessment with assistance from their parents in the first week of class. This homework assignment is followed by the second

fitness tool. The second assessment uses activities to measure students' current physical activity level based on the President's Challenge Physical Activity & Fitness Awards Program: Get Fit and Be Active! This national program is initiated by the President of the United States through the President's Council on Physical Fitness and Sports, U. S. Department of Health & Human Services (Course Objectives 5 & 6). Based on the criteria for high-school-aged youth, students are assessed for the following activities: (a) push-ups, (b) sit-ups, (c) flexibility, and (d) a one-and-a-half-mile run. Furthermore, there is a general overview of understanding one's (a) heart rate, (b) body mass index (BMI), (c) hydration, and (d) appropriate fitness activities. These assessments and activities form the foundation for the introduction and practice of physical fitness exercises through taekwondo and Christian practices of spiritual disciplines.

The transition from assessment to the beginning phase in physical disciplines helps to establish the students understanding that this course of study is governed by the mandate of the Bible and Spirit of Prophecy to make students responsible and productive in this life and to equip them for eternity. Ellen White (1954) in *Child Guidance* wrote of our responsibility and duty we have toward living the Christian way:

Our first duty towards God and fellow beings is that of self-development. Every faculty with which the Creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. Hence that time is spent to good account which is directed to the establishment and preservation of sound physical and mental health. (p. 395)

In this curriculum-based model, students are taught the five universal tenets. They grow to recite them at the beginning of each class session. Each tenet is introduced with a biblical example for the specific tenet and students share how a particular tenet is used in a meaningful way in their daily course of life. The tenets become more than just rote

words to be memorized and quoted in an uncritical way. In addition to the application for daily living, students are required to live up to the code of the tenets in all classes throughout their school experience (see chapter two).

The understanding of Christian practices for spiritual disciplines begins and ends with a biblical construct that explains to students how to please God in the flesh. They grow to understand that what one does in the body and which enters the mind directly reflects their appreciation of God and self. Every student reads and signs off on the Christian Creed to reinforce the focus of this project (see Creed, Appendix D).

Students are taught a general overview of the spiritual disciplines, and discuss situations in which they can be practiced in their daily lives (Course Objective 2). The disciplines selected in this curriculum are: (a) study, (b) prayer, (c) confession, (d) worship, and (e) service. The Christian disciplines are the overarching implied practices included in the curriculum.

An example of how spiritual disciplines are taught can be seen thorough the Christian practice of study. Students are taught that the study of God's word is a fundamental expectation for Christian growth. Study also provides insight to help students engage in their academic pursuits. Students are taught the benefit of prioritizing God's word first, before their other academic study requirements. Furthermore, they become aware that in Christian education, Christ is often found in other subjects through spiritual discernment gained in study. The other spiritual disciplines are explained in this same context and are central to the foundation as mentioned in chapter two and in the literature review in chapter three of this project.

Once the foundation for physical and spiritual disciplines is established and students understand that their training in the Christian way is more about (a) self-control, (b) self-development, and (c) God's dwelling in their bodies, then the transition to martial arts exercise and Christian activities commences.

Forms are a combination of movement that provide a foundation for physical fitness and exercises. Proficiency in forms begins with learning basic exercise skills and techniques (Course Objective 3). These techniques include the principles of power, as discussed in chapter two, and the breath control exercises.

Basic physical fitness skill-sets learned in the classroom are taught through (a) verbal instructions, (b) demonstration, and (c) collective drills. These skills are a system of (a) stances, (b) blocks, (c) kicks, (d) hand movements, and (e) terminology. The first part of the physical fitness exercises emphasizes the three primary activity groups of (a) cardio-movement, (b) strengthening, and (c) flexibility or stretching. All these exercise activities are learned as part of the classroom sessions but to be practiced independently by each student.

Students are encouraged to explore their own concepts, concerns, and understanding of self-defense. Since the physical education class is listed as taekwondo, self-defense is discussed as a general principle for everyday safety and common sense behavior in school, at home, and in public venues (www.justyellfire.com). Practitioners are required to watch the online series, Justyellfire.com, which deals with issues of (a) theft, (b) date rape, (c) physical abuse, and (d) environmental awareness, and they participate in simulated practice sessions based on the information in the video. These lessons are also taught as part of the street smart self-defense. Students simulate real-life

experiences they face (a) at the malls, (b) riding the Metro bus or train, (c) dating, and (d) in their private residences where an action plan of self-defense can be internalized and useful in emergency situations (Course Objective 4).

A core belief and goal of this project is to teach students how to be aware of their surroundings and to avoid physical confrontations or fights. Students involved in any physical confrontation in or out of the controlled classroom practice are subject to disciplinary actions or suspension from the course. One of the critical topics discussed with students is regarding violence in society and among the adolescent peer groups. One common theme that arises from students who have ever witnessed or been involved in a physical confrontation is that those engaged were undisciplined people. A lack of self-discipline in the context of a biblical worldview is in opposition to the Fruit of the Spirit found in Galatians 5:22-26. Students who develop (a) self-control, (b) self-discipline, (c) self-respect, and (d) self-defense understand the holistic value of life and God's ultimate plan of restoration. A disciplined student becomes an emerging agent of change for their peers and others. It is the undisciplined person, driven by the emotions of the flesh and not the Holy Spirit, who engages in the violence that plagues today's society. Students are taught that humanity's protection is first a divine prerogative of heavenly angels to keep them in all their ways (Ps 91:11, 34:7). Learning self-defense is a process of learning self-awareness and common-sense precautionary skills to safely exist in an increasingly hostile society.

In addition to common-sense self-defense, self-discipline is highly encouraged within the curriculum-based model. One method to encourage students to develop physical disciplines is through the exercise of Kibons. Kibons are fitness drills students

practice individually outside of the regular classroom setting. This is important because a part of the students' private and personal training is the ability to create an atmosphere of solitude, silence, and space for a dedicated daily worship to God in their home environment and for physical discipline activities (Course Objectives 3, 5, 7, 9).

Another core concept in this project is the relationship between physical fitness and a healthy lifestyle. The principles representing the acronym NEWSTART are the framework for teaching students the holistic healthy lifestyle section of this project. In *Fundamentals of Christian Education*, Ellen White (1923) admonishes:

Let the student take regular exercise that will cause him to breathe deep and full, taking into his lungs the pure invigorating air of heaven, and he will be a new being. It is not hard study that is destroying the health of students; so much as it is their disregard of nature's laws. (p. 74)

Phillip G. Samaan (1995), in his book, *Christ's Way to Spiritual Growth*, adds a biblical principle to each of the letters in the acronym NEWSTART. This is significant when you consider his understanding of the relationship of health and spirituality.

Samaan states:

The more healthy in body and mind we are, the more receptive we become to God's Spirit and Truth, since the body and mind are the only mediums through which He can reach us. Thus our reception of His message is proportional to our physical and mental health. (p. 174)

Students are taught the principles of NEWSTART throughout this course of study in an integrated way so as to become a part of their everyday lives. The lessons from NEWSTART lead into the topic of nutrition, calories, and fast food (www.mhhe.com/fit_well/web16click15). Students are given a copy of a menu from Burger King, McDonalds, Taco Bell, and Wendy's. In simulation format, they are instructed to order their favorite or regular fast-food meal. At the conclusion of their

explanation and imaginary trip to their favorite fast-food restaurant, the class shares the calorie, total fat, saturated fat, cholesterol, and sodium count for their meal. Sally Squires' (2007) article "A Heavy Burden for D.C. Kids," is shared with the class to highlight the epidemic of obesity in the country, with special emphasis on the report from the Washington, D.C. Metropolitan area. The outcome of this one exercise includes a range of caloric intake, from 600 to 1800 total calories, with high fat and cholesterol percentages, for one meal.

