BUILDING SPIRITUAL HOMES
LIVING *our values* TOGETHER

iCOR
CHURCH OF REFUGE

—— CONTENTS

—— PUBLISHER INFORMATION

iCOR

... has been developed by the Inter-European Division (EUD) and the Trans-European Division (TED) and is an instrument of the Seventh-day Adventist® Church for value-oriented church growth.

... is intended to help churches recognize their values and live them out together across all generations in everyday church life, because this will strengthen their vitality and make them relevant for their communities.

... is a guide intended to aid churches in becoming supportive spiritual homes.

iCOR
CHURCH OF REFUGE

WHAT IS THE BACKGROUND BEHIND iCOR?

YOUTH AS A KEY FACTOR

Young people need the church and the church needs young people. The age of adolescence is marked by physical, psychological, social and economic transition. And of course, one's spiritual life is also affected. Societal developments are prolonging the phase of adolescence, and thus this stage is becoming more significant. Youth are no longer children, but they have not yet become completely integrated in the life and world of adults. Since youth are experiencing a phase of change, they themselves also become agents of change. They are dynamic, creative, innovative and productive. The roots of many Christian revivals and reformations have originated in youth movements. When Jesus called his disciples, most of them were yet mere youth. The history of the Adventist Church also bears the marks of the influence and spiritual dynamism of young people. They have always been supporting pillars of a thriving church community, and therefore need our special attention. We must give them support in the areas of relationships as well as ideological and spiritual development. This can be best achieved in the context of an intergenerational community of faith—and what is true for young people, is also true for all generations.

Unfortunately, various studies concerning church drop outs and the Adventist church unanimously reveal that we lose virtually every second youth that grew up in our church. Roger Dudley reports that "40 percent to 50 percent of those who are baptized members in the mid-teens will drop out of the church by the time they are halfway through their twenties" (Roger Dudley, 2000, p. 60). Studies also clearly reveal that the reasons for leaving the church have more to

do with relationships than with doctrine. This is a growing trend in Adventist churches worldwide. The "Valuegenesis Europe" provides ample evidence that the most important factors influencing whether a youth stays in the Adventist church or not involve experiences made in the church.[1]

On the other hand, churches in which young people are involved in shaping the life, vision and mission of the church are generally very vital communities. Here we see various generations working together passionately as a manifestation of what is described in Malachi 4:6: *"And the heart of the fathers shall turn to their sons and the heart of the sons shall turn to the fathers."* Experience shows that such churches are also better able to reach people in today's world with the Gospel of Jesus Christ and the Adventist message. Those who are relevant for young people are also more likely to be relevant for this day and age.

1   Stephan Sigg, *"A Spiritual Home for Young People? The Adventist Youth and Their Church Seen from the Valuegenesis Europe Data, Part III"* in Spes Christiana vol. 24, 2013, pp. 179-180.

"VERY MUCH HAS BEEN LOST TO THE CAUSE OF TRUTH BY A LACK OF ATTENTION TO THE SPIRITUAL NEEDS OF THE YOUNG …WHY SHOULD NOT LABOR FOR THE YOUTH IN OUR BORDERS BE REGARDED AS MISSIONARY WORK OF THE HIGHEST KIND? IT REQUIRES THE MOST DELICATE TACT, THE MOST WATCHFUL CONSIDERATION, THE MOST EARNEST PRAYER FOR HEAVENLY WISDOM."

Ellen G. White, Gospel Workers, p. 207.2-3

WHAT DOES **iCOR** MEAN?

