LIBERTY UNIVERSITY SCHOOL OF DIVINITY

PASTORAL COUNSELING: THE PASTOR'S GUIDE
TO HELPING KOREAN YOUTH IN CRISIS

A Thesis Project Submitted to
Liberty University School of Divinity
in partial fulfillment of the requirements
for the degree

DOCTOR OF MINISTRY

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LYNCHBURG, VIRGINIA
FEBRUARY 27, 2016
ABSTRACT

Pastoral Counseling: The Pastor's Guide to Helping Korean Youth in Crisis
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Many Korean teenagers are suffering from physical and psychological abuse, anxiety, and depression due to dysfunctional family life. Korean Christian pastors and counselors need to be educated and trained in order to guide these families through such crisis. Using qualitative and quantitative analysis, the author surveyed over fifty troubled families. The findings were alarming and led the author to build a pastoral counseling model based on the biblical definition of the role of pastoral counseling using adept research of key scriptural principles. This pastoral counseling model provides a well-balanced biblical strategy to guide the troubled teenager through such crisis.

Length 99 words
ACKNOWLEDGEMENTS

Above all I dedicate this doctoral project to my Lord, Jesus Christ. I also dedicate this thesis to my greatest supporter, my father Byeong-je Kook, and my mother Ok-he Jang. I appreciate my mentor, Dr. Michael C Whittington and my reader, Dr. Charlie Davidson.
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CHAPTER ONE
INTRODUCTION

Statement of Purpose

Today’s children face problems and pressures that their counterparts in earlier decades did not experience. Due to income polarization and an upward trend of number of families in crisis, the function of family and of the society in taking care of teenagers has become weak, and teenagers suffer from more complicated and diversified difficulties. Those teenagers easily get strange impulses when they are failing to adapt well, and it can lead to dropping out of school, drug use, crime, or even suicide.¹

As considering the present conditions, clearly, a pastor has a lofty mission to protect teenagers in the crisis. Pastors have to care and heal the deep wounds of the soul. Furthermore, pastors should motivate the young people so that they search the meaning of life and accomplish God’s divine plan for each person. In this sense, pastoral counseling is an essential part of modern youth ministry and a pastor who seeks to help children in crisis has to make every effort to develop therapeutic techniques and biblical tenets for such a caring ministry.

This thesis project, Pastoral Counseling: The Pastor's Guide to Helping Korean Youth in Crisis, is designed to provide comprehensive understanding of teenager issues and to guide pastors who want to gain a working knowledge of the issues. This paper will describe the characteristics of teenagers refer to their development process and research teenagers’ major concerns and its guiding manuals. Finally, this paper will address the biblical principles and the rules for guiding teenagers.

¹ Bon-young, Ku, The Happiest Country for the Youth (Korea Youth Counseling & Welfare Institute, KYCI, 2013), 1-2.
Statement of the Problem

Some pastors may feel the difficulties of counseling teenagers even after many years of youth ministry experience. Many, if not all, the problems happens when a pastor has a lack of counseling skills and expertise. At that point, pastors need to have sufficient knowledge of youth counseling to help teenagers better. Without those conceptual understandings, it would be impossible to implement an effective solution for teen’s troubles. Pastors have to be equipped in order to help teenagers with some specific issues as well. For example, they need to be able to answer teen’s questions about issues such as, sexual matters, family relationships, peer relationships, as well as other major issues. The task requires therapeutic strategies, skill, and particular knowledge. Pastors need to enhance those abilities in order to guide the young people well.

Another problem is to understand the distinction between pastoral counseling and secular counseling. In general, secular counseling will not be allowed to bring up any other sensitive issues such as morality, order, and religious beliefs. General counselors focus on solving a client’s trouble itself. For example, secular counselors try to understand gay people’s pain and suffering, but many of them do not consider homosexuality as sinful. Some of them even think that homosexuality is decent, natural, and may well be biologically determined. Those counselors are likely to encourage the young people just to overcome discrimination and prejudice by raising public awareness. In that case, fundamental measures to solve the teen’s problems are very limited.

In contrast with general counseling, Christian or pastoral counseling deals mainly with spiritual matters through the Word of God. God created man as a spiritual being by sending His Spirit (Gn. 2:7; Ps. 104:30). Psalm 51:10 says, “Create in me a pure heart, O God, and renew a
steadfast spirit within me.”2 The literal meaning is that human beings, as spiritual beings, are purified, and renewed by the Word of God. Since a human being is a spiritual creation, only the Word of God can make a fundamental change inwardly.

A pastoral counselor has to touch a young client’s spiritual matter or ethical matter with spiritual messages so that God transforms him or her into a new person by changing the way he or she thinks (Rom. 12:2). Pastoral counselors have to seek to achieve one’s spiritual transformation based on biblical principles. Pastoral counselors must go beyond endeavoring to solve a young’s problem itself. The primary goal of pastoral counseling is that pastors assist the counselee to be reconciled with God. Pastors should complement the vulnerability of secular counseling with biblical messages and instructions.

Statement of Limitations

Even though this thesis project deals with fundamental principles for youth counseling refers to the Bible, it also includes cultural differences, traditions, and values of Korea. For example, today many Korean people continually are being assimilated into the western culture, but values of education are still strongly influenced by traditional Confucianism, which pursues to achieve fame and prestige to reach self-realization. Those relativities are somewhat difficult to understand in Western society. Although this project will describe the biblical principles for guiding teenagers, its applications will be considered as the distinct characteristics of the Korean society and Korean Christianity.

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2 Unless otherwise noted, all biblical passages referenced are in the New International Version Bible (Zondervan: Foundation, 2005).
Definitions

The following terms are relevant to this thesis project, and this will be used repeatedly throughout the writing. The definitions are articulated from multiple sources.

Child development theories

The study of youth counseling comes in many areas with multiple disciplines, and can be applied in many different therapeutic ways; however the scope of this thesis project is to determine the teen’s troubled issues encompassing biological, cognitive, and socio-relationship changes based on child development theories.

Child development theories attempt to describe every aspect of human development referring to the biological, psychological and emotional changes that occur in human beings between birth and the end of adolescence. Those theories provide organizing frameworks for observations of children and guiding actions that normally comes with aging. However, some researchers argue with those theories. For example, cross-cultural researchers have raised questions regarding child development theories. They point out that child development theories are a lack of clear explanation of how children move from one cognitive stage to the next.  

Of course, the study of child development provides no ultimate truth, because investigators do not always agree on the meaning of what they see. In fact, within the field of child development, many theories offer very different ideas about what children are like and how they change. In addition, children are complex beings, and no single theory has explained all these aspects.

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Although there are some limitations to child development theories, but the theories provide comprehensive information for our observations of children in order to understand how children grow, behave, and think. By looking at those areas of childhood development, characteristics of teenagers and its guidelines will be defined, analyzed, and developed for biblical youth counseling.

Teenagers

The definition of teenagers (teen) is a young person whose age falls within the range from thirteen through nineteen. They are called teenagers because their age number ends in "teen." Someone age 18 or 19 is also considered a young adult.4

Puberty

The word "puberty" means to be covered in fine hair and comes from the Latin word pubescere, meaning to grow hairy or mossy. Puberty represents the transition from childhood to adulthood. Puberty is the process of physical changes that all humans experience sometime between about 10 and 18 years of age by which a child's body becomes an adult body capable of reproduction.5

Adolescence

The term 'adolescence' is derived from the Latin adolescere, which means 'to grow up' or


5 Jillian Powell, Puberty (Mankato, Minn: Arcturus Pub, 2010), 17.
'to grow to maturity.'

Even terms *puberty* and *adolescence* are typically used interchangeably today, *adolescence* more properly refers to the psychological traits that characterize people during puberty. The period of adolescence is very closely related with the teenage years.\(^7\)

Clients (Counsellee)

*Client* or *Counsellee* is one who is being counseled. Clients (Counsellees) for the purposes of this project are teenagers or sometimes their parents in the context of pastoral counseling. The term client and teenagers are often used interchangeably throughout this thesis project.

Christian counseling

Christian counselors use a biblical approach, whereas secular counselors use more of a behavioral science in approach to issues. Secular counseling is ground in humanism and seeks to help the counselee adjust to difficult situations. Christian counseling, however, is grounded in the Holy Scriptures, the Bible. It seeks to bring persons into a personal relationship with Christ. The role of the pastoral counselor is to walk a period with the person in special emotional or spiritual need. Pastors are to be an assistant to the Holy Spirit in helping people.\(^8\)


\(^7\) David F. Bjorklund and Carlos Hernández Blasi, *Child and Adolescent Development: An Integrated Approach* (Cengage Learning, 2010), 152.

Theological Basis

This writer thinks that the theoretical basis of pastoral caring and counseling ministry comes from the good shepherd ministry mentioned in the Bible. God has a special fondness for shepherds. Able was an obedient shepherd whose offering was accepted. When God needed a liberator for Israel, He invested forty years training Moses to care for sheep before charging Him with the care of His people Israel. When Saul failed as Israel’s king, a shepherd boy was God's choice to sit on the nation's throne.9

Most important of all, God identifies Himself as a shepherd. In Psalm, 23:1, David testified the LORD is my shepherd. The shepherd image as applied to God first appears in Jacob's blessing for his sons. He declared the hand of the Mighty on Jacob as the Shepherd, the Rock of Israel (Gen. 49:24). The prophet Isaiah also applied the shepherd image to God: "He tends His flock like a shepherd: “He gathers the lambs in His arms and carries them close to His heart; He gently leads those that have young.” (Isa. 40:11).

In the New Testament, the Son of God, Jesus is called the "great Shepherd"(Heb. 13:20) and "the Shepherd and Overseer of your souls (1 Pet. 2:25). Jesus Christ identifies Himself as the "good shepherd"(Jn. 10:14), confirming that the work of salvation is that of a shepherd caring for a flock of sheep.10 Indeed, Jesus Christ is the true shepherd. Jesus came that the sheep may have life, and they have it to the full. He proved that He is the good shepherd, by laying down His life for the sheep (Jn. 10:10-11). He showed us how to bring up the sheep. Pastoral counselors are also called as spiritual caretakers who feed the Lord’s sheep. (Jn. 21:17.) As spiritual caretakers, pastors have sacred missions to search the lost, heal the injured, and feed

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10 Ibid., 20-21
the hungry in Jesus Christ. At this point, pastoral counselors are commissioned to proclaim Christ and lead the young people to live fully in His image by dedicated shepherd ministry. Specifically, this writer views ministry as involving soul-care ministry and mentoring ministry.

**Soul-Care Ministry**

Pastoral counselors are called to spiritual caring, and healing ministry after the model of Jesus Christ. Jesus Christ is the most helpful counselor who gives us examples of Christian counseling. Jesus Christ did not avoid the pain of humans and took it completely more than everyone else. In His personality, Jesus Christ suffered in his body experienced our pains and grief, and so He understands our weaknesses and faults as well. In this regard, the Scriptures testify, “Because He himself suffered when he was tempted, He is able to help those who are being tempted (Heb. 2:18).”

In John 14:26-27, Jesus Christ explained the Holy Trinity, who is the Counselor. And He taught His disciples that they do not let their hearts be troubled and do not be afraid; because Jesus Christ gives them peace, which is not like the world gives. These passages strongly indicate that Jesus is the great comforter. Obviously, Jesus Christ came to seek and to save people who are lost and loved to take care of the sick. In the four gospels, we can see His healing ministries: While Jesus Christ spent about three years in ministry a great portion of His time was devoted to healing the sick. He healed all kinds of people, such as the blind, the paralyzed, the lame, the deaf, lepers, those who had fevers, and many with chronic illnesses.