Following this exercise, students are given a homework assignment to discuss foods and calorie intake with their families and conduct the same exercise they performed in class. Students are assigned to keep a food log of their intake (i.e. meals, snacks) for one week to determine the nutritional value of the food they eat on a daily basis. Students also use their log to compare and measure academic progress as it lines up with what White (1923) teaches in *Fundamentals of Christian Education*:

The proper regulation of his habits of eating, sleeping, study, and exercise, is a duty which every student owes to himself, to society, and to God. The education which will make the young a blessing to the world is that which enables them to attain a true and noble manhood or womanhood. That student who is studying hard, sleeping little, exercising little, and eating irregularly of an improper or inferior quality of food, is obtaining mental training at the expense of health and morals, of spirituality, and, it may be, of life. (p. 72)

Students enrolled in this class represent the full spectrum of adolescent development. Many of them are not considered the athletic jocks or most popular team players in the academy. This project is inclusive of all students, and has a significant concern and sensitivity toward developing students, who are often the spectators, on the sidelines of school events. The system of teaching and training youth understands that

holistic development is a process, and helps one to grow in areas that appear to be underdeveloped in the transformational joy from the Holy Spirit.

Another method implemented in the Christian practices for spiritual disciplines is through the parable of the mustard seed. This lesson begins with students receiving a small mustard seed placed in their hand with instructions that students, at the point of reception, are responsible for the tiny seed placed in their hand. Once received by students, they are instructed to maintain possession of that seed and present it as a weekly assignment at the beginning of every Monday classroom session. Furthermore, they have to complete a homework assignment (Appendix H) identifying the biblical concepts of the parable of the mustard seed and its relevance for their lives. The principle of due diligence and attention to small things is an invaluable lesson students grow to appreciate. Moreover, it cultivates the understanding that what appears to be insignificant to man is an unlimited opportunity for God to perform something grand for His glory (Course Objective 7). Students learn many valuable lessons through the practical application of the mustard seed. Some of the lessons and Christian practices for spiritual disciplines are: (a) study, (b) the biblical parable, (c) confession, (d) how this parable relates to their individual walk of faith and relationship to God, and (e) worship. The experience is intended to be shared with family or friends in a worshipful environment.

Finally, the mustard seed teaches physical discipline through the weekly requirement to present the tiny seed to the instructor. Students learn to pay attention to small things and diligence in simple matters.

Walt Larimore's (2005) *Assessing Your Health—Teens* is a primary resource tool, which provides a baseline for students' holistic understanding of the four dimensions of

holistic living. This assessment tool (used by permission) enables the instructor and students to engage in insightful discussions regarding their physical health, emotional health, relationships (family relationships), and spiritual growth. The benefit of making this instrument a part of the orientation requirement for student enrollment in the program is substantial. The four areas that the Larimore tool assesses are evaluated by students in the form of four circles representing an inflated or deflated tire, like one found on a car. Those areas where the circle (tire) is deflated are given special attention and focus until an action plan is developed to fix the symbolic flat tire. The fully inflated areas for one student are not the same for others, so building classroom discussion points around all areas in the assessment tool provides a complete agenda for the Monday class program (Course Objectives 5-9).

Understanding basic Korean terminology is a part of the traditional requirement for preparing students for advancements in belt levels in Taekwondo. In order for student practitioners to grow in their holistic physical fitness experience, they have to demonstrate a comprehensive set of exercise skills. In addition to knowing forms and Kibons as mentioned earlier, students are required to explain and demonstrate the following concepts:

1. The universal tenets (Course Objectives 1, 8).
2. Exercise skills and techniques for physical fitness disciplines (Course Objectives 3, 4, 8, 9).
3. Christian practices for spiritual disciplines.
4. The elements of power.
5. Taekwondo counting.

6. Physical fitness terminology.

This project does not reward belts to students as swiftly as many modern Taekwondo systems do. Since the emphasis in this course of study is on physical fitness and Christian practices for spiritual development, students are rarely eligible to qualify for their first promotion test, White belt to Yellow belt, before the end of the second semester. The benefit of developing for six to eight months or longer before promotion is that it properly places the emphasis on learning how to live rather than focusing on color belts. The process of transforming students into responsible young adults transcends beyond the high school years. If students had the academic ability to remain enrolled in this course from their freshmen to senior year, it would still be unlikely for them to achieve the rank of black belt with all the other indicators of holistic development. This project equips students with skill-sets so they can continue to mature through and grow beyond the academy years. All final belt promotions are still at the discretion of the project instructor (Course Objectives 10, 11). Students who demonstrate readiness for belt promotions (White to Yellow, for example) meet the following physical fitness and spiritual disciple criteria:

1. Demonstrate the exercise routine in the White Belt form (physical fitness).
2. Demonstrate basic exercises in Taekwondo skills and terminology (physical fitness).
3. Complete ten (10) White Belt one steps (physical fitness).
4. Demonstrate the first five Kibons (physical fitness).
5. Board breaks and breakthrough principles (see explanation below, physical fitness).

6. Demonstrate completion of the mustard seed principles (spiritual practice).
7. Explain the universal tenets for everyday living (spiritual practice).
8. Explain the spiritual disciplines and how they impact practitioner (spiritual practice).
9. Discuss principles learned from the holistic lifestyle classes (spiritual practice).
10. Recommendation of Character: One letter of recommendation is required for testing eligibility. This recommendation can be obtained from a teacher, church leader, or parent. The recommendation letter is due on the day of testing, no exceptions allowed (spiritual practice).

Board Breaking Requirement

One of the most meaningful physical fitness challenges students participate in and learn from is during the board breaking requirement for belt testing. Using boards cut from white pine tree wood, in half-inch or one-inch thick boards, practitioners are confronted with one of the great teaching moments in the program. The apprehension of the unknown, faced with a physically daunting challenge, students are required to break a board by a single punch, kick, elbow, or knee strike on the first try or up to three attempts. There are several principles that this skill reinforces (Course Objectives 9-11):

1. Students have to confront their fears.
2. Students have to trust their training.
3. Students have to trust their instructor.
4. Students have to look beyond the obstacle to the solution.
5. Students understand that the goal is on the other side of the obstacle.

6. Students are taught that in order to conquer some challenges, they have to go through them instead of around them.
7. Most importantly, students are taught to apply the principles of this experience to trust God when facing all obstacles, fears, and doubts.

All students who attempt this skill are inevitably successful. What is most impressive is that breaking a board reinforces many of the theories and principles they have learned throughout the course study. Students keep their broken boards as a symbol of accomplishment and a visible reminder of how to approach other challenges in their lives.

Instructional Sessions

All activities (promotions, physical development, board breaks) take place in the classroom, sometimes called a Do Jang. There is a definitive order and structure that governs the Do Jang. When students transition from their regular classes and attend their final class of the day, they are expected to carry into the Do Jang session principles from the five universal tenets, required to be practiced in everyday life. Students are required to wear a traditional uniform, remove shoes upon entering the training hall, and salute the Christian, Korean, and American flags. Since discipline is a core belief, students assemble in a military style facing the flags in anticipation of the beginning of class. When all students have assembled, the instructor welcomes practitioners, a student prays, and the tenets and positive attitude are expected for all participants. After opening prayer and reciting the five tenets, a senior-ranked student is then acknowledged, and leads his/her peers into a series of physical fitness warm-up exercises. The exercise fitness-

skills instruction and holistic lifestyle lessons are all conducted by the instructor. A sample of a traditional classroom/Do Jang session is listed below.

Do Jang Session:

1. Line up in traditional exercise formation (official beginning of class).
2. Prayer and recitation of the universal tenets.
3. Exercise techniques and skill drills (physical disciplines).
4. Forms, one-steps, self-defense skills.
5. Cool down exercises.
6. Spiritual disciplines and holistic lifestyle principles reviewed.
7. Class formation for prayer and dismissal.