In Europe, we are facing the same challenges and questions confronting our church in many other parts of the world: What can we do to keep our youth in the church? Or how can we win them back? The Center for Youth Evangelism (CYE), a research institute at Andrews University, developed the Church of Refuge (COR) concept. According to Ron Whitehead at the CYE, churches of refuge are "inclusive, accepting, community-oriented, strategically placed, safe, spiritual environments for young adults. They are faith communities that accept people for who they are, where they are. That is, friendship and acceptance are not given or withheld due to personal history, appearance, current belief system or other factors. Also, members know they will not be disrespected or excluded because of mistakes, questions or doubts. In these communities designed to meet their needs, young adults can seek God and grow in Him."
(Ron Whitehead, CYE 2008)
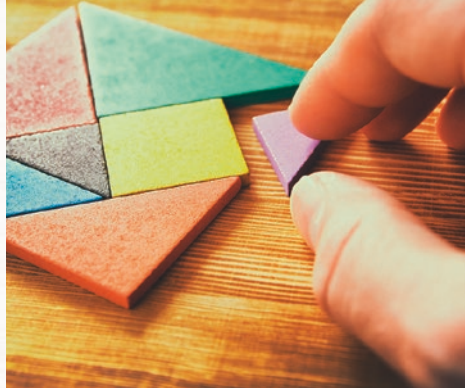
"THE CHURCH OF CHRIST, ENFEEBLED, DEFECTIVE AS SHE MAY APPEAR, IS THE ONE OBJECT ON EARTH UPON WHICH HE BESTOWS IN A SPECIAL SENSE HIS LOVE AND HIS REGARD. THE CHURCH IS THE THEATRE OF HIS GRACE, IN WHICH HE DELIGHTS IN MAKING EXPERIMENTS OF HIS MERCY ON HUMAN HEARTS. THE HOLY SPIRIT IS HIS REPRESENTATIVE, AND IT WORKS TO EFFECT TRANSFORMATIONS SO WONDERFUL THAT ANGELS LOOK UPON THEM WITH ASTONISHMENT AND JOY. HEAVEN IS FULL OF REJOICING WHEN THE MEMBERS OF THE HUMAN FAMILY ARE SEEN TO BE FULL OF COMPASSION FOR ONE ANOTHER, LOVING ONE ANOTHER AS CHRIST HAS LOVED THEM. THE CHURCH IS GOD'S FORTRESS, HIS CITY OF REFUGE, WHICH HE HOLDS IN A REVOLTED WORLD."

The Ellen G. White 1888 Materials, p. 1554.1

The cities of refuge mentioned in the Old Testament served as a model: the key idea is of the church as a safe haven that provides protection, mediation, justice and long-term nurturing care. While iCOR builds upon COR, it has developed the idea further and revised the concept. The idea of the church as a spiritual refuge or spiritual home is the essence and at the same time the goal of iCOR. On the basis of the New Testament understanding of the church, the iCOR initiative is intended to provide churches with value-oriented support in making this spiritual home reality for all generations, all cultures and all social classes. In other words, iCOR promotes churches that make a conscious decision to be modern spiritual communities in which young and old, insiders and guests, poor and rich, workers and academics can feel at home and have freedom to grow in faith. Therefore these churches seek to create an environment in which Christian fellowship is a central factor and in which people of all backgrounds, age and education are empowered to live out and strengthen their faith. —

iCOR PRINCIPLES

THE FAMILY OF GOD

We believe in a relational God: Father, Son and Holy Spirit. God is fully one. The Bible uses words in the category of "family" to describe God. In this context, God created humankind as man and woman and commanded them to be fruitful and multiply.

God thus established the nuclear family; he made man and woman parents and therefore responsible for future generations. Further, God instituted his people—in the language of the New Testament: the church—the community of the children of God (the followers of Jesus). Jesus then also declared the church to be his family (Mark 3:31–35; 10:28–30).

iCOR is therefore based on the biblical understanding that God created two fundamental social units that foster spiritual growth and through which faith is primarily passed on and supported: the nuclear family and the extended family.

The metaphor of the family is the fundamental concept for Christian fellowship among the children of God. This also corresponds to

Churches that see their mission in being an extended family can be a great support for the nuclear family in its pivotal role for the next generation in a time with many broken families and an individualistic society.

INTERGENERATIONAL, INTERCULTURAL AND INTER-SOCIAL-CLASS

iCOR emphasizes an inclusive approach that is welcoming all generations, cultures and social milieus. This is rooted in the conviction that we all need each other in order to grow spiritually.

Just as it is with people of various ethnic backgrounds, different generations also often represent diverse cultures, lifestyles and faith traditions. The "i" in iCOR therefore stands not just for *intergenerational*, but also for *intercultural* and *inter-social-class*.