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12 “But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid” (Jn. 14:27).
Jesus Christ healed many people’s physical illnesses, but there is one other point which claims our attention about His healing ministries: It is that Jesus Christ fundamentally wanted to take care of one’s inward sinful nature along with curing physical disease. For example, when Jesus saw that some men brought to Him a paralytic, and He said to the paralytic, "Take heart, son; your sins are forgiven." (Mt 9:2). The passage emphasizes that Jesus Christ not only cares about the healing of one’s physical condition but also ultimately wanted to take care of the spiritual matter. As following Jesus Christ in the way, a pastor is supposed to be a spiritual healer who mends broken souls.

All pastors should have divine compassion on the broken souls after the model of Jesus Christ; it is an essential attitude of mind of the pastoral counselor when they approach the broken hearted. The pastoral counselor’s compassion has a healing impact on the counselee when he or she demonstrates a deep understanding of the troubled. Jesus exemplified Himself as a true caregiver, and He had compassion on those who had been troubled in their lives. Jesus Christ really wanted to feed hungry people with compassion (Jas.2:16). When Jesus landed and saw a large crowd, He had compassion on them because they were like sheep without a shepherd. So he began teaching them many things (Mk. 6:34). When Jesus saw Lazarus' sister weep, He was deeply moved in spirit and troubled (Jn. 11:33). Jesus healed a Gentile woman after she pled her case (Mt. 15:21-31). When two blind men approached Him, Jesus felt pity for them and touched their eyes, and immediately their sight returned and they followed Him (Mt. 20:34). When a man with leprosy begged Him, Jesus reached out his hand and touched the man filled with compassion (Mk. 1:40-41). Moreover, Jesus urges those who believe in Him to become compassionate themselves. This is evident in His parable of the Good Samaritan (Lk. 10.29-37), the parable of the prodigal son (Lk. 15: 11-32), and the parable of the unforgiving debtor (Mt. 18:
23-35). Truly, Jesus was a compassionate person and people approached Him for that purpose because they were seeking compassion. After Jesus Christ, pastoral counselors heal the broken hearts with compassion. The attitude of the pastor should be the same as that of Christ Jesus (Phil. 2:5).

**Mentoring Ministry**

Mentoring is acknowledged as a key tool in personal development. Mentoring involves more than goal setting and establishing procedures for study. Eric Parsloe, who is the author of *Coaching and Mentoring* defined mentoring is to support and encourage people to manage their own learning in order that they may maximize their potential, develop their skills, improve their performance and become the person they want to be. A mentor should use personal coaching skills that enable each pupil to learn from their personal situation and develop optimism as a state of mind.

At that point, Jesus was the great mentor of each of His followers. As a mentor, Jesus did not only instruct His followers but also led them to make real decisions. He was supportive, fostered and increased their self-awareness as they progressively became more distinctive. Jesus Christ was modeling every aspect of mentoring. Jesus Christ empowered His disciples for the specific purpose of their preaching the good news of the Kingdom and encouraged His followers in many ways including using positively reinforcing words. A good example of mentoring is

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Jesus's close relationship with His disciples, especially Peter. Peter is challenged to discover new things about God, and to live as a disciple of Christ.\textsuperscript{15}

After Jesus Christ, pastors also need to put more effort into improving the potential of young people. They have to provide guidance and encouragement for the people so that they search the meaning of life and accomplish God’s divine plan. Mentoring in spiritual messages inspires and motivates people to achieve and excel. Today, not a few children are roaming without knowing the purpose of life and misunderstand the real meaning of life. In this sense, the main goal of youth counseling is to help the young people grow so they can change this world for the Lord, as they mature.

Statement of Methodology

This thesis provides a comprehensive guide to Christian youth counseling in order to equip Korean pastors to apply biblical truths to help troubled teenagers. For this, various resources for reviewing the current base of knowledge in modern youth counseling will be researched. This project will research the characteristics of teenagers and refer to their development process and their major concerns. Through the works, this writer will research biblical strategies and principles for mentoring, healing, and caring for Korean teenagers. This project will be divided into five chapters: Chapter 1: Introduction, Chapter 2: Adolescent Development, Chapter 3: The Response of Teenagers to Questionnaire about Their Concerns, Chapter 4 Guiding Children in Crises, and Chapter 5 the Conclusion: Essentials for Youth

\textsuperscript{15} Tony Townsend; Richard J Bates. \textit{Handbook of Teacher Education Globalization, Standards and Professionalism in Times of Change} (Dordrecht: Springer, 2007), 180.
Counseling. In order to have a clear understanding of this project, it is important to address each chapter separately.

The first chapter is an introduction for the overview of the entire project. The introduction gives five key elements to the project: statement of the problem, scope and limitation of the project, biblical and theological basis for the project, statement of methodology, and a review of literature. By addressing these five elements, the reader will have an overall understanding of this thesis paper.

Chapter 2, Adolescent Development, this writer will research the characteristics of teenagers referencing their development process. In this chapter, this writer will describe the teens’ biological changes that occur in adolescence and how the physical changes affect the adolescent’s psychological development and social relationships.

Chapter 3, The Response of Teenagers to Questionnaire about Their Concerns, will introduce the results of a questionnaire given to teenagers: A survey was sent to Korea teenagers to obtain their assessment for looking at their troubled issues. It is composed of six sections: Family, Peer Relationships, Career Planning, Gender, Suicidal Tendency, and Faith & Values. The purpose of this chapter is to research and evaluate the plight of Korean teenagers.

Chapter 4, Guiding Children in Crises, will deal with some specific teen’s trouble issues; such as family relationship, peer pressure, gender, and suicide issues. In this chapter, this writer will suggest some guidelines and skills for helping children and their parents in those troubles; the applications come from some of the information gathered in chapter two, three, and five.

Chapter 5, Essentials for Youth Counseling, will address some essential rules for guiding children and their parents based upon biblical principles. Then, the conclusion of this thesis paper will be addressed.
Review of Literature

The Bible

John 21:17 and Philippians 2:13

These verses inform us that pastors are called as spiritual caretakers who feed the sheep of the Lord (Jn. 21:17). Pastors must meet people where they are, have love and passion to care for them, be creative in our presentation of gospel truth, and have great patience for God to work in their lives, realizing that “it is God who works in you to will and to act according to His good purpose” (Phil. 2: 13).

John 14:16-17 and John 15:26

John 14:16-17: “And I will ask the Father, and he will give you another Counselor to be with you forever, the Spirit of truth. The world cannot accept Him, because it neither sees Him nor knows Him. But you know Him, for He lives with you and will be in you.” John. 15:26: "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, He will testify about me.” John 16:13: “But when He, the Spirit of truth, comes, He will guide you into all truth. He will not speak on His own; He will speak only what He hears, and He will tell you what is yet to come.” The Greek word translated as "Counselor" is paraclete, which means someone "called alongside." The word also means helper, intercessor, advocate, and comforter.16 These verses inform that the Works of the Holy Spirit Comforter is always near to comfort, because He dwells within the believer and abides with them forever.

1 Corinthians 6:1, 1Peter 1:16, and 2 Thessalonians

The Holy Spirit works upon one’s sanctification also. This writer thinks that one of the aims of pastoral counseling is to seek sanctification as holy beings in Him. 1 Corinthians 6:11: "And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.” The verse states that the Holy Spirit has the ability for people to become sanctified. God is the Holy Spirit. The Hebrew word for holy, kadosh, literally means "separated, apart." God is perfect, separate, pure, sacred, holy, and He wants His people to be like Him. God commands His people to be holy like Him (1Pet. 1:16). Our minds have not been thinking holy thoughts. All have been disobedient and have conformed to the world, and need a holy God to deliver from all of the impurities of the flesh. The Holy Spirit sanctifies people and renders them acceptable to God (2 Th.2:13).¹⁸

John 16:13 and Psalms 147:3

The goal of pastoral counseling is to lead and encourage people to rely on the Holy Spirit (Jn. 16:13). The comfort of the Holy Spirit will enable the troubled people to regain their composure and to receive a healing touch that will help to repair hearts. God, the Holy Spirit, heals the brokenhearted and binds up their wounds (Psa.147:3). Of course, pastoral counselors also should constantly rely upon the Holy Spirit, because He will give them spiritual wisdom to guide the people.

Hebrews 2:18, 1 Corinthians 10:13, and Romans 12:19

The Scriptures informs that pastoral counselors must give people in trouble courage and hope in Christ, because He himself suffered when He was tempted. He is able to help those who are being tempted (Heb. 2:18). God will not allow believers to be tested or tempted beyond what they can bear (1Cor. 10:13). He will grant mercy and provide grace to help in every need (Heb. 4:16). Therefore, the mission of pastors is to put them in the hands of God so that they may receive spiritual blessings in Christ (Rom. 12:19).

Ephesians 6:1, Proverbs 13:24, Proverbs 22:15, Deuteronomy 21:18–21

The Bible clearly instructs that children should obey their parents in the Lord (Eph. 6:1). In the Old Testament, the word for obey (shama) means “to hear.” In the New Testament the word translated “obey (hupakouo)” means “to hear” or “to listen” and “to trust.” Children have to listen carefully to their parents. Proverbs 13:24 and 22:15 also teaches that one who spares the rod hates his son, but he who loves him is careful to discipline him. Even Deuteronomy 21:18–21 orders a death sentence for a son who is rebellious against parental authority. These verses teach that the parental authority and its discipline will make their children grow up as a mature person in the lordship of Christ.

Proverbs 19: 18 and Ephesians 6:4

19 In the Hebrew text, the verb שָׁמַע (shama) has the basic meaning “to hear,” but as the Hebrew scholar Jermann J. Austel explained, “This [basic meaning] is extended in various ways, generally involving an effective hearing or listening [such as] ‘obey’” as in Joshua 1:17. Jermann J. Austel, “שָׁמַע (shama)’ hear, listen to, obey,” in Theological Wordbook of the Old Testament, ed. R. Laird Harris (Chicago: Moody Press, 1981), 938.

Discipline is for the purpose of keeping children on track. In the Bible, discipline (Greek, paidia) refers to the type of instruction, correction, chastening, and nurture that is involved in the training of a child. Proverb 19:18 instructs, "Discipline your son, for in that there is hope; do not be a willing party to his death." Ephesians 6:4 also instructs, “Do not exasperate your children; instead, bring them up in the training and instruction of the Lord.” Parents should tenderly encourage accountability and discipline in rearing their children.

Books

Adolescence is an excellent book for studying the developmental characteristics of teenagers in contemporary society. The author, Laurence Steinberg is a professor of psychology at Temple University. Steinberg is an expert on parent-child relations and psychological development during adolescence. He has a contextual approach about teen’s growth and development, which enables the readers to see how the adolescent experience is shaped by cultural environment. This book helps to further understand the nature of adolescent development in contemporary society.

Child and Adolescent Development provides practical guidelines to help youth workers, who intend to work with children and adolescents, recognize typical and atypical development and learn how to support the development of children and adolescents in positive ways. Child development can be divided into a number of different aspects based on what is developing. In this book, Anita Woolfolk and Nancy E. Perry examine characteristics of and the developmental milestones of physical, cognitive, social and emotional development of children.