All students are required to satisfactorily complete a physical fitness and written exam to receive a passing grade in this class. In addition, there is a course survey that is completed in the absence of the instructor on the final day of class.

The physical exam required for all students is based upon the President's Challenge Physical Activity and Fitness Awards Program: Get Fit and Be Active! Since physical conditioning is a part of the overall objective of this class, students normally exceed the recommended goals from the national challenge by the end of the academic year. Students also compare their progress from the first assessment conducted during the first week of class to their results on the final exam. The written exam is not intended to be laborious or overly challenging. The intent is to reinforce what has been discussed and practiced throughout the semester and academic year. Listed below is a sample of the general questions asked on the written exam.

1. What is the definition of Taekwondo?

2. What are the two main reasons for tying the belt in a neat and even knot?
3. List the five (5) universal tenets?
4. Identify three (3) biblical principles you learned from the mustard seed?
5. How have the physical fitness and Christian practices of spiritual disciplines helped you in your walk with God?

A final assignment in this project was the completion of an evaluation. Students were given a one-page, ten-question survey with general questions regarding their experience in this program. The results are reported in Chapter 5 and the evaluation instrument appears in Appendix F.

CHAPTER 5

OUTCOMES FROM THE CURRICULUM AND THE INTEGRATION OF SPIRITUAL AND PHYSICAL DISCIPLINES

This chapter is a review of the outcomes of the students who participated in this project. Two instruments were used to evaluate and measure students' holistic health. The first assessment tool used was developed by Dr. Walt Larimore (2006), *Assessing Your Health—Teens* (www.drwalt.com/PDF/Assessteenhealth.pdf). This tool refers to the physical, relational, spiritual, and emotional well-being of students in a holistic way. The President's Challenge Physical Activity and Fitness Awards Program, Get Fit and Be Active! (www.presidentschallenge.org/tools-resources/docs/getfit.pdf), was the second tool used for this project. The primary purpose of this tool is to compare students to the national fitness norms of other high school cohorts.

The students' course evaluations provided insightful information on how the project benefited the students' holistic development as well as identified areas for improvement. The other areas covered in this chapter deal with recommendations for conducting this innovative program in the context of the Adventist community.

Assessing Your Health—Teens Outcomes

Sixteen students successfully completed the first comprehensive assessment tool (Larimore, 2006). Of the four who did not complete the assessment, one withdrew from the program due to a change in their class schedule, two students turned in the assignment

without completion and found it challenging to finish for personal reasons, and the final student was unable to complete the task and did not have family support for this endeavor. The results of the total completed assessments were evaluated and used to formulate the lectures and discussions for the Monday classes. In addition, the outcomes provided an essential framework to develop a portfolio for each student. The areas that are assessed through the instrument are physical, emotional, relational, and spiritual health. These areas are represented as four wheels on a car, which if balanced and properly inflated, would demonstrate areas of health and growth in teens. Any of the four areas in the assessed total health tool that were deflated represent areas that need special attention if the student is to develop into a healthy whole student. The Physical Assessment wheel is identified as (a) exercise, (b) growth/immunization, (c) rest, and (d) nutrition/substance abuse. The Emotional Assessment wheel includes (a) love/respect, (b) boundaries, (c) affirmation/appreciation, and (d) media/learning. The Relational wheel focuses on relationships with (a) parents, (b) performance in school/extracurricular activities, (c) family relationships, and (d) connectedness. The Spiritual Assessment wheel is the final area of focus. In this area, the instrument measures personal relationships with (a) God, (b) spiritual activities, (c) prayer, and (d) spiritual instruction.

The student outcomes revealed the following concerns within the four areas. Four students were deflated in all four areas. Two students were deflated in three areas. Five students had two deflated wheels. Four students had one deflated wheel, and one student submitted their assessment tool with all perfect wheels indicating no need for growth or development. Perfect wheels are an indication of misunderstanding of the instructions or

a lack of diligence in the assignment. As a matter of fact, this one particular student presented many challenges throughout the course.

Thirteen students indicated that they had challenges in their Physical wheel. Eight students noted they had challenges in their Emotional wheel. Seven students indicated they had challenges in their Relational wheel, while eight students identified they had challenges in their Spiritual wheel.

The President's Challenge Physical Activity and Fitness Awards Program, Get Fit and Be Happy Outcomes

This second tool developed and distributed by U.S. Department of Health and Human Services measures fitness levels for academy students. This tool is a handbook for youths ages 6–17. Although students who were a part of this project did not complete the requirements to receive the President's Fitness Award, they were able to compare and measure their fitness levels with the national norms for their respective cohorts.

Following are the four areas measured:

1. One-Mile and One-and-a-Half-Mile Run
2. Curl-Ups/Sit-ups
3. Push-Ups
4. Sit and Reach/Flexibility

These area outcomes were used as the baseline for the physical fitness component of the course, along with Taekwondo exercises, which was taught on Tuesdays and Thursdays.

Student Results: Following are the fitness norms (Table 3) that are based on school populations in 1994 from the Handbook (p. 16).

Table 3

National Norms for High School Boys and Girls

<u>Age Group</u>	<u>Curl-ups per minute</u>		<u>Push-ups per minute</u>	
	B	G	B	G
14	56	47	24	10
15	57	48	30	15
16	56	45	30	12
17	55	44	37	16

Note: B = boys; G = girls.

An additional physical fitness benefit was added to the run/walk portion of the class. The cardio-fitness that comes as a result of the run/walk taught students the benefit of endurance and how to measure the difference between resting heart rate and the physical exertion of the maximum heart rate of eighty percent. This also enabled students to increase their running/walking speed in less time. By the end of the academic year, all students were able to complete the run/walk of one and one half miles within the allotted time responsibly.

Christian Practice of Spiritual Disciplines

The five primary Christian practices of spiritual disciplines that were a part of this project were: (a) study (Bible), (b) prayer (communion with God), (c) confession (witnessing, sharing one’s faith walk with God), (d) worship (a daily surrender to God), and (e) service (the act of unconditional love).

The advantage of teaching this program in a Seventh-day Adventist academy is that the emphasis on spiritual matters is a part of the institution’s mission. Students were

also taught some of the Christian practices, as listed above, through their regular Bible classes and other subjects.

What made the practice of Christian disciplines unique for this program was the practical and consistent way students were required to implement them in their lives. Students did more than simply engage in a discussion on the Christian practice of spiritual disciplines. They had to develop practical methods to demonstrate habits of Christian activities that revealed evidence of faith growth and maturity with God, others, and self.

One example that students used to demonstrate a practical spiritual discipline was through the exercise of the mustard seed. This biblical parable of the mustard seed includes:

- Discipline of Study
- Discipline of Prayer
- Discipline of Confession
- Discipline of Worship
- Discipline of Service

Students had to read what the Bible and Spirit of Prophecy had to say about the mustard seed (study). Prayer for their faith journey was an ongoing requirement for this course (prayer). Students were assigned to share their faith experience with their peers based upon the principles of the mustard seed (confession). Moreover, students were required to take the values they've learned and use them to create a worship experience for their families (worship).

Finally, students were challenged to identify and encourage individuals outside of the faith community to assist with serving their needs (service).

The class became a laboratory where students examined, discussed, reported, and practiced the five Christian practices of spiritual disciplines that they applied to their personal growth, peer relationships, and family.

Evaluation

At the end of the academic year, students were asked to evaluate this program based on their involvement and expected outcomes through participation. The evaluation was conducted by one of their peers, a senior student, in the absence of the instructor, with instruction on how to complete the evaluation, and how the confidential results were to be collected. Listed below are the questions and results from the Student Evaluation of the Taekwondo Physical Education Program. Nineteen students completed the Student Evaluation (N = 19).