Churches that *actively* seek to fulfill the "i" and therefore to establish positive interpersonal interaction show appreciation for each individual, but do not promote a purely individualistic attitude. They foster a climate of fellowship that respects and integrates all generations, connecting them with the body of Christ in a special way. The biblical principle that "the heart of the fathers shall turn to

the understanding of the church as the "body of Christ". The church is therefore a loving, caring and supportive intergenerational and intercultural community that strengthens its members and helps them to connect with Jesus and to develop their full potential in this relationship with God. The metaphor of the family makes it clear that faith and religious practice are in their very essence love in action and relationships.

their sons" (Malachi 4:6) is of utmost importance for them. As a result, the hearts of the children will turn to their fathers. An intergenerational community does not mean that each generation insists on asserting its own rights and needs, but rather that their hearts turn to each other. Life in general and God's order of creation require that the parent generations—those who have already been able to establish themselves—should be the first to turn to the young generation—those who are still searching.

THE YOUTH AS PARTNERS

If a church wants to be relevant, it would be well-advised to orient itself on the youth. Quite often, they are a mirror that reflects contemporary society and times to a greater extent than the older generations. We dare not ignore the large number of young people who leave our churches (but do not necessarily abandon their faith!). Although there are many factors that can play a role in this, we must take the question of how we can satisfy the spiritual needs of our young people more seriously than we have been in the past.

From a statistical perspective, young people are the most receptive. Several empirical studies have shown that more than 80 percent of all decisions for Jesus are made before the age of twenty-five. This is also true for the decision for or against the church. The phase of adolescence has great significance for future life as an adult because it is characterized by serious reflection, transitions and formative decision-making. That's why it is so important for churches to learn how to relate to young people authentically, narrate the story of God's redemptive work and set a living example of what it means

to be reconciled with God and each other, as well as address and communicate spiritual and biblical issues according to our Adventist understanding in a relevant and practical way. By consciously attending to the spiritual needs of young people (including their emotional, social and ideological needs), churches work to help youth turn to God instead of away from him in the most crucial phase in their lives. Youth ministry is therefore at the same time evangelistic and church development work. However, iCOR is not about churches just taking better care of the youth (youth as an object), but much rather about youth being viewed and actively involved as real partners (youth as subjects). Young people should and want to take part in forming and developing the life and mission of the church. In this way, the church community keeps moving forward. Ultimately, the church possesses no greater source of potential for advancement, renewal and development than is found in its youth. The Bible and the history of Christianity are full of examples of how God works together with young people and does exceptional things through and with them. However, we will only experience that ourselves if we are involved in the lives of our youth and get them involved in the church, giving them training and assistance, and empowering them to assume responsibility in the church and in mission outreach. ▬

"VERY MUCH HAS BEEN LOST TO THE CAUSE OF TRUTH BY A LACK OF ATTENTION TO THE SPIRITUAL NEEDS OF THE YOUNG …"

Ellen G. White, Gospel Workers, p. 207.2-3

THE MISSION OF JESUS:
HOLISTIC DISCIPLESHIP

iCOR is oriented on the mission that Jesus has given to us in supporting people in holistic discipleship. Calling people to become disciples of Jesus is not just another program for the church, but much rather its central mission. In order to do justice to this task, the local church must be actively involved in four areas that help lead young people as well as anyone else to become disciples of Jesus:

○ **Foster Relationships** – *reach in*
(e.g. spiritual and social fellowship: Acts 2:46–47; Eph 4:2–3; John 13:34–35)

○ **Nurture Spiritual Growth** – *reach up*
(e.g. 2 Cor 5:17; 2 Thess 1:3; Gal 5:16, 18, 22–23)

○ **Promote Mission** – *reach out*
(e.g. 2 Cor 5:18–20; Acts 9:36, 39)