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Your Adolescent: Emotional, Behavioral, and Cognitive Development from Early Adolescence Through the Teen Years\textsuperscript{24} covers a wide range of teen’s behavioral issues, and disorder matters; such as emotional disorders, disruptive behavior disorders, developmental disorders, eating disorders, sleep disorders, and substance abuse disorders. The author, David B. Pruitt suggests various approaches in handling those various disorders. His work contributes some helpful information concerning disciplining youth.

Career and Calling: A Guide for Counselors, Youth, and Young Adults \textsuperscript{25} is a great guidebook in helping young people discover God's calling. This book is designed for Christian leaders, educators, and ministers interested in developing a career in counseling ministry in the local church. In this book, Ginny Ward Holderness and Forrest C Palmer encourage young people to think not just about what they do, but about who they are in God's calling. The authors offer young people an opportunity to discover who they are as God's beloved created ones, to recognize how God is present in their lives and to explore the unique gifts, abilities, and interests that God has given them. This book contains a small group career counseling program that focuses on God's calling, talents, values, career fields, and making plans.

Child and Adolescent Development: An Integrated Approach\textsuperscript{26} gives the readers a socio-cultural perspective about child development: Parent-child relationship is affected by culture, and environments, so those matters have a strong influence on child development. In this sense, the authors emphasize that child development can be properly understood when the influences of social relations and the broader social/cultural environment are considered.


Counseling Adolescents: The Proactive Approach for Young People\textsuperscript{27} is filled with practical and effective approaches for giving teenagers guidance. The authors provide information on the developmental and contextual aspects of adolescence. Then, they offer behavioral and psycho-educational strategies. From those resources, the readers of this book will have better knowledge about the relationship between the counselor and the young person.

Handbook on Counseling Youth: A Comprehensive Guide for Equipping Youth Workers, Pastors, Teachers, Parents\textsuperscript{28} is designed to equip parents, youth workers, pastors, and teachers a collection of resources in order to help them to assist teenagers in crisis. In this book, Josh McDowell deals with emotional issues, relational issues, familial issues, sexual issues, physical issues, and various teen’s issues. Then he offers a biblical insight of those issues and offers short and long-term manuals to each.

Helping the Struggling Adolescent: A Guide to Thirty-Six Common Problems for Counselors, Pastors, and Youth Worker\textsuperscript{29} is a substantial reference. The author, Les Parrott has a biblical approach on teen’s trouble issues. He handles identity matters and emotional issues of teenagers; such as anxiety, cohabitation depression, alcohol, eating disorders, guilt, and so on. Each topic gives the reader essential information for guiding teen’s through specific trouble issues and supplies assessment tools about those specific problems. This book is a useful compendium of insight on teen problems.

\textsuperscript{27} Kathryn Geldard and David Geldard, Counseling Adolescents: The Proactive Approach for Young People (Los Angeles: SAGE, 2010).
The Quick-Reference Guide to Counseling Teenagers is designed to assist professional counselors, pastors, and lay counselors to guide Christian teenagers. This book gives information about the nature of teen stresses, problems, and disorders. The particular value of this book provides assessment and action steps for practical guidance. The assessment section provides insights into the present problem of teenagers, from the biblical perspective. Finally, the actions section suggests steps to the readers that move the conversation from assessment and problem identification to creating a plan for healing children.

The Theology and Practice of Youth Ministry provides theoretical approaches and basic strategies concerning youth ministry. In this book, the author emphasizes that Christian youth workers have to focus on the Holy Spirit bringing youth into a relationship with God and discusses the significant influence Christian adults play in the formation of adolescents. This book is a reminder that youth ministry is not a program for the spiritual formation of adolescents, but a commitment to our spiritual formation as Christian adults and disciples of Jesus.

The Features of Christian Counseling introduces several new features of counseling based on biblical precepts. Christian counseling and secular counseling have several tasks. Christian counseling and secular counseling both share the same desire to help people overcome their problems. However, through scriptural passages, Christian counseling assists the person in becoming healthy and well-adjusted individuals, both mentally and emotionally. This implies that Christian counselors will have access to biblical and secular methods to meet man’s greatest

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need without compromising the message of Christ. The book suggests biblical principles and guidelines toward people in trouble.

*Got Questions?*[^33] is dedicated to the more than 500 individuals who have served as volunteer writers for Got Questions Ministries (www.gotquestions.org) in the past twelve years. This book is a collection of the most important and/or most frequently asked questions about spiritual matters. Each question is answered directly from the Bible if the Bible specifically addresses the particular issue.

*Competent Christian Counseling*[^34] is destined to be regarded for years to come as the authoritative, trustworthy resource for Christian counseling. This book includes a biblical reference and a skills-based training tool for Christian counselors and pastors.

*Healing the Wounded: Biblical Counseling*[^35] is an introductory course on biblical counseling. This book provides practical approach and principles of biblical counseling. It will helps the readers is to familiarize with the key spiritual, emotional and psychological problems facing men and women.

*Quick Scripture Reference for Counseling Youth*[^36] covers a wide range of subjects: Among the more than 125 topics are abuse, attitude, bullies, dating, divorced parents, peer pressure, sexual purity, suicide, the Internet and so on. This book provides scriptural guidance to youth regarding the issues they face in adolescence.


Adolescents in Crisis: A Guidebook for Parents, Teachers, Ministers, and Counselors\textsuperscript{37} attempts to summarize reflections from a wide range of sources, to provide understanding regarding youth issues. This book offers practical, psychological, and theological clarifications that inform the process of care and counseling with adolescents in crisis such as: family problems, sexual problems, substance abuse, depression, and suicide.

The Youth Worker's Guide to Helping Teenagers in Crisis\textsuperscript{38} provides field-tested counsel and specific, biblical advice for each stage of crisis such as family break-ups, substance abuse, sexual assault, eating disorders, cutting, suicide, and so on. The readers of this book will have better knowledge for understanding teen’s emotional pain and spiritual scarring.

\textbf{Internet sources}

Kyci.or.kr is the website for Korea Youth Counseling & Welfare Institute and is a government-affiliated institute. This agency implements national youth policies, including youth counseling and welfare policy research, program development, counseling and welfare expert training. This website has many great research materials on teen issues.

Helpguide.org is a very useful website for those who are facing mental or emotionally troubling issues. It deals with anxiety, depression, grief and other mental or emotionally challenging concerns in alphabetical order. This website has a variety of resources about relationships involving children and family matters. Moreover, it offers some tools to overcome those problems with specific instructions.


Index.go.kr is the website for National Statistical Office of Korea. This website provides information on the National Statistical Office of Korea. The website has lots of various data about Korean children, from the past to present, and it helps visitors to understand various teen issues regarding social development.

Childtrends.org conducts and evaluates programs for childcare and welfare. They take the leading role in establishing the foundation of international cooperation for youth counseling and welfare by exchanging information with various institutions. Youth workers can use a variety of research materials from the website.

Psychologytoday.com is a quality website for guiding counselors to find great resources to help teenagers. This website provides research, magazines, and news that cover various aspects of psychological and relationship issues. Particularly, this website offers career, health, IQ, personality, and relationship test programs. The website has many excellent resources available on teenager counseling.
Adolescence is a transitional stage of physical and psychological human development. Many bodily changes occur during the period, and children are beginning to see other points of view and are learning to resolve conflicts with others.¹ Their thought patterns become more abstract, logical, and idealistic. Through the development process, teenagers are trying to establish their own identities separate from their families and are moving from dependency to independence in order to become an adult. During the period, a young person begins the process of discovering exactly what he or she wants that place to be.

However, there are likely to be unhelpful psychological, emotional and behavioral consequences when a young person is unable to adopt those changes. At this point, in order to help teenagers effectively, counselors need to know the specific nature of their stage in life and the developmental processes that are involved. Once the counselors have this understanding, they can provide appropriate advice regarding risky behavior of teenagers. This chapter deals with the development process of adolescence.

Physiological Development

Adolescence starts with significant changes in physical stature and features and refers to the life stage when the glands associated with the reproductive system begin to enlarge, bringing about changes in primary and secondary sexual characteristics. The primary sexual characteristics are associated directly with reproduction, such as maturation of the gonads and

anatomy of the genitals. Secondary sexual characteristics are not directly related to changes in reproductive organs. Examples of these are pubic and underarm hair, breasts in girls, changes in the voice and shape of the face in boys.2

During adolescence, teenagers are experiencing rapid physiological changes. A young person grows in height, weight and strength; develops sexually and has changes in appearance. Different parts of the body grow at different rates during this spurt.3 However, for all adolescents it has a fairly regular sequence; the first places to grow are the extremities—the head, hands and feet—followed by the arms and legs, then the torso and shoulders.4 This development results from the simultaneous release of growth hormones. For some young adolescents, this hormonal onslaught is tantamount to being on an emotional roller coaster, a difficult ride for the teen as well as for the rest of the family.5

In addition, scientists found that brain size is developed differently in several regions. Girls reach the inflection point just before age 11 years; boys do not reach the inflection point until just before age 15 years. A young woman reaches full maturity, in terms of brain development, between 21 and 22 years of age. A young man does not reach full maturity, in terms of brain development, until nearly 30 years of age.6

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3 Kathryn Geldard and David Geldard, Counseling Adolescents: The Proactive Approach for Young People (Los Angeles: SAGE, 2010), loc. 288-290, Kindle.


Physical developmental changes affect the young person’s sense of self and relations with others. It would not be wrong to say that many young people become very anxious about their appearance. Both girls and boys are known to spend hours concerned about their appearance, particularly in order to “fit in” with the norms of the group with whom they most identify. At the same time, they wish to have their own unique style, and they may spend hours in the bathroom or in front of the mirror trying to achieve this goal. The emergence of the secondary sexual characteristics prompts them to think of themselves as young adults, and to change their appearance and activities accordingly.\footnote{American Psychological Association, Developing Adolescents: A Reference for Professionals (Washington, D.C.: American Psychological Association, 2002), 8.}

Physical appearance may adversely affect a youth’s self-esteem and self-confidence. There may be issues for a young person who may feel embarrassed, self-conscious, and out of step with peers who are developing at a different rate.\footnote{Kathryn Geldard and David Geldard, 246-248.} Since adolescents are very much consciously aware of the changes they are undergoing, parents need to take adolescents seriously when they express concerns about aspects of their appearance. Counselors need to take into consideration each one’s developmental differences or gender uniqueness when they are offering counseling to troubled children.

Cognitive Development

Cognitive development is the development of knowledge and inference. It includes the development of advanced forms and levels of thinking, reasoning, and rationality. Adolescence is a time for rapid cognitive development. There are the most important cognitive changes during this period of life that relate to increasing ability to think abstractly; such as the ability to reason
and process information, and these shape the decision-making process.\textsuperscript{9} During adolescence, teens start critically dealing with people, things, matters, values, and the various social phenomena. The abstract and critical thinking helps to raise questions, and the young people may be argumentative with parents and other adults unless there is a compelling reason to follow the adults.\textsuperscript{10} Parents may feel their parental authority is being challenged by the frequent and critical questions posed by adolescents. As they seek greater independence, they often come into conflict, especially, with parents. Teachers and other adults also may feel uncomfortable about the argumentative behavior of teens.