Question 1: Did you find this Tae Kwon Do PE class helpful for your overall physical conditioning and development? 19/20 students answered, Yes.

Question 2: Did this class help your Christian and spiritual development? 18 students answered, Yes. One answer for this question was left blank.

Question 3: Do you believe the instruction and training you received was consistent with school standards? 19 Students answered, Yes.

Question 4: Did you find this class to have clearly defined goals, objectives, and expectations? 19 students answered, Yes.

Question 5: Do you plan to continue practicing the tenets and spiritual disciplines you learned in this class? 19 students answered, Yes.

Question 6: Did you put forth a diligent effort to maximize your development and training in this class? 13 students answered, Yes. 6 students answered, No.

Question 7: Do you know someone you will recommend to take this class next semester? 16 students answered, Yes. 3 students answered, No.

Question 8: List one thing you hope will never change about this class.

1. "Taking turns on leading out (during) exercises"
2. "Tenets"
3. "Everything"
4. "The expectation of discipline from the students"
5. "Spirituality"
6. "That they will keep having Pastor Medley"
7. "No Answer"
8. "The formula, or the way it is taught"
9. "The spiritual side you get"
10. "Always have Pastor Medley"
11. "Pastor Medley's firmness, yet kindness and motivation to the students"
12. "The fun we love"
13. "The Teacher"
14. "The physical fitness"
15. "The Christian attitude in the class"
16. "The Mustard seed drill"
17. "Pastor Medley"

18. "The spirit of learning with fun"
19. "The zero tolerance Pastor Medley has for teasing and picking on people"

Question 9: Give one recommendation you have to improve this class.

1. "Being in a plank position during exercise"
2. "More physical exercise"
3. "Watch more movies about martial arts"
4. "More willing students"
5. "None"
6. "Nothing"
7. "More techniques"
8. "More outdoor stuff, the room can be crowded"
9. "Don't have one"
10. "Being able to change back into school uniform before the bell rings"
11. "No, I do not"
12. Watch more videos.
13. "N/A"
14. "I have none"
15. "I have no recommendations"
16. "Praying more often, and finding ways for the students to be more active in a playful way"
17. "Short pants for the Tae Kwon Do"

18. "Scheduling it before lunch"

19. "This class is fine as it is"

Question 10: Please share one experience from class that has been helpful to you.

1. "Being courteous"

2. "Spiritual disciplines"

3. "Believe in yourself"

4. "The mustard seed, having to keep track was a lesson and enjoyable in itself"

5. "The mustard seed"

6. "Running the mile"

7. "No answer"

8. "The introduction of the five spiritual disciplines"

9. "The physical work"

10. "Learning the Tenets and meeting Pastor Medley"

11. "Pastor Medley pushing us to go further even though (we) wanted to give up"

12. "The spiritual and physical disciplines"

13. "Learning proper stances and moves with Pastor Medley"

14. "Horse stance has helped me with my perseverance"

15. "The ability to grow in Christ and the fitness"

16. "Learning Kibons 1-5 and how to defend myself"

17. "Learning how to do push-ups the right way"

18. "The breathing exercises"

19. “The help and encouragement received in this class”

Results

There were twenty students enrolled in the class and nineteen students completed the evaluation (95% response rate). Two students did not provide an answer to questions two and seven. The eighteen students who did respond to questions 1-5, answered yes to each category mentioned. A concern is revealed when in response to the question number six, “Did you put forth a diligent effort to maximize your development and training in this class?” six students indicated that they did not take advantage of the opportunity and maximize the training and development they could have received in this program. In response to question number seven, three students indicated that they did not know someone they would recommend to take this class the next semester.

The student responses to question eight are placed in categories of similarity. Students were asked to write, “One thing you hope will never change about this class.” The students’ responses were: (a) the instructor, (b) tenets, (c) spirituality of the class, (d) physical fitness and exercise, (e) learning in a fun atmosphere, (f) the mustard seed exercise.

Question nine asked students to give one recommendation to improve this class. Fifteen recommendations were received: Seven students indicated that they had no recommendation for improvement. Two recommended more videos, two recommended more exercise, one advocated for more students, one suggested more techniques, one asked for more outdoor activities, and one student said more prayer.

In question ten, students were asked to share one experience from the class that has been helpful to them. Student responses were categorized in three distinctive areas:

Spiritual, Physical, and a Combination of Spiritual and Physical. Nine students indicated improvement solely in their spiritual lives, six students pointed to enhancement in their physical lives, and three students indicated progress in the combination of spiritual and physical lives. One student wrote, “No answer,” in response to this question.

Question number six asked if students had put forth a diligent effort to maximize their development and training in the class. Six of the nineteen students responded “no.” This response is somewhat skewed in that all students indicated in questions 1-5 that they did benefit from the class. There are several ways to approach the response from the six students who said no. The first is to recognize the limitation of the instrument used to conduct the student evaluation. This evaluation is not intended to place scrutiny on the students, but on the viability of the program. The honest assessment from the student perspective is intended to assist the researcher in discovering ways to identify and help students to maximize their potential, spiritual growth, and physical abilities God gave them.

The second way to approach this is through their internal reflective response. Over the course of an academic year, students mature and change. In retrospect, these students could have considered how they approached the class over the course of an academic year and realized their missed opportunities.

The third rationale to approach the student response is through the disappointment they experienced from not being eligible to participate in the Taekwondo test. At the time of the evaluation, students were also informed as to who met the qualifications to participate in a special Taekwondo belt promotion. This recognition is for students who function beyond the requirements in the course syllabus to simply receive a passing grade

for physical education credit. Some of the required qualifications for belt testing and promotions included: Attendance, Attitude, Uniform Dress Code, Recommendations, and Attention to Physical and Spiritual Activities. Only eight of the 20 students (40%) enrolled in the class met the qualifications to participate in a belt testing exercise and promotion ceremony. This information was shared with the class prior to the final day of class and evaluation. Perhaps the students who did not demonstrate the necessary qualifications to participate and receive an advanced belt in Taekwondo realized that they received the consequence of their own doing, since all students had equal opportunities to be included in this special program.

The final way to approach the response to question six is through the ambiguity of the unknown. The dynamic and uncertain world of adolescence is constantly developing and changing. These student responses remain as a constant reminder that it is God who determines the timelines and process to transform and reach the heart.

Establishing a recommendation for conducting a holistic ministry in the context of the Adventist community has more opportunities than challenges. A correct understanding of the Adventist message and ministry is summarized in Ellen White's (1946) statement in the book, *Evangelism* when she said, "The union of Christ like work for the body and Christ like work for the soul is the true interpretation of the gospel" (p. 514).

One of the advantages for conducting this project in an academic setting is that it provides a level of constant reliability and relational commitment. The daily contact with students in their school environment is a well-rounded laboratory for listening, observing, and engaging youth on a common playing field. Youth ministries educator and author,

Barry Gane (1997) writes about the religious learning process for youth, and suggests consideration for the different learning styles of students. In Chapter 2 of his book, *How Youth Learn*, Gane states:

Religious learning contrasts with other types of learning in that it deals with attitudes more than content. Therefore, special care and concern needs to be given to the types of skills you use in “teaching” young people. Values and attitudes are caught more than they are taught. (p. 25)

He adds:

Taking this one step further in many of our churches and youth groups, when it comes to Christian education it is not that youth do not want to learn or that they are rebelling against the church of God, it is simply that many of these young people are not responding to Sabbath School class or youth groups because the style in which they are being taught does not fit with their most-favored learning style. (p. 26)

The following four learning styles as found in Gane’s (1997) *Building Youth Ministry* are:

1. Imaginative Learners: that is learning by feeling, creative activity, and sharing in small groups.
2. Analytic Learners: a more traditional method of lectures, talks, and taking notes.
3. Common Sense Learners: for students who respond to practical applications.
4. Dynamic Learners: a holistic approach that involves the total person in the learning process.