○ **Cultivate Empowerment** – *reach beyond*
(e.g. Jer 1:7, 9–10; Eph 3:20–21; 4:7–16; 2 Tim 2:2; 4:1–2)
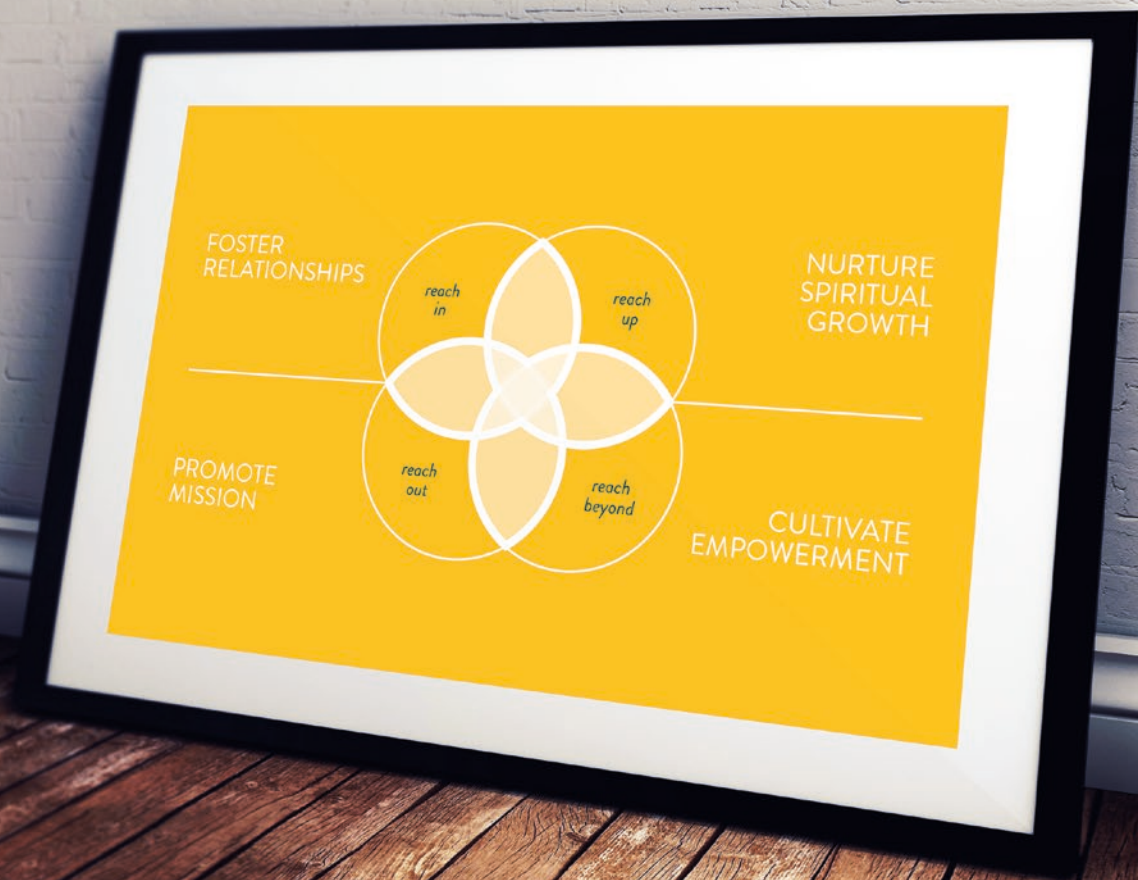
"THIS CONCEPT OF THE CHURCH AS 'THE PEOPLE OF GOD'—AS GOD'S NEW SOCIETY, HIS FAMILY, HIS COMMUNITY—BREAKS UPON MANY TODAY AS THE MOST THRILLING 'GOOD NEWS' THEY COULD EVER HEAR. AND WHAT TRANSFORMATION IT CAN BRING WHEN A PERSON KNOWS THAT HE BELONGS TO GOD AND HIS PEOPLE FOR EVER! IN AN AGE OF ISOLATION, THE JOY OF REALLY BELONGING TO GOD AND OF BEING A PART OF HIS PEOPLE … IS ONE OF THE MOST RELEVANT FEATURES OF THE CHRISTIAN MESSAGE OF GOOD NEWS."

David Watson, I Believe in the Church
(Grand Rapids, MI: William B. Eerdmans Publishing Company, 1978), p. 76

THE **10 iCOR** VALUES

"CHRIST'S METHOD ALONE WILL GIVE TRUE SUCCESS IN REACHING THE PEOPLE. THE SAVIOUR MINGLED WITH MEN [WOMEN, AND CHILDREN] AS ONE WHO DESIRED THEIR GOOD. HE SHOWED HIS SYMPATHY FOR THEM, MINISTERED TO THEIR NEEDS, AND WON THEIR CONFIDENCE. THEN HE BADE THEM, 'FOLLOW ME'."