Despite their rapidly developing capacity for higher-level thinking, most adolescents still need guidance from adults to develop their rational decision-making. Since teenagers have a strong sense of fairness, they often do not have enough recognition that many issues have multiple causes and interrelationships. Teens often go off on tangents and sometimes jump to startling conclusions. They can be very “me-centered.” It takes a time to learn to take others’ perspectives into account.\textsuperscript{11} Therefore, adults need to condescend to the intellectual level when the youth asks something. Instead of correcting their reasoning, adults need to give adolescents the floor or simply listen; adults need to build trust by being a good listener.

In addition, adults need to pay close attention to the cognitive growth process of children. In fact, there are quite a few children with cognitive impairment. For example, Ministry of Health and Welfare announced that 3.3-3.8\% of Korean children are with Attention Deficit Hyperactivity Disorder (ADHD). Korean Education Department estimates that more than one out


\textsuperscript{10} Michael I. Cohen, \textit{Adolescence 11-21 Years, Department of Pediatric} (Albert Einstein College of Medicine), 232.

\textsuperscript{11} American Psychological Association, 8-9.
of ten is in danger of potential ADHD and Depression.\textsuperscript{12} Children with ADHD act without control or thinking beforehand and have difficulty concentrating. Those children show difficulties in the performance of activities, in remaining seated, focusing their attention and attending to specific details included in the tasks assigned to them.\textsuperscript{13} These kinds of disabilities negatively affect the way a child thinks and learns adaptive skills in relation to his or her age. It can destroy the very essence of a teenager’s personality, causing an overwhelming sense of sadness, despair, or anger.\textsuperscript{14} Moreover, children with ADHD are not the only ones affected, but their siblings and parents are also affected. In homes of children with ADHD, there is a much higher degree of stress than in the average family. Therefore, adults or counselors should closely monitor the cognitive development of children.

Social Relationship Development

The influences of social relations and cultural environments need to be considered to understand child development. Psychological, cognitive, and emotional development occurs within a social context that can influence the process of one’s growth. Developmental psychologists such as Jean Piaget, Lev Vygotsky, Lawrence Kohlberg, and Erik Erikson, analyze the cognitive development in relation with the cultural context. Those psychologists observed that the stages of childhood are defined culturally by the social institutions, customs, and laws


that make up a society.\textsuperscript{15}

A major challenge for young people is concerned with their need to find their place in society and to gain a sense of fitting into that place. This is a process of socialization involving the young person’s integration with society. Socialization enhances the sense of personal identity, and the development of personal identity helps the young person to deal with society’s expectations and standards. The wider society, parents, families and peer groups all have expectations regarding young people. These expectations are based on the appropriate assumption that the maturing individual is now becoming capable of behaving differently. The combined expectations of society, parents and peers, together with newly acquired psychological and cognitive changes, challenge young people to make changes in their thoughts and behavior.\textsuperscript{16}

During adolescence, children become more sophisticated in their language abilities. It allows for a deeper understanding of oneself and the surrounding world and opening a world of opportunities in the social arena. Friendships develop between children who share similar interests and enjoy playing together. The development of the friends group provides a way for children to expand their perspective. Children are beginning to notice the reactions of others to their personal behaviors. The relationships and friendships that develop help children how to consider other perspectives; instead of looking at the world form only their viewpoint they now take in their surroundings and react according to how their friends act. Teenagers begin to identify with a peer group and want to belong. Spending time with friends becomes more important.\textsuperscript{17}

\textsuperscript{16} Kathryn Geldard and David Geldard, 380-382.
\textsuperscript{17} Daniel W. Wong, \textit{Counseling Individuals Through the Lifespan} (SAGE Publications, 2015), 146.
The parent-child relationship also is significant to the development of young children. Parental relationships are known to be integral to the development of self-conception in children. Self-conception is considered an important factor because of the positive correlation between self-conception and achievement, motivation, and self-regulation and a myriad of other developmental processes such as racial identity. Children with high self-conception tend to meet with greater academic and social success, while those with lower self-conception often have lowered aspirations, negative attitudes, and external focus of control. Children with a weaker or more negative parental relationship are theoretically more likely to experience less desirable developmental outcomes. On the contrary, children whose parents have a more positive opinion and relationship with their children will have a higher self-conception\(^{18}\) Therefore, it needs to affirm children’s growing self-conception and promote skills and confidence in decision-making. Parents need to remain important role models, serving as a consistent, and stabilizing influence.

Conclusively, during adolescence, children may display erratic or moody behavior, especially with the stresses of academic achievement, peer pressure, and changing family relationships. Nevertheless, teenagers need to learn how to perceive each other's personality, and how to communicate with their family, friends, teachers and other people. These tasks will be a real challenge for them through pathways to adult life. Counselors are in a key position to help those children who interact with parents and peers with troubles.\(^{19}\)

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\(^{18}\) Ibid., 147.

Moral Development

The meaning of morality has long been the concern of philosophers, politicians, and religious leaders. Many people think that morality is related to sets of beliefs or values and how people behave in relation to those beliefs, specifically as these beliefs relate to human relationships and interactions with other people, cultural norms, social rules and conventions. During adolescence, children are often confronted and challenged by a wide range of moral decisions. They have more opportunities to become argentic in their social roles and responsibilities.

Loss of faith leads to moral anarchy, and the Book of Judges shows what happened when Israel slid into moral anarchy. The influence of the media plays a significant role in the spiritual development of the teenager. The media provides unique and significant socializing experiences and values. The media has a strong influence on human nature and spirit; especially, the cultural environment can more easily affect teenagers who are at an impressionable age. For example, the media images frequently can have an impact on body image, alcohol, tobacco, and sexuality, and potential violent behavior. Recently, homosexuals in public life are now coming out of the closet, and many of them try to change people's views about homosexuality by using sensitive language which appeals to emotions through the media. Liberal civil groups and left-wing politicians also assert that homosexuals suffer from discrimination in society. According to a Christian report, around half of teenagers think homosexuality is acceptable, and 37.7% of

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Christian teenagers are in favor of allowing gay and lesbian couples. It shows that many Korean teenagers indiscriminately accept the sinful culture via media.\textsuperscript{22}

In addition, during adolescence, teens seek to establish their personal identity and attempt to find meaning in their lives. They look within themselves to examine thoughts and feelings, and to reason about them. This leads many young people to seek answers to questions of a spiritual nature. Many conventional religious beliefs and participation in organized religious practices demonstrate aspects of spirituality. However, not every teenager with religious beliefs has strong moral convictions. Some young people may think conventional religious systems problematic and inconsistent with their need to achieve some level of separation from their family’s traditions and values. Those children who are struggling with identity formation, and are striving to find their place in society, may be attracted to unorthodox religious cults and practices in order to explore their spiritual beliefs and values.\textsuperscript{23}

Evangelical pastoral counselors have an extremely important mission. Pastors have to focus on bringing awareness of spiritual purposes to teenagers in order to search everlasting values in life, and help them to increase the level of discernment of this world. First Corinthians 14:20 notes that a mature person is one who is grown up in thinking, reasoning, and understanding. Hebrews 5:14 also emphasizes that a mature person also has been constantly trained to know right from wrong. These verses instruct that Christians have to wake up to the sinful ways of this world, and they have to train their children so that they will not follow the ways of this world and of the ruler of the kingdom of the air (Eph. 2:2). Pastors and other Christian adults have to teach children the difference between the holy and the common and


\textsuperscript{23} Kathryn Geldard and David Geldard, 458-459.
show them how to distinguish between the unclean and the clean (Ez. 44:23). That guidance plays a crucial part in the growth and development of young children, and it will give the young people self-actualization so that they recognize their roles as constructive members of society in Him, as "salt and light."

Conclusion

Adolescence is a period of marked change in a teen’s physical, emotional, cognitive, social, and moral development. Physiological development includes physical, sexual and emotional changes. Cognitive development includes the advanced ability to think critically and creatively. Social development includes family, peers and society’s expectations. Moral development includes social and ethnic identity. Counselors need to understand well the nature of adolescent development, because some youths are having severe trouble adjusting to the developmental changes. In this sense, having accurate knowledge of adolescent development is significantly important. When counselors have the accurate understanding of adolescent development, their interventions can be tailored to the developmental level of each individual adolescent. It also enables counsellors to achieve a working relationship with teens.

Counseling needs a bond of sympathy that people can relate to. By gaining more knowledge about adolescent development, counselors can understand teen’s deep concerns and desires and therefore can give empathetic expressions of understanding to teens in troubles. Showing empathy is as important as giving advice in counseling. The emotional bond allows a counsellor to join appropriately with a teen to achieve a working relationship in the counselling process. Therefore, pastors who work with youth should increase their knowledge and
understanding of adolescent development. This is significantly important in the field of youth ministry and counseling.
CHAPTER THREE
THE RESPONSE OF TEENAGERS TO QUESTIONNAIRE ABOUT THEIR CONCERNS

Overview of the Surveys

Purpose

The purpose of this questionnaire is to research the major concerns and troubles of South Korean teenagers in order to equip Korean pastors to guide the young people well. This questionnaire was conducted through a Google Questionnaire, “drivegoogle.com,” and was conducted from May 25, 2015, to June 30, 2015. The title of the questionnaire was “Adolescent Questionnaire.” This chapter will introduce some representative samples of the survey; sometimes, the survey date will be evaluated with national statistics. The evaluated data will be used as reference materials in chapter 4.

Data Collection

After receiving Institutional Review Board (IRB) approval, the first step of the survey was to contact local church pastors to recruit participants. Since participants of the survey were minors, this writer obtained written consent from children and their parents; for this, through the local pastors, permission letters were given to each church family member. The survey was conducted under the supervision of the local church pastors.
Procedures

The participants took the survey online. The pastors gave the child a sheet of paper with the survey link when they returned the consent form. The survey is an anonymous survey and it is composed of six sections: 1. Family, 2. People (Relationship), 3. Career Plan, 4. Sex (Gender), 5. Suicidal Tendency, 6. Faith & Values. The survey consists of a total of 40 questions, and participants were allowed to skip it if they felt uncomfortable about a question. There were sixty male students and twelve female students who served as participants in this study.

Family Issues

The majority of participants (86%) answered that their parents were still married and living together. However, 14 % answered that their parents were separated, divorced, never married, or remarried.¹ (Figure 3.1)

![Pie chart showing family status]

Figure 3.1. Summary of Response about Questionnaire- Question 1

Forty-three percent of the survey answered that they get along with their father; while about 22% answered that they do not get along with their father. 35% answered “average.” (Figure 3.2)

¹ Unless otherwise specified, in each case, the rate was rounded up or down to the nearest amount.
Fifty-nine percent of the survey answered that they get along with their mother; while about 14% answered that they do not get along with their mother. 26% answered “average.”

(Figure 3.3).

Twenty-one percent of the survey answered that they are exposed to domestic violence.

(Figure 3.4)
There are several reasons why the participants have troubled relationship with parents.