Understanding the different learning styles of students strengthened the instructional approach of this project by providing non-traditional methods for teaching youth practical religious information. Linear learning is all too common in many of the religious instruction students receive in the classroom and the church. Linear learning

lacks relevance for postmodern youth who are searching for an authentic gospel that addresses issues beyond the standard instructional format of yester years.

Other benefits for the Adventist educational environment are the influence and support from parents, local churches, and the students' close network of peers involved in this program. When parents demonstrate an active commitment and support of the principles taught in the curriculum of this project, students demonstrate more commitment and initiative in their holistic practice outside of the Do Jang and class time. Furthermore, students who belong to the same local church often supported each other and provided a system of peer accountability and friendship.

Physical educational programs contribute to the holistic development of youth. One of the challenges students face in the current physical educational model is the disconnection between physical fitness activities and spiritual development. With the growing demand and competition for acceptance into many colleges and universities, stronger emphasis is placed on academics often at the sacrifice of improved physical education classes. This shift suggests that the academic curriculum is far more important than the holistic Christian education that emphasizes the development of the total student. Unfortunately, a student can graduate and be celebrated as a straight "A" student, without healthy social skills, fitness and wellness, or without maturity in the matters of faith and values. When the intellectual is elevated at the expense of the emotional, social, and spiritual development, students have not benefitted by learning the meaning and value of "true education."

Creating a holistic environment in the classroom is a major factor in developing the right atmosphere for growth and development. The classroom, Do Jang, or House of

Discipline transitions the student to a place beyond the traditional setting. The layout of the room, from the three flags in front of the class (American, Christian, and Korean), to the removing of shoes, to the wearing of uniforms, to the neatness and cleanliness of the Do Jang, to the location of equipment and mats, to bowing as an act of courtesy and showing respect, to kneeling for prayer; all of these acts prepare the student in a climate to practice physical and spiritual disciplines.

Tantamount to a curriculum that is focused on the holistic development of students is the intentional involvement of the instructor. More on the criteria for identifying an instructor is mentioned below. Unless the instructor has the respect and the relationships with students, parents, school administration, and community of faith, the program will not be successful. In other words, an instructor must be incarnational in his/her approach.

Develop Criteria to Identify Leaders for Holistic Spiritual Development Ministry

A commitment to understanding the educational and holistic development of Adventist youth is essential for individuals to work in this ministry. This criterion begins with the potential instructor's own spiritual development and leadership. Leaders cannot take students on a journey toward God unless they have traveled the road themselves. In describing the spiritual leadership, Henry and Richard o (2001), remind the reader, "The key to Jesus' leadership was the relationship he had with his Father" (p. 24). They also list the following as tasks for the spiritual leader:

1. Spiritual leaders move people from where they are to where God wants them to be.

2. Spiritual leaders depend on the Holy Spirit.
3. Spiritual leaders are accountable to God.
4. Spiritual leaders can influence all people, not just God's people.
5. Spiritual leaders work from God's agenda (pp. 20-23).

It is clear that spiritual leadership is not just a casual endeavor for nominal Christians. But the goal to move individuals onto God's agenda through godly influence and transparent accountability to God and others can only be realized through a total commitment of personal surrender to the work of the Holy Spirit.

Another prerequisite for leadership is to demonstrate a commitment to holistic development in their personal world. Spiritual health, physical health, emotional health, relational health (family, friends, parents, faith community, and workplace/school), are the fruits of a relationship dependent on the Holy Spirit. One of the unfortunate issues in selecting leadership for youth is that too often the decisions are made to place leaders in place based solely on availability, more than the skill-sets, personal and spiritual development, and holistic skills necessary for leadership and mentorship.

Proficiency in Physical Fitness and Exercise

This project demands that the instructor is also an active participant in the class. Students learn by the example of the words and actions of the teacher. It is important that student practitioners are taught by individuals who demonstrate expertise and certification in some area of fitness or exercise. Moreover, the instructor must demonstrate a method of instruction that is consistent with the beliefs and practices of the educational institution and religious community. The inherent benefit of the physical practice of martial arts is that it requires individual and group involvement. A qualified

instructor motivates and inspires students to practice beyond the walls of the classroom and teaches internal values that must be mastered in oneself before public display.

Moreover the Christian instructor's approach is to capture the interest of students through the innovated physical activities and then redirect their interest to the unlimited possibilities of the Christian lifestyle of physical and spiritual disciplines.

Personal fitness achievement does not qualify one to be an instructor.

Instructorship is more than trophies, showmanship, and sport. Without the careful understanding of one's personal philosophy and method of instruction, more harm can be done by showcasing sports for entertainment only. Rightly understood, this system of public demonstration for man's applause is contrary to the true nature of this physical and spiritual development class and true religion, and does not comply with the spirit or intent of this project.

Proficiency in Understanding the Developmental Needs of Adolescents

Instructors who work with students must also demonstrate an understanding of their basic adolescent developmental needs. In order to function as an instructor, the teacher should have spent time working with all age groups including youth.

Understanding the dynamics of high school students and their families is also a valuable insight into developing a program. Many students must overcome obstacles that are often the result of their home environment or their false concept of God, others, and self.

Commitment to Youth

One area that is often implied when it comes to working with youth is that of commitment. To plunge into the world of adolescent development takes total

commitment of time, resources, ability, and relational interest. The fundamental principle required to work with youth is authenticity and availability. A true commitment to developing youth for holistic faith maturity cannot be fabricated or accomplished without risk and self-sacrificial involvement. The rigors and responsibility of engaging students in their educational process, on their academic turf, demands professionalism, commitment, and an intentional plan, developed through the help of the Holy Spirit.

Students deserve the best of home, church, and school. God's providence established these vehicles to assist in restoring students to His original plan from creation. The process of total holistic development is God's plan to restore students into His Image. His plan will be accomplished, because Jesus, the Son of Man, the new Adam, has paid the ultimate price for the students' redemption. Through the journey and discovery of the disciplined life, students are placed on the road toward home, their encounter with God, who will make all things new.

In conclusion, the student evaluations were very favorable for the project and indicated strong personal benefits from class involvement. Students' responses are evidence that the goals of this project were effectively reached. Students documented that they were engaged in practical activities that developed their healthy lifestyle choices. Students also demonstrated that they learned skill-sets for personal holistic development, and they documented an understanding and appreciation of their inter-connectedness and Christian transformation in their journey toward wholeness.

In addition, the Christian practices of spiritual disciplines, as mentioned in the mustard seed assignment, helped students to grow in their faith and relationships. This is

evidenced by 63% of the students indicating an increase in spiritual growth (solely and in combination).

Building a program that ministers to high school age youth is best accomplished when placed in their familiar environment. The academy campus provides a healthy atmosphere to develop and build consistency with youth. Students' outcomes reveal physical and spiritual development with effective leadership. One hundred percent of the students wrote comments that reflected their physical and spiritual growth and appreciation of leadership.

CHAPTER 6

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Moving students from adolescence to adulthood is a holistic process. In the context of Adventist Christian education, the process of wholeness is the total development of the mind, body, and spirit. Intellectual scholarship, academic development, and standardized test scores make the focus of the mind the competitive indicator for success and acceptance in our society. But true education trains more than the mind. This project resides in an Adventist academy to ensure that the other dimensions of the body and the spirit are included in the principles of education entrusted to the church. True education does more than prepare students for this life; it prepares them for eternity. This project, A Program of Physical and Spiritual Disciplines for Youth at Takoma Academy, focuses on the physical and spiritual development of students. It is the integration of physical fitness and Christian practices of spiritual habits to help students grow in their holistic faith development.