Ellen G. White, The Ministry of Healing, p. 143

On the basis of empirical research, scientific studies and sociological findings, the New Testament understanding of the church and the writings of Ellen G. White, ten fundamental values have been defined that a church should deliberately and continuously develop and evaluate if it wants to be family of God in the biblical sense. These values should be discussed regularly at church board meetings and will help churches to concentrate on core issues that foster the growth of the church as a spiritual home and safe sanctuary for people of all generations, cultures and social backgrounds. The ten iCOR values are not additional programs that a church simply needs to implement. They much rather nurture the commitment and attitude fostered by the church to be family of God and form an intergenerational community of believers in order to satisfy the spiritual needs of young people in a special way. These values form the foundation for further church activities and help the church to define and implement its individual goals. ▬

RELATIONSHIPS

CONNECTING ⟶ Connecting churches strive to form authentic and loving relationships across generational, cultural and social boundaries.

CARING ⟶ Caring churches foster a loving attitude that reaches out to others with empathy and accepts them the way they are. They actively serve their good and support them in all areas of life.

PARTICIPATING ⟶ Churches that encourage participation value the gifts and skills of their fellow human beings and create room for them to take part in forming all aspects of church life. In this way, they foster a sense of belonging and identification with the church.

SPIRITUAL GROWTH

WORSHIPPING ⟶ Churches understand worship as the daily practice of making the Gospel reality. They search for creative opportunities to celebrate worship in everyday life and are committed to making the Sabbath a meaningful experience.

TEACHING ⟶ Churches that teach the Word of God communicate in a relevant, creative and practical way.

MISSION

SERVING ⟶ Mission and ministering always require an attitude of service. Serving churches follow the example of Jesus by ministering to the needs of others and seeking to discover new ways to serve.

RECONCILING ⟶ Reconciling and reconciled churches actively foster reconciliation and healing in the name of Jesus, both in the relationship to our heavenly Father and to each other.

EMPOWERMENT

MENTORING ⟶ Churches that care about personally accompanying their children and youth in particular, but also adults in their walk of faith are committed to fostering spiritual mentoring relationships.

TRAINING ⟶ Churches that are open for learning provide training opportunities for their members to develop individual gifts and skills and promote services and ministries in the church.

LEADING ⟶ Strategical and purpose-driven churches lead with a vision and passion, integrating the younger generation in the leadership activities of the church.

CONNECTING

Galatians 3:26–29

CARING

James 2:14–16

God is love, and as Father, Son and Holy Spirit is a relational God—and his church should also reflect this nature. Building healthy relationships is one of the most important and urgent tasks of the Christian church. The love lived out among the followers of Jesus is a central characteristic identifying them as belonging to God. It makes their faith authentic. It is fundamentally impossible to love God and ignore one's fellow human beings. Christian fellowship must be built up and lived out; it is more than the mere gathering of several people in the same place to attend a spiritual program. Connecting churches make conscious efforts to form authentic and loving relationships across generational, cultural and social boundaries and come in contact with people both in and outside the church. This is particularly important for the young people in the church, because it is essential for their spiritual growth that they have relevant relationships not just with their peers, but also with adults.

Genuine nurturing care fulfills most of the fundamental human needs. Those who experience that they are loved and accepted develop trust and become more open and receptive. Caring churches take care of their fellow human beings and build a supportive community because they see it as their mission to love as Jesus loved and to bring healing to others. Young people in particular need to experience a loving, caring and supportive faith community. Nurturing care draws people into the mutual responsibility of taking care of each other. It doesn't matter to other people how much good and correct *knowledge* we have, they need to *experience* it!

Caring churches are committed to supporting those who have been entrusted to them in their spiritual growth so that one day these can say: "This is my church!" Authentic nurturing care includes both prayer and practical help of all kinds. A caring attitude makes churches sensitive to the spiritual and other diverse needs of their fellow human beings.