Twenty-five participants answered as follows: (Figure 3.5)

<table>
<thead>
<tr>
<th>Reason</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Affairs of father or mother</td>
<td>2</td>
</tr>
<tr>
<td>Parental separation/divorce</td>
<td>3</td>
</tr>
<tr>
<td>Loss of a parent</td>
<td>1</td>
</tr>
<tr>
<td>Communication troubles</td>
<td>5</td>
</tr>
<tr>
<td>Different political view</td>
<td>1</td>
</tr>
<tr>
<td>Facing a generation gap</td>
<td>2</td>
</tr>
<tr>
<td>Difficulty to find common interest</td>
<td>1</td>
</tr>
<tr>
<td>Academic poor</td>
<td>4</td>
</tr>
<tr>
<td>Father's drinking</td>
<td>2</td>
</tr>
<tr>
<td>Financial trouble in family</td>
<td>2</td>
</tr>
<tr>
<td>Domestic violence</td>
<td>2</td>
</tr>
</tbody>
</table>

Total: 25 Responses
Communication Troubles

The majority of participants pointed out that the significant problem of the family relationships is a lack of communication between children and their parents. Many experts often indicate that one of the main reasons for disharmony in a family is a lack of communication among its members. Especially today, there are many more double-income couples in Korea, and many of them cannot find adequate time to spend with their children. A generation gap between young people and their parents (brought about by differences of tastes, values, outlook, etc.) also can manifest a communication block between people of different generations.

Parents become distressed when their children do not want to discuss personal issues with them. Since young people are seeking independence, they are more likely to talk to parents at a time that suits them rather than responding to parental inquiries at other times. It is a difficult thing for parents that they are just watching and not discussing their children’s secret concerns. In addition, children may remain silent, as they are not able to meet the expectations of their parents, especially in school or sports. Children often feel that parents have high expectations for them, and some of them feel strongly pressured from it. The children may feel deeply disappointed with themselves or their parents when they have not been able to live up to the perceived parental expectations. This is one of the factors that breaks down communication between parents and children. If there are conflicts between the younger and older generation then these factors will cause them to deepen.²

² Kathryn Geldard and David Geldard, 443-445.
Single-Parent families

Teens of single-parent families are more likely to have emotional and behavioral problems than teens in two-parent families. Those children may think that one of their parents will not love them as much anymore, and they feel sadness, anxiety, abandonment and anger during a divorce. Children of divorce often have financial hardships also. A dysfunctional family is often one of the causes of teenage crime, vandalism and violence. In fact, divorce is one of the most stressful events that families face.

Domestic Violence

Children who are exposed to domestic violence can face significant risks in reference to physical, emotional, and social development. They may experience emotional problems and behavioral problems such as psychosomatic illnesses, depression, suicidal tendencies, and bed-wetting. Later in life, these children are at greater risk for substance abuse. They also may have more trouble with school work, and show poor concentration and focus than children from non-violent homes. The children are more likely to have aggressive behaviors, have poor anger management and problem-solving skills. They also tend to engage in exploitative relationships. Some studies have indicated that adults who witnessed violence in the home as children are significantly more likely to engage in interpersonal aggression and to remain in an abusive relationship. Domestic violence can negatively impact the development of individual children and youth and lead to misdeeds and crime.³

Financial Trouble

Children from low-income, less educated families were considered to be at risk of living under stressful conditions. Children who live in poverty are more likely to experience behavioral problems such as low self-esteem, lower levels of sociability and initiative, as well as aggression, hyperactivity and depression than children in families with greater financial resources. They are more likely to experience sadness, anxiety and, dependency. The children tend to show a higher rate of aggressive behavior, delinquency and poor school performances.⁴

The young person’s social/emotional growth is mainly associated with the nature of relationships with his or her family. The family provides a set of values and an environment where young people can observe and learn adult behaviors. Children obviously learn much of their social protocols and skills from their parents. Good parent-child relationships influence the development of other social relationships because they can learn social skills such as conflict resolution and intimacy.⁵ Parents need to raise their awareness level as their children develop, such as how competent or independent children should be at different ages and what a parent’s role should be in influencing that development. They need to take a balanced approach to teenage cultures to communicate with them as well. Teenagers also need to learn how to communicate with parents. They need to realize that listening to parent’s instruction and teaching will aid in preparing them for life (Proverbs 1:8; 23:22).


People (Peer)

Many participants (74%) answered that they have friends whom they can trust, but 26% answered that they have no friends whom they can trust. *(Figure 3.6)*

<table>
<thead>
<tr>
<th>Do you have friends you can trust?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes 49 74%</td>
</tr>
<tr>
<td>No 17 26%</td>
</tr>
</tbody>
</table>

*Figure 3.6. Summary of Response about Questionnaire - Question 9*

**Peer Relationships**

Along with family relationships issues, peer relationships also play important roles in adolescent psychosocial/social development. During adolescence, teenagers spend increasing amounts of time in the company of their peers and increasingly focus on peer relations as crucial to their sense of identity.6

Adolescents often seek out peers whose beliefs, values, and even behaviors are similar to those of their families. Youth of this age are extremely sensitive to the social norms of the peer group, and peers are an important source of information for children, offering different perspectives on such things as popular culture (music, movies), social norms (how to dress and how to act), and what makes a game rule fair or unfair. Peers also serve as a comparison group

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for children, providing both indirect and direct feedback that influences children's attitudes and behaviors. ⁷

**Violence in Schools**

School violence is a serious problem in Korea. School violence has always been an issue in Korean society, but now it is more serious than ever. According to this writer’s survey, 13% of participants answered that they have experienced an abusive event in their school. (Figure 3.7)

**Figure 3.7. Summary of Response about Questionnaire- Question 34**

Many experts indicate that the most common type of school violence is bullying. While there are many definitions of bullying, most agree that it involves one or more persons trying to obtain power over another through the use of a variety of verbal, social, and physical techniques. Verbal bullying involves harassing, degrading, or threatening remarks. Social bullying occurs when bullies attempt to use peer pressure, rumors, and gossip to demean and degrade victims. Physical bullying includes all types of unwanted physical contact, from pushing to slapping, punching and more. ⁸ According to a survey conducted by the Education Ministry in 2011, more

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⁷ Ibid., 206-207.

than 77,000 school students of all ages had been bullied, and nearly 10% of those had considered suicide.9

In addition, recently with the development of digital devices cyber-bullying is becoming more diversified and sophisticated. In recent years, new technologies have become a major avenue through which violence, primarily in the form of harassment, has been enacted with serious and fatal consequences. Smartphone, email, and social networking systems, such as Facebook, blogs, and online chat rooms, have become a significant part of young people's daily lives. These forms of communication provide an additional context in which the harassment of individuals or groups can occur.10

School violence not only has a direct impact on the physical well-being of students but also negatively influences the school environment itself, which has been shown to decrease the academic success of students. If a school environment is constantly harassed by violence, it impacts the quality of the education that the students receive. Students who are victims of violence and harassment are more likely to report feeling socially isolated, depressed, frustrated, and a lack of interest in academics. Even some students are even killing themselves due to school violence.11

Career Plan

Many participants (76%) are worried that they will not find a job in their chosen field. (Figure 3.8)

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About half the participants (51%) answered that they want to receive career counseling.

(Figure 3.9)

Over the past few decades, the labor market has significantly changed. In today’s job market, unskilled labor jobs have decreased, and the demand for skilled labor has grown rapidly. Moreover, the global financial crisis in 2008 shook the very foundation of the Korean economy. It makes life worse for people who are already in difficult circumstances. Many reports show lower skilled workers face increasing difficulties to find a job. Workers who do not have training qualifications often experience dissatisfaction with the low salaries. Unfortunately,

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Koreans’ level of satisfaction with their jobs hit near the bottom among Organization for Economic Cooperation and Development members (OECD).

Many workers today face insecurity about their jobs, concerns about their pensions, and they are now being asked by employers to upgrade their skills. The faltering economy, with its dim job prospects, makes it difficult for young people to choose their career. In fact, most Korean students feel anxiety about an unstable future, and they have trouble with deciding and preparing for their careers. According to a National Statistical Office report in 2013, the major concerns with teens are academic work (32.9%), career (25.7%), and health/appearances (16.9%).

Parents and youth may have different expectations of schools and workforce development programs as well as different levels of access to information about career planning. There is often a tension between a youth’s wants and needs and those of the rest of the family. Teens can feel constrained to decide on his or her occupation. Especially, today’s Korean education system is overly weighted toward college admission, and the young people are often guided without taking into account ones’ unique characteristic, values, ability and so forth. Many Korean parents have persisted that their children are to study day and night to be competitive in today’s society. The standardized testing forces teachers to educate children one-way instead of nurturing talent. This circumstance makes it difficult for the young person to choose a suitable vocational occupation.

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In addition, nearly three of every four South Korean kids participate in the private education market. In 2012 and 2013, Korean parents spent more than eighteen billion dollars on these services. It means that Korean families usually spend over two hundred-fifty dollars a month for each child. The cost of private education is often beyond the average family's ability to pay. As spending on private education increases many people are demanding the current educational system be changed. However, it may be difficult to resolve the issues facing South Korea’s educational system through changing policies alone without perceptual changes.

Sex (Gender)

According to the survey, 22% of participants answered that they have experienced sexual intercourse. *(Figure 3.10)*

![Figure 3.10. Summary of Response about Questionnaire- Question 19](image)

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Many participants (70%) answered that they know the correct way to use contraception, but 30% answered that they do not know it well. (Figure 3.11)

![Bar chart showing the number of participants who know the correct way to use contraception. 40 participants (70%) know how to use contraception, while 17 participants (30%) do not know it well.](image)

Figure 3.11. Summary of Response about Questionnaire- Question 28

Twelve percent of the survey answered that they thought about their gender identity, and 25% are attracted sexually to a same gender friend. (Figure 3.12 and 3.13)

![Bar chart showing the number of participants who have thought about their gender identity. 7 participants (12%) have thought about it, while 51 participants (88%) have not.](image)

Figure 3.12. Summary of Response about Questionnaire- Question 27

![Bar chart showing the number of participants who are attracted sexually to a same gender friend. 2 participants (3%) are attracted a lot, 13 participants (22%) are attracted but little, and 44 participants (75%) are not attracted.](image)

Figure 3.13. Summary of Response about Questionnaire- Question 22
The majority of participants (83%) responded that they cannot keep themselves pure. 17% of participants responded that they will try to keep themselves pure. *(Figure 3.14)*

<table>
<thead>
<tr>
<th>How do you value chastity?</th>
<th>10 17%</th>
<th>22 38%</th>
<th>26 45%</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is very meaningful, so I will try to keep myself pure</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>It is somewhat meaningful, but I cannot keep myself pure</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>There is no point to staying pure</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Figure 3.14. Summary of Response about Questionnaire- Question 24*

Today’s children are more likely to be exposed to sexually explicit materials than ever before; many children and teens are being exposed to online pornography. Many societies have witnessed a revolutionary change in attitudes toward sexual activities.\(^{18}\) Many may not believe in keeping their virginity. There may be no more fear in the heart of the young ones towards sexual activities. This writer also was able to check it from the survey. More than half of the participants answered that they cannot keep themselves pure.