By practicing these disciplines, students are to bring to life the written word of God into the practical application of everyday experiences. God made mankind to be holistic in all areas of life. If youth are to embrace the notion of holistic living, the academy environment must provide a laboratory to monitor, encourage, model, and develop an applicable curriculum.

Humankind came from the hand of God. Mankind, in the image of God, received characteristics from his Maker that includes nobility, stature, intellect, spirituality, and holism. The fall of humanity fragmented the image of God in His creation. Sin brought a separation that did not exist in the Garden of Eden. Since the destructive demise brought by sin, God has had a restoration plan to recover and make His creation whole again. The plan of salvation demonstrated and purchased through the cross promises this wholeness. The brokenness and compartmentalization from the fall is being restored through the Holy Spirit. The plan of God saves the whole person. This restoration includes the body, mind, and spirit. God heals, He saves, and He restores.

The Bible identifies examples of how the concept of bodily exercise is used to compare the greater development of Christian fitness. The discipline it takes to compete as an athlete for this life, that is perishable, is intended to focus the student's attention on the eternal spiritual exercises in preparation for eternity.

The holistic development of youth is supported by Christian authors who contributed in different ways in the literature review in chapter three. The literature review supported and gave depth and substance to how to go about developing youth through mental, physical, and spiritual development.

The curriculum reflected the practical application from the literature review. The curriculum provides the framework for the blending of adolescent mental, physical, and spiritual development. Thus the new Physical Education program was established at Takoma Academy as a model for physical and spiritual disciplines. In fact, the current Takoma Academy administration has indicated that there is evidence of students' success that has been traced to the outcomes of the Taekwondo physical education class. Of

significance, a few students, in particular, may not have made it through high school otherwise.

Conclusion

Youth need new models of ministry in the church and schools that develop the traditional principles and values found in the Bible and support the fundamental beliefs of the Seventh-day Adventist Church. The time clad programs of Adventist Youth Society (AYS) provide great programming, but often are limited in developing the holistic needs of adolescents in their critical developmental years.

The plan of God, given to the church, was never intended for any of the entities of the home, school, or church to strive alone for the maturation of youth. God's plan brings these institutions together for the common mission of training and developing youth to fulfill their God-given purpose on earth and in preparation for eternity. The same principle of synergy and collaborative development is demonstrated through this project that integrates multiple methods of development instead of a one-dimensional approach to teaching.

God's plan of redemption and restoration for youth is under enormous attack from the enemy who sought to permanently eradicate the image of God in man. The urgency of the times and the intensity of the great controversy demands bolder and more faithful response to prepare youth for holistic warfare. There was a special edition of the *U.S. News and World Report* (May 10, 2005), which reveals problems among teenagers. The entire magazine addressed issues of violent crimes, binge drinking, cigarette smoking, teen pregnancy, homicide, suicide, obesity, and poverty as just some of the major issues highlighted in the article, "Mysteries of the Teen Years," pertaining to problems among

teens. This project was an intentional and proactive ministry to circumvent losing our youth to the social ills of society.

Youth need mentors and religious leaders who are faithful enough to apply God's words in innovative and creative ways to reach them with the timeless gospel of Jesus. Helping students to understand that their holistic development is a part of God's original plan since creation is critical in their transformational growth. This project is built upon the biblical concept of wholeness. Society teaches compartmentalization or spirituality outside the scrutiny of Scripture and the life of Christ. A holistic lifestyle in the context of this project points students to their origin at creation and the process of total restoration through the indwelling of the Holy Spirit to complete the life intended by God.

Overall, the outcomes of the cohorts participating in this project indicate that the class was a success in achieving the stated goals. Based upon the students' comments on their evaluations, a new paradigm of a seamless correlation between cognitive, physical, and spiritual development is apparent. The foundation has been established for an awareness of the importance of a disciplined life, and its relevance to a lifelong journey of faith.

Recommendations

As a result of this project, A Program of Physical and Spiritual Disciplines for Youth at Takoma Academy, the following recommendations are made:

- Recommendation One: Determine if the Adventist school will embrace the project and agree to provide physical education credit for students' participation.

- Recommendation Two: The instructor must embrace the philosophy of Adventist education and is committed to work with high school youth.
- Recommendation Three: The course must include a holistic curriculum.
- Recommendation Four: Students and parents must agree with and support the holistic curriculum. Furthermore, students must be willing to participate in spiritual activities both while in class and outside of class.
- Recommendation Five: Additional focus must be developed to address the emotional and self-control issues teens encounter.
- Recommendation Six: There must be tools utilized for physical and spiritual assessments to establish a baseline at the beginning of the course.
- Recommendation Seven: Students should participate in this program over a period of four years, if possible. This will provide the most complete evaluation of the true impact or effectiveness of physical and spiritual development.
- Recommendation Eight: Much thought should go into the location and selection of the classroom that will become the Do Jang. Adequate space, clean floors or carpet, lighting, windows, and fresh air are some of the basic requirements in selecting a place to develop students.
- Recommendation Nine: A course evaluation tool should be developed that adequately measures students' perceived progress.
- Recommendation Ten: Encourage students to enroll that are not included in the schools' athletic teams. Specifically target students who are sports spectators or disinterested in physical activity.

- Recommendation Eleven: Soliciting the support from the local Adventist churches and affiliated conference administrators for denominational workers is a must. The time commitment and comfort level from preconceived notions of martial arts makes this conversation and support necessary. From a general liability position, this type of program will have to receive approval from all levels of organizational support.
- Recommendation Twelve: A final recommendation is to seek the Lord. God places a burning passion in the hearts and minds of men. When God provides the gifts, He also will provide the opportunities for His purpose to be glorified. It is only when one seeks the Lord and is committed to following His plan, will any program find success.

The school administration and parental support for the program is critical for success. Schools and parents are looking for ministries/programs that provide assistance toward their goals of developing their youth. It is not uncommon for students entering the high school years to carry with them experiences of (a) family brokenness, (b) issues of self-esteem, (c) significant tragedies from their community and (d) other entities. A program that assists in restoring hope, confidence, and wellness in students is what makes Christian education more than just another academic program; it's transformational for life.

Acknowledging the accomplishments of students is important for their esteem and motivation to continue toward faith maturity. The institution, as a regular part of its program, requires teachers to identify students in all subjects who demonstrate achievements in their course of study. Takoma Academy's Annual Awards and Student

Recognition Program gives instructors an opportunity to highlight students. Eligible students that participated in this project were recognized.

This project was intended to promote Christ-centered holistic development, with emphasis on physical and spiritual disciplines. By God's grace, the goal was achieved. Students explored new ways to experience their Lord and Savior, and honor Him by demonstrating a disciplined life. This is the highest goal of true education.

Appendix A

Letter to Parents

TAEKWONDO LIFESTYLE MINISTRY (TLM)

at

Takoma Academy

August 24, 2010

Dear Parent/Guardian:

Thank you for enrolling your student into the Taekwondo PE class at Takoma Academy. The purpose of this communiqué is to inform you of the purpose, expectations and requirements for your student's successful completion of this class.

Taekwondo Lifestyle Ministry is more than a traditional one or half credit hour PE class. In fact, the work in class, outside of class, at home and independent homework is very demanding.

The purpose of TLM is in partnership with the mission of Takoma Academy which includes the guiding principles of true education as stated by Ellen G. White:

“Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.” {Ed 13.1}

In keeping with these principles for true education, the goal of this class is to teach students how to develop physical and spiritual disciplines. Your student will get into physical shape, develop and practice Christian disciplines and will be able to defend themselves in a responsible way, if necessary. Collectively, this is the foundation of fitness and wholeness in Taekwondo Lifestyle Ministry.

The following methods are used to assess and prepare your student for active participation in the class and to help them meet the expectations and requirements to make this experience meaningful.