PARTICIPATING

1 Corinthians 12

Helping shape church life strengthens the feeling of belonging and identification with the church and its mission. This is particularly true for young people. They are filled with ideas, opinions and energy, but too often they are not given opportunities to apply these in the church. Studies show that youth consider the church to be relevant, but does the church consider the youth to be relevant? Essentially, a feeling of belonging is fostered where one is included and can make a contribution. With young people in view, the Seventh-day Adventist Church leadership issued the following statement in 2007: "The reasons most frequently cited by persons who leave local church fellowship are found in the realm of relationships, the absence of a sense of belonging, and the lack of meaningful engagement in the local congregation and its mission" ("Conserving Membership Gains," General Conference of Seventh-day Adventists Executive Committee, 2007, paragraph 5). Churches would therefore be well-advised to encourage their members, young and old, as well as guests to actively participate in shaping the vision and mission of the church.

WORSHIPPING

Matthew 18:20

TEACHING

Matthew 28:18–20

Worship is not an event or program, but a way of life. It trusts that God is present and lets the biblical truth become reality in everyday life. The "children of God" do not just proclaim the Gospel, but also celebrate and live it out wherever they come together. Studies show that experiencing corporate worship, joy and reverence in singing, music, prayer and preaching has a positive effect on the spiritual life of an individual that extends into everyday living. Churches that desire to grow in corporate worship are actively committed to making the Sabbath a meaningful experience and shaping worship in such a way that young people can also make a contribution and feel addressed by the services. "The religious exercises should be so planned and managed that they will be not only profitable, but so pleasant as to be positively attractive" (Ellen G. White, *Testimony Treasures* Vol. 2, p. 440). Corporate worship can be oriented on spiritual needs and concrete situations and purposes. But a loving, joyful and thankful attitude among those celebrating the worship service is more important than individual program elements.

People are looking for sound biblical teaching and preaching that is relevant for their lives. The "Valuegenesis Europe" (VGE) study shows that preaching that reaches young people is very important for their church experience. When they experience preaching that touches their hearts, they are eight times more likely to stay in the church compared to youth who do not make that experience. Relevant preaching is possible when one is sensitive and open for the realities and spiritual needs in the lives of the people and talks with them about these issues. Because faith in Jesus comes from "hearing" (Romans 10:17), it is essential that Christian values and biblical teachings are communicated in a practical, authentic and creative way and Jesus is kept at the focus. Churches that make this a priority are also more likely to be relevant for guests. However, communicating faith is not limited to the sermon or one-sided preaching in a church context. Equally important are personal conversations and the creative communication of our faith in every-day situations (Deuteronomy 6:6–9).

SERVING

Matthew 20:25–28

RECONCILING

2 Corinthians 5:18–20

"The church is organized for service" (*Education*, 268.6). It is a caring and serving community. When young people are asked what they feel is important for the church to be, many of them say it should make an impact in society. Particularly young people are ready to get involved in meaningful outreach activities that make a difference in the lives of their fellow human beings. Therefore they should not just be invited to help carry them out, but also be included in developing and planning these activities. Those who are actively involved can better identify themselves with the church and the Adventist faith. Today it is easier for people in the church to invite friends and acquaintances to help in ministries serving the community than just to come to worship services. When church and faith are relevant to society, young and old will also be more willing to talk with their friends and other people about their faith. The life of Jesus demonstrates how much proclaiming the Good News depends on a positive, open and serving attitude towards others.

Mission work in the "ministry of reconciliation" keeps Jesus at the focus, is respectful towards other people and takes them seriously. As ambassadors of reconciliation, we are 'bridge builders' who as representatives of Jesus invite others to be reconciled with God. Under the banner of reconciliation, everything involved in our outreach and evangelization is subordinate to the mission of healing and rebuilding a lost or broken relationship with God and helping people to find their own individual way to connect with our loving Father. Churches committed to the "ministry of reconciliation" are aware of the fact that the invitation to be reconciled with God is only credible when they live out the experience themselves. It's about the restoration of relationships. Ultimately, mission in the context of reconciliation makes it clear that the Good News is inseparably linked to the messenger and the Gospel as lived out practically in the church. Therefore, all members are called to be ambassadors for Jesus and let the Gospel become reality in their lives.