Adolescents can experience various sex problems. There are risks of sexual behavior in teens regarding personal and social problems such as masturbation, pornography, premarital sex, unplanned pregnancy, abortion, homosexuality, sexual abuse, and sexually transmitted diseases. Especially, unplanned teen pregnancy is a serious issue nowadays in South Korea. Unplanned pregnancy leads to abortion or adoption. South Korea has one of the highest rates of overseas adoptions and abortions. According to a report, more than half of Korean teenager girls (59%)

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are in favor of abortions. 39% of boys are in favor of abortions. Many experts point that the majority of teen pregnancies are unplanned, and illegal abortion operations are also substantial.\textsuperscript{19}

Sexual risks, such as unplanned pregnancy, mainly occur due to sexual immorality and lack of sex education. Therefore, adults need to protect the teenagers from being exposed to those sexual risk factors. Also there is a need to cultivate children’s self-control by providing accurate knowledge as a preventative measure to prevent them from getting into danger in the first place. Many children have already been exposed to sexual risks and need immediate treatment and intervention in order to prevent the situation from growing worse. The issue of sex counseling should not be left in the hands of parents alone. Teachers, professional counselors and more importantly the society should be involved.\textsuperscript{20}

Suicidal Tendency

Forty percent of the survey answered that they had thoughts of suicide. (\textit{Figure 3.15})

\begin{table}[h]
\centering
\begin{tabular}{|c|c|}
\hline
|       |       |
\hline
Yes    | 24    | 40\% |
\hline
No     | 36    | 60\% |
\hline
\end{tabular}
\caption{Summary of Response about Questionnaire- Question 29}
\end{table}

Thirty-four percent of the survey answered the question have you ever talked about suicide with your friends. (\textit{Figure 3.16})

\begin{table}[h]
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\hline
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\end{tabular}
\caption{Summary of Response about Questionnaire- Question 29}
\end{table}

\textsuperscript{19} Forum: Present condition about single mother, “teenage single mothers,” Korea Women’s Development Institution. 2008. 3-4.

Figure 3.1. Summary of Response about Questionnaire - Question 31

There are varied reasons why the participants have severe depression and could become suicidal. This writer summarized it as follows: (Figure 3.17)

If you are feeling suicidal now, please tell the reason:

- Family feud (2)
- Domestic violence (2)
- Health problems (2)
- Poor grades (4)
- School violence (1)
- Making a career decision (4)
- Problems related to dating (2)
- Pregnancy concerns (1)
- Loneliness (3)
- Weariness/ Aimless of life (2)
- Concerns with appearance (1)

Total: 24 Responses
The survey results revealed several young people experiencing severe depression and suicidal thoughts. The participants of the survey answered various reasons why they were thinking about committing suicide; family feud, domestic violence, health problems, weariness, family problems, poor grades or problems related to dating and so on. There are many causes of committing suicide, but the underlying reason is that many individuals thinking about suicide or wanting to hurt themselves feel that there is no hope of things changing. When life seems overwhelming when despair overcomes feelings of hope, and when life has lost meaning and purpose, a person may feel that suicide is the only way to stop and escape intolerable pain and suffering. Those people often look to suicide as the quick answer.21

Therefore, the prevention of suicide using early interventions is very important. Parents, pastors, teachers and any youth workers play primary roles in the lives of adolescents. The adults need to have knowledge about the suicidal symptoms of youth, the causes, warning signs, and related problems of adolescent suicide. Understanding adolescent risk factors can help prevent suicidal attempts. Prevention and early intervention strategies will help minimize the self-destructive behavior.

Faith & Values

Sixteen percent of the survey answered that they have joined a volunteer group. (Figure 3.18)

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Figure 3.18. Summary of Response about Questionnaire- Question 36

**Social Actives**

During Adolescence, teenagers acquire a unique set of beliefs and values and start to view themselves as autonomous, rational and moral agents in a larger society. As reasoning abilities increase, they begin to focus more on the deeper questions of right and wrong. What kind of person do I want to be? How should I react in certain situations? This cognitive advance enables adolescents to analyze social differences and issues pertaining to social justice in ways that are not possible at earlier levels.

Teens are becoming more interested in political and social problems. Some children join volunteer work groups. By socializing, working and taking part in a variety of group activities, the children recognize his or her role as a member of society. Members of group activities involved in community service often express satisfaction with their work. Social activities can strengthen the social citizenship and sense of community.

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22 David, Pruitt, 536-539.
24 Ibid., 11.
However, one particular point to consider is today many teens’ social activities are taking place in cyberspace.\(^{25}\) In comparison to traditional media, digital media is very interactive. Social network service (SNS) based on online connection works in two way communications, so anyone can conveniently share his or her thoughts. For example, people use Facebook easily to share their lives, connect with local friends and have friends from all over the world. Since understanding and communication are two-way streets, the media can play an active role in how the young people see the world and interact with it. In this sense, online media helps people to make relationships and can improve their ability to interact socially.

On the other side, there have been other voices of concern about the harmful effects of social media on children’s mental and physical health. Social relationships, as convenient as the media may seem, can contribute to people losing their abilities to socialize with others. For example, some experts indicate that young people who spend too much time on Facebook may even suffer from depression. Since Facebook users often blow their own trumpet, it can stir up intense envy and negatively influence life satisfaction, particularly for passive users.\(^{26}\)

In addition, the users can have a growing number of invisible virtual friends easily, but less contact with their real life ones. Those people also may have a hard time remembering if they actually knew most of his or her Facebook friends or not. About the matter, some point out


that social media may lead people to a less genuine kind of empathy because the relationships on
the Internet are usually superficial.\textsuperscript{27}

\textbf{Religion/Christianity}

Religion deals with absolute principles and its standards of behavior. Religion has much influence in reshaping the way people think. People can find solace in their faith and religion. They are not only able to consider the promise of everlasting life, but also values and ways of life in religious activities. It can provide teenagers the chance to share their faith with others, as well as avoid situations in which they could abuse alcohol, experience teenage pregnancy, or engage in other risky behaviors. Studies have shown that teenagers who rank their religious life highly are more likely to avoid harmful behaviors. Teens who are involved in worship services often express self-confidence with their work, and it is somewhat higher than those who do not. For many teens, there are religious figures who serve as constant reminders of how individuals should conduct themselves.\textsuperscript{28}

However, a matter of some concern is that religious piety has declined in the past few years in South Korea. Especially, there is a marked decrease in the number of children in Christianity. Many point out that the Korean church lost the confidence of the people with immoral behaviors. They indicate immorality of pastors and argue that today Korean churches are too much focused on quantitative expansion. Many people view that the immorality causes


\textsuperscript{28} Gail Snyder, \textit{The Gallup Youth Survey: Religion \& values} (Broomall, PA: Mason Crest Publishers), 25-27.
the deterioration of Korean Christianity. Referring to a question of this writer’s survey (question 40), “What do you expect (desire) from your church or modern churches?” Some of the participants have expressed similar views with that. They answered that nowadays Korean churches seems to be more concerned with power, political issues and worldly issues but not so much concerned with the salvation of souls.

Korean pastors and Christianity should have awareness about the decline of piety and related issues. Korean churches have to get that corrected. Christians have to keep in mind that they have special moral and spiritual tasks. Jesus Christ emphasizes that Christians are the salt of the earth (Matthew 5:13-16). He taught that one of the important roles of Christianity is to instill discipline into people be becoming a living model. The church must set a good example for others to emulate. Christian adults should make every effort to set an example for their children to follow with self-control and purity (1Peter 5:8). If churches are not pure and credible, it is no longer good for anything, except to be thrown out and trampled by men (Mt. 5:13). Pastors have to do their best to guide the young Christians so that they explore the values and ways of everlasting life. They should be a role model to the young people.

Conclusion

This questionnaire is to research pressing problems faced by Korean youth today. These problems range from relational issues (such as family matters and peer pressure) to sex, violence, career plan, value, and faith issues. The survey reveals that many of Korean teens face multiple struggles and are in need of help. They are under stress because of violence, family problems,

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sex, their future, poor grades or problems related to dating and relationships. Even some teens have thought about committing suicide. However, an important matter is that teenagers do not know how to deal with their problems and where to get help. Many children just carry the burden of their problems alone. The reality of these issues facing our teen’s has great implications for us.

Teens in trouble must have the availability of an adult to provide assistance and guidance. In more extreme cases professional counseling is needed. Christians should be cautioned against treating teenager-related issues lightly. Christians have to hear the voices of teens, and to help them better articulate their fears and their hopes. A church has a holy mission to guide teens in crisis and can provide teens with a sense of comfort. In John 14:27, Jesus Christ says “Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.” The message means that being overwhelmed with fear and discouragement is not the way that Christ offers. He offers a higher position of faith from which to address the problems of life. Jesus Christ offers us His peace so that we may have peace in Him no matter what the circumstances. Churches and pastoral counselors also can show teens how to live their lives in the peace that Jesus provides.
CHAPTER FOUR
GUIDING CHILDREN IN CRISES

Chapter 4 deals with eight specific issues (Divorced Families, Teenage rebellion, Peer pressure, Gender identity/Homosexual, Child Sexual Abuse, Unplanned Pregnancy, Pornography, and Teenage Suicide) with which adolescents struggle. Each category contains the causes of the problem, the biblical views, and the instructions for guiding teens. The suggestions in this section are clinical and pastoral. This chapter will give the reader some practical knowledge and insights for healing children in trouble.

Divorced Families

Causes and Impacts

There are many reasons people consider divorce: infidelity, sexual issues other than cheating, money conflicts, communications breakdown, and addictions of all kinds. Sometimes an abused spouse must leave the home and find protective shelter for herself and her children.¹ Most adolescents will experience divorce as a painful occurrence. Scholars reported consequences of divorce for adolescents include anxiety, depression, lower self-esteem, behavior problems, alcohol, and difficulties in school. The inevitable increase of financial difficulties to the divorced family adds to the dilemma. Although both mothers and fathers experience a decrease in income after a divorce, the loss of income is significantly greater for women. This

decrease in income often leads to extended work hours, which results in less supervision for the children. Lack of parental supervision is associated with vandalism, theft, and drug use.\(^2\)

The period of transition after the divorce is a critical time for the parent-child relationship. Adolescents are old enough to understand what is going on and make an independent judgment about the divorce as well as about their parents' conduct. They lose respect when they see parents disintegrate into combatants or immature behavior. As a result, parents who behave poorly make themselves undesirable as role models. The children can become cynical about love, relationships and marriage as they witness the painful and brutal ending of their parents' marriage. Therefore, each parent will need to redefine his or her parental role and establish a new personal relationship with the children. The success or failure of this task has the potential to bring parents and children closer together or cause greater estrangement.\(^3\)

In addition, a parent’s remarriage brings significant changes in a teen’s mental and emotional stability. Teens who are members of a stepfamily have adjustment problems similar to those within a divorced family, such as truancy, depression, and involvement in high-risk behaviors. It may take adolescents longer to adjust to the transition of a stepfamily than to adjust to the parental divorce. Roles are often unclear within stepfamilies, which can lead to confusion and prolong the adjustment period. Problems can arise if the new stepparent initiates discipline of the children. Adolescents are likely to become resistant and confrontational under those circumstances.\(^4\)

\(^2\) Josh McDowell and Bob Hostetler, 5579-5585.
Biblical Views

God hates divorce (Mal. 2:16). At the beginning of creation, God created male and female and united them as one. In Mark 10:6-9, Jesus Christ clearly said, “Therefore what God has joined together, let man not separate.” He instructs that anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress, and anyone who marries the divorced woman commits adultery (Mt. 5:32). In Ephesians 5:22-32, Paul describes marriage as a type of Christ’s relationship with His Church. God devised a man and a woman suited for each other physically, emotionally, intellectually, and spiritually. The Bible gives two clear grounds for divorce: (1) sexual immorality (Matthew 5:32; 19:9) and (2) abandonment by an unbeliever (1 Corinthians 7:15). Even in these two instances, though, divorce is not mandated or even encouraged.5

Although God hates divorce (Mal.2:16), it is no less forgivable than any other sin. Forgiveness of all sins is available through faith in Jesus Christ. The Bible says, “Love covers over a multitude of sins” (1 Pt. 4: 8), and in cases of divorce, there are plenty of hurts and wrongdoings that need God’s love and forgiveness. Each spouse is, to some degree, both victim and sinner. Refusing to forgive can keep a person locked into the bitter spiral of despair and resentment and can have negative effects on a child.6 In children there is a clear advantage of having a father and a mother in a stable, loving family environment. The break-up of a marriage can give family members an extreme trauma and difficulties in the following areas physically, emotionally, intellectually, and spiritually.7

7 Josh McDowell and Bob Hostetler, 6142-6151.
Instructions

First, dealing with adolescents of divorce, counselors have to attempt to alleviate or decrease the teens' negative feelings. The children need to hear from their parents that they did not cause the divorce. For this, pastoral counselors should offer appropriate expressions of affection when teenagers are going through parental divorce, and teach the children to understand the limits of adulthood. The young person should be given permission to feel and express his or her feelings, and try to communicate the fact that his or her feelings are natural and understandable.\(^8\)

The child’s thoughts and feelings about their parent's divorce needs to be explored. The counselor needs to try to direct the young client to differentiate between how he feels about the divorce and what the youth thinks about the divorce. This is for leading the child to evaluate the reasonableness of his or her feelings. See below for a sample reference letter.\(^9\) (Figure 4.1)

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Write a letter, using the following questions and incomplete sentence blanks, to describe your thoughts and feelings regarding your parents’ separation and how things might be after (or now that) they have separated.