Students will have to complete the following:

1. *Assessing Your Health*, by Dr, Walt Larimore, teenage edition (Holistic Evaluation Tool)

2. Take a Physical Assessment Test, based on criteria for high school students, from the President's USA fitness challenge
3. Sign and adhere to the TLM creed of conduct
4. Purchase two uniforms and basic pads for hands and feet (\$120.00)
5. Agree to practice and perform fitness activities outside of class, at least three (3) times a week, in addition to class time
6. Wear uniforms to class everyday
7. Participate in all class activities
8. Complete written homework activities and family related projects
9. Successfully complete a physical fitness and written final examination
10. Learn and practice the tenets of Taekwondo
11. Learn and practice five selected Christian disciplines
12. Demonstrate proficiency in Taekwondo and self-defense
13. Test for belt promotions
14. Participate in the Annual Adventist Martial Arts weekend: TBD

Students who are not willing to adhere to all above requirements may need to transfer to another PE class. The student syllabus that parents/guardians must sign will detail all other requirements and criteria of successfully passing the course.

Students who demonstrate a passion, commitment, and the right spirit for martial arts will be invited to participate in advanced training. These classes will take place on Sunday mornings and some weekday evenings for the serious student. Details and cost for additional sparring gear and other activities will be discussed on an individual bases.

I look forward to training and working with you and your student this school year. If I can be of any further assistance to you or answer any questions, please do not hesitate to contact me at: tmed914@yahoo.com or my cell #202-302-3843.

Be blessed and enjoy the final days of summer!

Pastor Anthony A. Medley

Black Belt 4rd Dan

Master Instructor

U.S. Chung Do Kwon Association

Appendix B

Syllabus



Department of Physical Education (2009—2010)

- Course:** **Tae Kwon Do (TKD)**
- Instructor:** Pastor Anthony Medley, MDiv., 4th Dan Black Belt
- Contact Info:** 202-302-3843 (Cell Phone); 301-924-3044 (Office Phone);
tmed914@yahoo.com (E-mail)
- Location:** Do Jang, Lower Level
- Daily Requirements:** Attendance, Participation, TKD Uniform, Hand/Foot Guards, Journal
- Fee:** Additional fee of \$100.00 (Covers Uniform, Guards, and Belts)
- Class Schedule:** Mondays, 1:45 pm – 2:25 pm
Tuesdays, 2:00 pm – 3:15 pm
Thursdays, 2:00 pm – 3:15 pm

Course Description:

As part of the Physical Education program of Takoma Academy, students will benefit from the natural integration of Physical Fitness, Spiritual Disciplines, and Healthful Living. This course will focus on the **holistic approach** to achieve a healthy lifestyle through Biblical Principles, Spiritual Disciplines, and Physical Fitness through the practice of Taekwondo.

Course Objectives:

Upon completion of this course, the student will be able to:

1. Describe the tenets (Spiritual Disciplines) of Tae Kwon Do.
2. Discuss biblical principles that are reflective of the tenets of Tae Kwon Do.
3. Demonstrate Basic Forms, One-Steps, and Kibons at the appropriate belt level.
4. Demonstrate street smart self-defense skills.
5. Explain the relationship between disciplined living and a healthy lifestyle.
6. Achieve a physical fitness status that is considered normal for academy students.
7. Apply biblical principles to his/her personal life.
8. Apply the tenets of Tae Kwon Do to his/her personal life.
9. Assume responsibility for achieving skill levels through personal effort in order to reach his/her goals.

10. Participate in testing experience for belt advancement.
11. Participate in the Annual Christian Martial Arts Tournament.

Required Textbooks/Resources

Cook, D. (2001). *Taekwondo: Ancient Wisdom for the Modern Warrior*. Boston: YMAA Publication Center.

Holy Bible.

Larimore,W. (2005). *God’s Design for the Highly Healthy Teen*. Grand Rapids: Zondervan.

White, E. G. (1930). *Messages to Young People*. Nashville: Southern Publishing Association.

Computation of Course Grades:

Classroom (Do Jang) Activities: 35 Points

1. Attendance and Punctuality
2. Uniform Attire and Neatness
3. Class Participation
4. Do Jang Etiquette and Assignment Completion
5. Physical Assessment Measurements and Achievements
6. TKD Skill Development and Technique

Personal Responsibilities: 35 Points

1. Independent Practice and Study
2. Daily Exercise, Balanced Nutrition, Spiritual Disciplines Development
3. Weekly Journal that reflects Holistic Activities

Group Assignments: 30 Points

1. Oral and Physical Tests
 2. Group Demonstrations and Event Participation
 3. TKD Testing and Belt Promotion
-

Total: 100 Points = 100 %

Grading Scale

90% - 100%	=	A
80% - 89%	=	B

70% - 79%	=	C
60% - 69%	=	D
59% & Below	=	F

Note: If the grading structure is based on a Pass (P) - Fail (F) determination instead of a letter grade, the above criteria is still applicable in order to Pass (P) with a minimum of 70 points (70%).

Note: Takoma Academy's Attendance Policy is enforced during this course (particularly regarding Daily Attendance, Tardiness and Unexcused Absences). Good Attendance and Poor Attendance will have a bearing on the course grade (as itemized above).

Uniforms/Gear:

Students are required to order and purchase uniforms and gear from the instructor within the first two (2) weeks of class. Once uniforms and gear are received, students are required to wear them to class every Tuesday and Thursday. Students who do not wear their uniforms and gear on the required class days will be given an unexcused absence for that day.

Monday Classroom Activities:

Monday classes will focus on the practical principles for developing a holistic lifestyle and spiritual habits. Uniforms are not required, however students will have to keep notes, participate in class discussions, and fulfill all required assignments.

Teaching Strategies

1. Lectures, Demonstrations, Presentations, Discussions
2. DVDs
3. Physical Skill Participation
4. Independent Practice
5. Group Dynamics and Interaction
6. Weekly Assignments

Additional Resources:

Boa, K. (2001). *Conformed to His Image*. Grand Rapids: Zondervan.

Corbin, C. B., Welk, G. J., Williams, R., & Welk, K. A. (2008). *Concepts of Physical Fitness: Active Lifestyle for Wellness*. New York: McGraw-Hill.

Dunn, R. R. (2001). *Shaping the Spiritual Life of Students*. Downers Grove: Intervarsity Press.

Fields, D. (1998). *Purpose Driven Youth Ministry*. Grand Rapids: Zondervan.

Foster, R. (1998). *Celebration of Discipline: The Path to Spiritual Growth*. San Francisco: Harper.

Hi, G. & Choi, H. (1995). *TAEKWON-DO: The Korean Art of Self-Defense*. New Zealand: International Taekwon-DO.

Lerner, B. (2003). *Body by God*. Nashville: Thomson Nelson.

Morgan, F. (1992). *Living the Martial Way*. Fort Lee: Barricade Books.

Townsend, J. (2006). *Boundaries With Teens*. Grand Rapids: Zondervan.

Appendix C

Taekwondo Lifestyle Ministries Fitness Creed

TAEKWONDO LIFESTYLE MINISTRIES FITNESS CREED

I believe in God the Father, God the Son Jesus Christ, and God the Holy Spirit.

I believe God's ultimate plan for my life is reconciliation and eternal life as demonstrated by His love revealed at the cross. I believe in grace and the gift of salvation.

Since God has given me this gift of love, which I can never repay nor fully comprehend, I choose to submit my body, mind, and service to His will, and will do all that I can to present myself as a living example to show the power of God's love in my daily life.