MENTORING

Philippians 4:9

Jesus was a mentor for his disciples, just as Moses was for Joshua and Barnabas for Paul and Mark. Apart from their parents, young people in particular need adults who are relevant in their lives and serve as living role models. Therefore, churches not only foster informal intergenerational relationships, but specifically train mentors to be able to accompany others on their spiritual journey. "The classic definition of mentoring is that of an older experienced guide who is acceptable to the young person and who can help ease the transition to adulthood by a mix of support and challenge. In this sense it is a developmental relationship in which the young person is inducted into the world of adulthood" (Kate Philip, *"Mentoring and Young People"* in *Encyclopedia of Informal Education,* August 2000). Youth who have relationships with caring adults are less likely to engage in at-risk behavior, are more self-confident and more likely to help others compared to those who do not have such relationships. Consequently, mentors in the church can help children, teenagers and youth, as well as newly baptized members and interested guests to grow spiritually and master the challenges of life. In the same way, young people can also be mentors for older people.

TRAINING

Proverbs 9:8–10

LEADING

Exodus 18:21–23

Learning is a fundamental principle of life, and where there is no more learning, there is stagnation. Jesus was respected as a Rabbi, that is, as a teacher, and his disciples can be considered his students. The Greek word for disciple (*mathetes*) comes from the world of education. Followers of Jesus are people in training, and training promotes growth. The real goal in the school of Jesus is actions and not just words and knowledge. Because training empowers people to develop and grow, the church should be a place of learning for all generations. Young people are not the only ones who need structured, continuous education and support in the environment and daily life of the local church. Churches that place great importance on education are therefore committed to providing all members with the opportunity to grow in understanding, improve their individual gifts and continue to develop in service for God. They therefore encourage and support their members in the participation in internal and external training opportunities. The progress of a living community of faith thrives on the awareness that one is never finished learning.

A strategic and goal-oriented church does not limit its attention to administrative processes. It is much rather intentionally missional and oriented on continued development, progress and growth in all areas. It has or develops a vision and a mission for its local community and is constantly seeking to involve all members—including the youth—in the continuous development, analysis and evaluation of the vision and goals. It constantly reminds all in the church of the vision and actively includes young people in the leadership activities of the church. Just how seriously a church takes its young people is often revealed by how much youth are included at all levels of the leadership processes. When young people take part in the leadership, they will perceive the church as their church and actively shape the activities and the mission of the church. Value-oriented leadership is also marked by continuous and forward-looking consideration of the iCOR values and ways to actively promote and evaluate them in the daily activities of church life.

SUMMARY

iCOR is an instrument for a value-oriented church development designed to help churches recognize biblical values in daily church life and live them out together.

iCOR was originally conceived by the Youth Ministry Department as a response to the realization that many of our youth leave the church and is based on the fact that dynamic churches after the New Testament model are not just important for youth. iCOR provides a good basis for helping people find a spiritual home in our churches and for sustainably promoting faith, mission and fellowship among the various generations and diverse cultures represented in our churches. In this sense, iCOR is a guide designed to aid churches in their efforts to be an extended family after the biblical model and make the love of God and the Gospel of Jesus concrete, living reality—relational, participatory, socially relevant.

iCOR is committed to the mission of Jesus to support people in holistic discipleship. iCOR therefore places value on practical and relevant communication of biblical teachings and Christian values, and at the same time is aware that the messenger is just as important as the message. For this reason, iCOR emphasizes service and reconciliation. Ultimately, the best mission work according to the biblical example is to be a church of the relational, redeeming and living God. One fundamental premise behind the iCOR values is the conviction that God has placed great potential in each human being—independent of age, culture, gender or church membership. Therefore, iCOR would like to encourage churches to actively seek ways and possibilities for recognizing, stimulating and promoting this potential more fully, in order to learn from each other and grow together.

The iCOR values, ideas and resources are intended to help churches engage in dialog about these values, so that with God's help, they may become more and more the spiritual home that God would like us to be for his children and the community in which we live. The research shows that above all the younger generation will be very thankful for that. ▬

"SCIENTIFIC DATA REVEALS "THAT CONGREGATIONS WITH HIGH LEVELS OF YOUTH INVOLVEMENT ARE ALSO THE ONES MORE LIKELY TO BE GROWING."