1. I think my parents should not be separated because:

2. I think they should be separated because:

3. Describe at least one thing you remember that you like and at least one thing that

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\(^8\) Ibid., 5913-5914.

you do not care for about each family member.

4. What I remember most about my family as a whole (before my parents decided to separate) was:

5. The worst thing about my parents getting a divorce or being separated is:

6. One of the things I notice that is different about my family now that my parents are separated (or now that my parents have told me that they plan to get a divorce) is:

7. What I like about the way things are now is:

8. What I do not like about the way things are now is:

Figure 4.1. Family Therapy Homework Planner

In the confusion of a divorce, adolescents frequently have inadequate information about their parents' plans. Therefore, counselors have to focus on encouraging teenagers and their parents to speak openly about the future. A parenting plan sets out the parenting arrangements for a child. This includes a schedule of the times each parent will spend with the child. It includes information on who will make major decisions about education, day care, medical, extra-curricular activities and so on.

The pastoral counselor needs to explain the parenting plan to a child of divorced parents, because the child will feel more prepared if he or she clearly understands how the family is going to be functioning in the future. If one parent is to have primary responsibility, explain to the child that the parent is going to take care of him or her and explain how and when the other parent will be involved. However, the important thing is that the parents must understand the meaning of joint custody or shared parenting, not just the logistics of the arrangement. The parents also

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10 Wade Rowatt, 89.
should provide assurance to the child that they will continue to be loved and cared for.\textsuperscript{11} The counselor should assist in this by helping to formulate a parenting plan that gives children meaningful time with both parents.\textsuperscript{12}

Important to the process is to lead the child into a relationship with Jesus Christ with frequent prayer. God will heal, guide, and restore comfort to those who are broken (Isa. 57:18). Encourage the child to have confidence in His love and to have the ability to face life's difficulties in His power. If possible, help the separated couple to rebuild their marriage in order to prepare for reunion. God's heart is for reconciliation (1 Cor. 7:11). God’s will for His people is for them to succeed in all their relationships. God’s specific will for the family is one man for one woman for a lifetime.

Teach problem-solving, and gently encourage a reconciliation of the couple if at all possible. It is a good idea to encourage divorced couples to engage in a church-based recovery group or program. This provides an outlet for people to share thoughts and feelings about divorce with other families who are going through similar problems. This will help alleviate the pain, and it can help the people to overcome the difficult times.

\textbf{Teenage Rebellion}

\textbf{Causes and Impacts}

Every family is challenged with some issues in raising teenagers. Growing up, teenagers often seek more independence and autonomy. As a result they may begin to question family rules and functions which often lead to conflicts. Adolescents believe that their parents should always

\textsuperscript{11} Ibid., 111-112

\textsuperscript{12} Lois. Gold, \textit{The Healthy Divorce: Keys to Ending Your Marriage While Preserving Your Emotional Well-Being} (Naperville, IL: Sphinx Pub, 2009.), 110.
treat them fairly and that is it a terrible injustice if they perceive their parents rules and regulations to be unfair.

Teenage rebellion occurs for many reasons. Children growing up in families that are too strict can rebel against a regimental upbringing. For example, conservative parents who have stricter rules than the average family will bring a sense of unfairness to children. Children who are raised by authoritarian parents often experience increased anxiety, because “wrong” decisions result in harsh punishments.\(^\text{13}\) A child under the care of a rigid, harsh, or abusive parent cannot safely submit to the authority of his or her parents. Children living with abusive parents learn that they cannot depend on a present, loving, caring parent to take care of them.\(^\text{14}\)

On the other hand, being too permissive to children can also spoil them. Rules without relationships lead to rebellion. If parents are too lenient, and let their children have their own way, they are going to be spoiled. Children who are raised without rules are often selfish and demanding, and may not develop a sensitive conscience or high moral values.\(^\text{15}\) Moreover, if a parent is inconsistent with their standards it may lead to an absence of structure in a child. Children from overly permissive homes may rebel against the lack of codes and expectations. In some cases there may have been many years of discouragement and lack of affirmation. A long-term plan will need to be developed that will involve a lot of patience and persistence.

Therefore, parents must train their children to act in appropriate ways with balanced discipline. Parents have to make a deliberate effort to communicate with their children to determine what they are thinking, feeling and needing. Moreover, they need to take time in

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\(^\text{14}\) Jerry Day, 1-3.

setting up disciplinary boundaries for their children. This kind of attention to appropriate discipline will hopefully, produce a child who is polite to others, has a healthy self-view and spiritually mature.

**Biblical Views**

The Bible clearly instructs that children have to obey their parents in the Lord (Eph. 6:1). Proverbs 13:24 and 22:15 also teaches that one who spares the rod hates his son, but he who loves him is careful to discipline him. Even Deuteronomy 21:18–21 enforced a death sentence for a rebellious son. These Scriptures teach that the parental authority and discipline will make their children grow up as a mature person in the Lordship of Christ and a child who submits to his parents.

Children must obey their parents, but parents are to relate to their children in a way that encourages obedience rather than inciting rebellion. No matter how few or how many rules a teen is expected to observe, the key is the parents’ relationship with the teen. In fact, all human beings are born with a sinful human nature so sometimes rebellion is simply the child being selfish and rebelling for sinful reasons.¹⁶ Parents need to understand the nature of the period of adolescence concerning conflicting emotions and needs of their teens. Ephesians 6:4 instructs, “Do not exasperate your children; instead, bring them up in the training and instruction of the Lord.” This verse teaches a balanced discipline for parenting.

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¹⁶ Josh McDowell and Bob Hostetler, 258.
Instructions

When working with a rebellious child, a pastoral counselor needs to consider the needs and desires of the young client. Listen to the child if he or she has a complaint about his/her parent. Counselors must listen uncritically and nonjudgmentally. It should be taken into consideration that the young person will probably test the counselor, with his or her negative statements believing that the counselor, as another adult, will probably just take the side of the other adults. Therefore, it is very important that pastoral counselors should gain credibility from their clients. In addition, counselors need to speak privately with family members involved because teenagers at odds with parents are unlikely to be open and honest with counselors in front of his or her parents.17

Parents also may have a hard time saying what they really want to say while their son or daughter is listening. Counselors need to give all parties involved an opportunity to state their cases without fear of correction or judgment. Meanwhile, counselors need to help their clients make a list of the areas needing improvement. Let them work through discussing each item on the list and come to a consensus on the items.18

The counselors can use homework assignments as much as the family will accept. However, since most family members are likely to be very busy, the counselors need to avoid requiring more than an hour a week if family activates, counseling homework, and writing assignments. On that note, it is a very good thing that pastors provide one or two Bible verses for children or their parents to look up, read, and be prepared to share thoughts on when they return to counseling. This is not for Bible study, but for spiritual guidance. Pastoral counselors should

18 Ibid., 267.
not feel the need to turn the counseling session into a Bible study. The power of prayer is also important in resolving family crises. Pastors need to open each counseling session with prayer. Now is a good time to ask for prayer requests from the family members demonstrating faith in God to answer those requests.

Peer pressure

**Causes and Impacts**

Adolescents often seek out the principles of fairness, values and ideals by working with friends, and they have strong needs to be liked and accepted by friends and the larger peer group. It can result in pleasurable feelings when they are accepted or extreme stress and anxiety when they are excluded and disparaged by peers. Peer pressure is strong among teenagers, and they may find it difficult to resist. Peer pressure can lead to loss of individuality. Extreme peer pressure may lead children to follow what their friends feel is right. In addition, children who lack a best friend are also less likely to have access to many of the benefits friendships have to offer, such as companionship, intimacy, and emotional support. These children may suffer from social discrimination, particularly from their peers, which can lead to feelings of depression or low self-esteem.

On the other hand, peer pressure is not always bad. Through their friendships, teens can develop constructive interpersonal skills, autonomy, positive mental health, and self-

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The young people can share information and learn from each other; what they think about things in life, how they perceive situations, how they react in different circumstances and this can help shape the way they see and understand themselves and the world. For example, if a teen joins a sports team, it is likely that the child will be encouraged by his or her peers to be the best he or she can be. Since peer pressure can be either positive or negative, adults need to guide teenagers confronting peer pressure to be positive.

**Biblical Views**

Peer pressure is social pressure on somebody to adopt a type of behavior or attitude so that the person will be accepted as part of a group. Peer pressure is natural and understandable. It can be positive or negative. In fact, it is unavoidable. Not only do teens face it every day, parents, pastors, and teachers likewise face it. However, the Bible speaks very plainly about the dangers of conformity. The Holy Scriptures warns that social pressure can keep His people from doing what is right therefore the scripture gives a strong warning about it. Romans 12:2 states, “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.” First John 3:13 states it even more pointedly, “My brothers, don’t be

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24 Timothy E Clinton and Chap Clark, and Joshua Straub, 213.

25 Josh McDowell and Bob Hostetler, 4371-4384.
surprised if the world hates you.” The Bible also clearly warns, “Bad company corrupts good character” (1 Cor. 15: 33).

Although peer pressure has some positive social aspects, Christians need to be aware of peer pressure and its positive and negative consequences. They must combat negative peer pressure so that they may become blameless and pure, as children of God without fault in a crooked and depraved generation, in which he or she shines like stars in the universe (Phil. 2:15).

**Instructions**

Since peer pressure may lead children into juvenile delinquency, a pastoral counselor must give a caution to a teen against bad companions. The teen has to develop a skill to resist negative peer pressure. For this, the counselor needs to teach them how to deal with negative peer pressure, explain how to make a good decision, and discuss behavior related to tobacco, alcohol, drugs, and sex. The counselor can say, “Friends who urge you to drink, do drugs, engage in premarital sexual activities, steal, bully, and participate in other delinquent activities can lead you into wrong ways, and get you in trouble.” They should then be urged to find a positive group of friends who will build him up, not tear him or her down.\(^{26}\)

Actively encouraging positive peer friendships and associations will affirm the young person’s good qualities and subtly model attitudes and abilities he or she may lack. Teens who are struggling with negative peer pressure can profit from the positive peer pressure of a supportive youth group. A youth group such as a church youth group, a sports team, or school

\(^{26}\) Kara Eckmann Powell, _Friends & Peer Pressure_. Ventura (Calif: Regal, 200), 157.
club can be a safe place where a youth will find influential friends and discover skills, hobbies, and activities.\(^{27}\)

The most important step toward handling peer pressure is that the child place great reliance on God and His guidance. Encourage the child to turn to God, and the child do not allow the opinions of others to pressure him or her into saying or doing anything that goes against his or her faith, morality and a good conscience. God can change the worst of situations and give the child strength to stand against peer pressure.