I will model my gratitude for the gift of salvation as a student of Tae Kwon Do Lifestyle Ministries by the following:

1. By the grace of God, I will accept the Bible as my guide in life.
2. By the grace of God, I will submit myself to the fitness of body, mind, and heart.
3. By the grace of God, I will refrain from all harmful substances, places, people, and things.
4. By the grace of God, I will avoid initiating or participating in confrontations with friends, associates, family, and others.
5. By the grace of God, I will seek to help others in need by a kind word, prayer, or deed.
6. By the grace of God, I will resist the misuse of my training for self-promotion, competitive comparison or to humiliate others.
7. By the grace of God, I will be a model student by maintaining punctuality, cleanliness, cooperation, thoroughness, thoughtfulness, and a positive attitude toward my training.
8. By the grace of God, I will endeavor to focus beyond belt promotions to the higher calling of self-surrender and Christian service.
9. By the grace of God, I will become an ambassador for Christ by using my training in innovative ways to promote the Kingdom of God.
10. By the grace of God, I will maintain a spirit of gratitude by remembering all that I have and all that I learn belongs to God, who made me in His image and I belong to Him.

Student Signature _____ Print Name _____

Date _____

TKDLM/Jan2010

TM/AAM/2002

Appendix D

Homework Lessons from the Mustard Seed

Taekwondo Lifestyle Ministries

DEVELOPING YOUTH THROUGH PHYSICAL AND SPIRITUAL DISCIPLINES
AT
TAKOMA ACADEMY

Lessons from the Mustard Seed

Key Texts:

Matthew 13:31, 32

Matthew 17:20

Mark 4:30-32

Luke 13:18, 19

Luke 17:6

1. Identify three (3) biblical principles you learned from the mustard seed.
2. Why are these biblical principles important to you?
3. What lessons can you gain from having to be responsible for your personal mustard seed?

“God looks into the tiny seed that He Himself has formed, and sees wrapped within it the beautiful flower, the shrub, or the lofty, wide-spreading tree. So does He see the possibilities in every human being. We are here for a purpose. God has given us His plan for our life, and He desires us to reach the highest standard of development.” {MH 397.4}

Appendix E

Semester Exam

TAKOMA ACADEMY

Physical Education Department Taekwondo Lifestyle Ministries

DEVELOPING YOUTH THROUGH PHYSICAL AND SPIRITUAL DISCIPLINES)
Semester Exam

Name: _____

Date: _____

Score: _____

Directions: Please answer all questions.

1. What is the definition of Taekwondo? **(5 points)**

2. What are the two (2) main reasons for tying the belt in a neat and even knot? **(5 points)**

3. List the four (4) reasons why you should yell (kihap) when engaged in Taekwondo. **(5 points)**

4. List the five (5) Tenets of Taekwondo. **(5 points)**

5. Identify one (1) biblical principle you learned from the mustard seed. **(5 points)**

6. What is the connection between a white belt and a black belt? **(5 points)**

True or False Section: (2 points for each question) (20 points)

1. When in a horse stance, both legs are straight and locked? _____
2. Ha nah is the Korean number for 10? _____
3. In a back stance, 95% of your weight is on the back leg? _____
4. "One steps" are done to simulate break dancing in the streets? _____
5. Holding your breath is an important element of Power? _____
6. Yodul is the Korean number for 15? _____
7. A Taekwondo training room is called a Gym? _____
8. The purpose of learning Taekwondo is to threaten your friends? _____
9. In a front stance, 95% of your weight is on the front leg? _____
10. Courtesy is one of the elements of Power? _____

Bonus question: (10 points)

Write numbers 1-10 in the Korean Language

TAKOMA ACADEMY
Physical Education Department
Taekwondo Lifestyle Ministries
(DEVELOPING YOUTH THROUGH PHYSICAL AND SPIRITUAL DISCIPLINES)
Semester Exam

Name: _____

Date: _____

Score:

Directions: Please answer all questions completely. Each question is worth 10 points, for a total of 50 points.

1. Name the five (5) tenets of Taekwondo:

C =

I =

S-C =

P =

I-S =

2. Name the five (5) Spiritual Disciplines:

W =

P =

S =

F =

S =

Read the following scenario in order to answer questions 3 & 4.

Kevin Skywalker, a high school Junior, is leaving the local mall and walking in the parking lot at sunset. A threatening young man approaches him. The perpetrator is approximately 6' 4" and weighs 240 lbs. He demands Kevin's wallet, cell phone, and brand new sneakers. One of the perpetrator's hands is holding an unknown object in his pocket.

3. List the best response(s) that will enable Kevin to get home safely.

4. Which of the tenets of Tae Kwon Do and Spiritual Disciplines would be most effective in this scenario?

5. Identify the **physical and spiritual benefits** you've gained from this Tae Kwon Do class.

Appendix F

Evaluation

TAKOMA ACADEMY

Physical Education Department Taekwondo Class Evaluation

(DEVELOPING YOUTH THROUGH PHYSICAL AND SPIRITUAL DISCIPLINES)

1. Did you find this Taekwondo PE class helpful for your overall physical conditioning and development? Yes or No
2. Did this class help your Christian and spiritual development? Yes or No
3. Do you believe the instruction and training you received was consistent with school standards? Yes or No
4. Did you find this class to have clearly defined goals, objectives, and expectations? Yes or No
5. Do you plan to continue practicing the tenets and spiritual disciplines you learned in this class? Yes or No
6. Did you put forth a diligent effort to maximize your development and training in this class? Yes or No
7. Do you know someone you will recommend to take this class next semester?
Yes or No
8. One thing you hope will never change about this class?

9. The one recommendation you have to improve this class?

10. Please share one experience from class that has been helpful to you.

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EDUCATION

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| 2011 | Doctor of Ministry
Andrews University – Berrien Springs, MI |
| 1986 | Master of Divinity
Oakwood University – Huntsville, AL |
| 1984 | Bachelor of Arts, Theology
Oakwood University – Huntsville, AL |
| 1978 | High School Diploma
Pine Forge Academy – Pine Forge, PA |

PROFESSIONAL EXPERIENCE

- | | |
|----------------|--|
| 2009 – Present | <i>Senior Pastor</i>
Emmanuel Brinklow Seventh-day Adventist Church, Ashton,
MD |
| 2004 – 2008 | <i>Co-Pastor</i>
Capitol Hill Seventh-day Adventist Church, Washington, DC |
| 2002 – 2003 | <i>Pastor</i>
Northwest Houston Seventh-day Adventist Church, Spring, TX |
| 1999 – 2002 | <i>Vice-President for Student Services</i>
Oakwood University, Huntsville, AL |
| 1996 – 1999 | <i>Special Assistant to the President for Spiritual Life</i>
Oakwood University, Huntsville, AL |
| 1994 – 1996 | <i>Youth Director</i>
Northeastern Conference of Seventh-day Adventists, St. Albans,
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| 1993 – 1994 | <i>Pastor</i>
Queensboro Temple of Seventh-day Adventists, Hollis, NY |

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1990 – 1993	<i>Associate Director of Youth Ministries</i> Northeastern Conference of Seventh-day Adventists, St. Albans, NY
1989 – 1990	<i>Pastor</i> Bethany Seventh-day Adventist Church, Westbury, NY
1987 – 1988	<i>Resident Chaplain</i> Nyack Hospital, Nyack, NY
1986 – 1988	<i>Associate Pastor/Youth Pastor</i> Ephesus Seventh-day Adventist Church, Harlem, NY
1982 – 1984	<i>Pastor</i> Troy Seventh-day Adventist Mission, Troy, NY
	<i>Associate Pastor</i> Capital City Seventh-day Adventist Church, Albany, NY

ORDINATION

1991	Ordained to the Seventh-day Adventist Gospel Ministry
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CERTIFICATIONS

2006	Certified Master Instructor, 4 th Dan Black Belt, Tae Kwon Do, US Chung Do Kwan Association
1986	Prepare/Enrich Counselor Taylor-Johnson Temperament Analysis Counselor