Jackson W. Carroll, God's Potters: Pastoral Leadership and the Shaping of Congregations (Grand Rapids, MI: William B. Eerdmans Publ. Co., 2006), p. 116

iCOR IS BASED ON …

… New Testament theology and understanding of faith and the church, e.g.:

○ Joseph H. Hellerman, *When the Church Was a Family: Recapturing Jesus' Vision for Authentic Christian Community* (Nasville, TN: B&H Publishing Group, 2009)

○ **Richard Rice**, *Believing, Behaving, Belonging: Finding New Love for the Church* (Roseville, CA: The Association of Adventist Forums, 2002)

… sociological research concerning life in the church community and the spiritual growth of the generations in the church, e.g.:

○ **Holly Catterton Allen and Christine Lawton Ross**, *Intergenerational Christian Formation – Bringing the Whole Church Together in Ministry, Community and Worship* (Downers Grove, IL: IVP Academic, 2012)

○ **Howard Vanderwell, ed.** *The Church of All Ages - Generations Worshiping Together* (Herndon, VA: The Alban Institute, 2008)

… the findings of the Valuegenesis studies in the USA and Europe, e.g.:

○ **Bailey V. Gillespie and Michael J. Donahue, Valuegenesis:** *Ten Years Later – A Study of Two Generations* (Riverside, CA: Hancock Center Publications, 2004)

○ **Stephan Sigg**, *"A Spiritual Home for Young People? The Adventist Youth and Their Church Seen from the Valuegenesis Europe Data" Part I-III,* Spes Christiana Band 24, 2013

… empirical research on the church dropout issue and youth, e.g.:

○ **Roger L. Dudley**, *Why our Teenagers Leave the Church* (Hagerstown, MD: Review and Herald, 2000)

○ **David Kinnaman,** *You Lost Me. - Why Young Christians Are Leaving Church...And Rethinking Faith* (Grand Rapids, MI: Baker Books, 2011)

○ **Ed Stetzer, Richie Stanley, and Jason Hayes**, *Lost and Found: The Younger Unchurched and the Churches That Reach Them* (Nashville, TN: B&H Publishing Group, 2009)

… scientific studies on the transmission of faith in families and churches, e.g.:

○ **Vern L. Bengtson, Norella M. Putney and Susan Harris,** *Families and Faith: How Religion is Passed Down Across Generations* (New York: Oxford University Press, 2013).

○ **Eugene C. Roehlkepartain, Pamela Ebstyne King, Linda Wagner, and Peter L. Benson,** *The Handbook of Spiritual Development in Childhood and Adolescence* (Thousand Oaks, CA: Sage Publications, 2006)

… the writings of Ellen G. White, in particular:

○ **Ellen G. White,** *Education* (Hagerstown, MD: Review and Herald, 1952)

○ **Ellen G. White,** *Gospel Workers* (Washington, DC: Review and Herald, 1915)

"A HOLISTIC APPROACH TO YOUTH MINISTRY TREATS YOUTH AS WHOLE PERSONS, TOUCHING EVERY AREA OF THEIR LIVES; SETS HIGH EXPECTATIONS FOR YOUTH AS DISCIPLES OF CHRIST AND MEMBERS OF THE BODY OF CHRIST; FOSTERS MEANINGFUL RELATIONSHIPS BETWEEN ADULTS AND YOUTH, AS THE FOUNDATION FOR DISCIPLESHIP; INVITES YOUTH TO BE PARTICIPANTS IN, NOT JUST PASSIVE OBSERVERS OR RECIPIENTS OF, OUTREACH MINISTRY; AND OF COURSE, PROVIDES FUN IN THE PROCESS!"

Ronald J. Sider, Philip N. Olson, and Heidi Rolland Unruh, Churches That Make a Difference: Reaching Your Community With Good News and Good Works (Grand Rapids, MI: Baker Books, 2002), p. 177

"AND THE HEART OF THE FATHERS SHALL TURN TO THEIR SONS AND THE HEART OF THE SONS SHALL TURN TO THE FATHERS"

Malachi 4:6

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