Gender Identity and Homosexual

**Causes and Impacts**

There are three categories of sexual orientation, heterosexual, homosexual, and bisexual. By late adolescence, the young people are psychologically ready for an active sexual life with the acceptance of the new physically and sexually mature body. During the period, most young people accepted their gender identity as following sexual orientation, and they engage in sexual behavior as a means of establishing their identity. However, some teenagers have difficulty progressing from the early stages of adolescence through to the later stages. Some children can feel confused about his or her gender. Some may begin to explore their sexual preferences and to make decisions with regard to homosexuality. The combination of sexual passion and shame causes many homosexuals to be preoccupied, even obsessed, with their sex life and identity.\(^{28}\)

There would be many reasons that some adolescents may identify themselves as gay, lesbian, or bisexual. However, identifying the causes of homosexuality has proven to be a


\(^{28}\) Timothy E Clinton, Chap Clark, and Joshua Straub, 253.
difficult and explosive issue. Scholars and researchers have been making an effort to prove the cause of homosexuality, referring to a person’s family background, biological or genetic cause, but those explanations are still entangled with controversy. By contrast, the bible establishes a clear-cut line of gender identity and sex life. God created only two genders, male and female. No matter if the gender distortion has a genetic, hormonal, physiological, or psychological cause, the Bible clearly instructs any sexual activity outside of marriage or not between a man and a woman as sin and absolute rebellion against God’s plan.29

Homosexuals as opposed to heterosexual people face some unusual difficulties in physical, psychological, or relationship aspects. Those people received in themselves the due penalty for their perversion, as mentioned in the Bible (Rom. 1:27). For example, it is very difficult for them to have a family.30 They also can distress their parents/friends when coming out of the closet. The minority youths are also under a lot of stress regarding disclosure. Most of those children probably want to hide their sexual identities to avoid rejection and hostility by their families and friends.

Homosexuals are more likely to contract sexually transmitted diseases. According to a report, men who have sex with men accounted for 75% of primary and secondary syphilis cases in the United States. American Family Association Journal reported a study of homosexuality that discovered that 43 percent of homosexuals had 500 or more different sexual partners in their lifetime. Only one percent of homosexuals said they have had from one to four different sexual partners in their lifetime.”31

29 S Michael Houdmann, 412.
30 Recently, in the United States, same-sex marriage has been legal nationwide since June 26, 2015; however that is not the case in Korea, yet.
Lesbian, gay, and bisexual (LGB) youth are at greater risk for experiencing verbal and physical violence directed toward them in a variety of settings. Homosexuals are more likely than heterosexuals to have mental-health concerns, such as eating disorders, personality disorders, paranoia, depression, and anxiety. They are at higher risk than their heterosexual peers for a number of health-related concerns. There is some evidence that homosexual or bisexual boys are at higher risk for suicide attempts than heterosexual youth. Forty percent of homosexual teens report having attempted suicide.32

**Biblical Views**

God created the first man, Adam. Then He created the first woman, Eve, to be his companion. He ties them as a family between two people of different sexes. God ordered that a man will leave his father and mother and be united to his wife, and they will become *one flesh* (Gn. 2:24). This one-flesh unity refers to the spiritual and bodily union of husband and wife in sexual intercourse. It notes that gender is God-given and not self-determined or socially constructed.33

Moreover, especially, the bible clarifies that homosexuality is an impurity, unnaturalness, and sin. Same-sex intercourse or same-sex marriage is contrary to God's will. In the book of Romans, Paul describes sexual impurity for the degrading of their bodies with one another. He clearly condemns homosexuality as sin as it is a result of denying and disobeying God (Rm. 1:24-27; Gen. 19:1-13; Lev.18:22; 20:13). Particularly, 1 Corinthians 6:9 proclaims that homosexual “offenders” will not inherit the kingdom of God. When people continue in sin and unbelief, God “gives them over.” Sodom and Gomorrah is the example of judgement. 2 Peter 2:5

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32 Timothy E Clinton and Chap Clark, 252-253.

33 Josh McDowell and Bob Hostetler, 9098-9099.
and Judas 1:7 teach that God condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to ungodly/sexual immorality.34

Since homosexuality is a violation of the direct commandment of God, they must change their sexual life style in Christ through repentance and faith. Obviously, God welcomes the sinner who repents. Therefore, pastoral counselors have to work with LGB youth to resolve their conflict and to develop a positive and a healthy sexual identity based upon the Word of God.

Instructions

Approaching a LGB youth, first, a counselor needs to establish a good working relationship with the young client. For this, the counselor has to provide a non-judgmental environment where feelings of a client can be explored thoroughly. The counselor needs to determine never to express shock, outrage, condemnation, or revulsion. Instead, the counselor has to treat the teen with empathy, warmth, respect, and acceptance in a counseling relationship. Carefully, hear the young person’s words and give attention to attitudes and emotions of the client. This will allow the young person to try on different identities in the comfort of a safe and judgment-free space. This will develop a strong sense of trust in the therapeutic relationship between the counselor and the young client.35

The second task is establishing a structure of discipline and alliances to enhance direction and motivation. For some, their sexuality is primarily a fantasy world, but this world consumes their lives. It becomes an obsession, and they cannot stop thinking about sex. Pastoral counselors have to urge LGB youth to flee temptation. The counselors urge the children to break

34 S. Michael Houdmann, 368.
all past associations with other homosexuals and advise them to avoid places and circumstances that expose them to sexual arousal. Encourage them in the need to find and connect with healthy same-sex relationships.

The final task is to help the children so that they can receive God’s love and forgiveness. This task needs spiritual discernment and prayer. Lead the children to realize unconditional acceptance of God and to impress on the children that God designed humans for a specific purpose. Then, guide LGB youth to understand God’s view of homosexuality. Gently exhort the young person to confess his or her sin and to seek God’s forgiveness. With more awareness of God’s holiness his forgiveness can be sought as a means of providing strong encouragement that LGB youth can move forward to become children of God.

Child Sexual Abuse (CSA)

Causes and Impacts

Counselors need to be able to challenge some myths surrounding child sexual abuse and replace them with accurate information. For example, some causes of child sexual abuse (CSA) are thought to be a rise in weak family structures resulting from divorce, remarriage, and poverty-stricken households. However, CSA occurs not only in dysfunctional families but also can occur in any family. Generally, people may think CSA is not as common as people make out. However, CSA is undoubtedly more widespread than people realize. Many researchers indicate that some children never disclose their abuse.36

Some people may think that child sexual abusers are easily identifiable. However, child sexual abusers come from all social class, ethnic background, and age groups. They appear normal in order to avoid exposure. They are members of the local community and come from all professions, from judges, doctors, clerics, police officers, teachers, even youth workers. In general, people may believe that women do not sexually abuse children. However, it is known that approximately 20-25 percent of CSA is perpetrated by women. Children under the age of 5 years are most at risk from female sexual abusers, usually in childcare facilities. Adolescent boys can be sexually abused by older females.\textsuperscript{37}

In addition, people may think that CSA never involves pleasure for the child. Many children experience sexual arousal and pleasure during CAS. In some cases, pleasure derived from CSA results in the child feeling confused and betrayed by the abuser. CAS can be violent, but the way in which it is inflicted does not always involve physical violence. The majority of CSA is conducted through deception and manipulation. Many pedophiles initially shower the child with attention, affection, ‘love’, and then use bribery to ensure that the child submits to the sexual abuse and stays silent.\textsuperscript{38}

Many experts have found considerable evidence that CAS can cause significant harm to children and result in significant short and long-term consequence. Adolescent victims of sexual abuse are no different from adult survivors in the ways they are affected. Both feel betrayal, stigmatization shame and anger.\textsuperscript{39} Victims of sexual abuse are prone to crippling guilt. They

\textsuperscript{37} Christiane Sanderson, \textit{Counselling Adult Survivors of Child Sexual Abuse} (London: J. Kingsley, 2006), 16-17.

\textsuperscript{38} Ibid., 18.

\textsuperscript{39} V C Pandey, \textit{Child Counselling and Education} (New Delhi: Isha Books, 2004), 134.
often describe their shame with such words as, “dirty,” “unclean,” “disgusting,” and “bad.” Some young girls bear children as the result of sexual abuse.⁴⁰

**Biblical Views**

Any use of sex outside those boundaries is a transgression of His will and design. Sexual abuse is a foul and vicious crime. Deuteronomy 22:25-29 mentioned the punishment that the Mosaic Law commanded for a man who raped a woman. If a man happens to meet in a town a virgin pledged to be married and he sleeps with her, the man was to be killed by stoning while the woman was considered innocent. If a man happens to meet a virgin who is not pledged to be married and rapes her, the man must marry the girl. Basically according to the Bible people are responsible for the wicked sins they commit. (2 Sm. 13:12).

The victims of sexual abuse may suffer severe depression. Severe trauma in a child's life may reach into all of one’s life. Sexual abuse distorts a child’s understanding of sex. It interrupts a child’s delicate process of emotional, social, and sexual maturation. Sexual abuse makes children feel disconnected from others. It can cause pain so deep that children lose their ability to give and receive love. Often, the wounds come from family members, which means, children lose their sense of belonging. When those who were supposed to protect and love betray children, the victims find it very difficult to grasp the understanding that God loves them. This crisis can result in a fundamental lack of meaning and purpose in life and may lead to a complete loss of hope and faith. Therefore, to the victims of sexual abuse, much care and compassion must be offered.⁴¹

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⁴⁰ Josh McDowell and Bob Hostetler, 9982-998

Instructions

Many adolescent clients are not used to talking explicitly with adults about their sexuality. Therefore, counselors need to be alert so that the clients do not think that the assessment is an elaborate new grooming procedure. If assessments are to provide useful diagnostic information, clients must cooperate by giving truthful and detailed answers to the questions asked. The client must be confident that the assessment process will help him or her. Explaining the assessment procedure is an essential first step in establishing a trusting relationship.42 The assessment process should focus on gathering information in as much detail as possible. If a client displays cognitive errors, such as being very self-blaming, it needs to be noted during the assessment.43

Counselors also should accept responsibility for assisting in the treatment planning process. The assessment should be conducted in an office site where confidentiality can be ensured and where the adolescent can feel comfortable, private, and secure. If the adolescent feels that others will overhear him or her in the assessor's office or that providing information, he or she is unlikely to tell the full truth. If other people, such as the youth's family, are involved in the assessment process, the counselors should determine the order of the interviewing process.44

Group treatment is a very effective treatment for adolescent victims of sexual abuse. The group treatment breaks the adolescent victim's isolation. For many adolescent victims, being able to move in and out of the spotlight makes the group process more comfortable than individual counseling sessions. It is also important that clients' preferences about the gender of their

42 Adrienne Crowder, Opening the Door: A Treatment Model for Therapy with Male Survivors of Sexual Abuse (Routledge, 2014), 128-129.
43 V C Pandey, 136.
44 Adrienne Crowder, 135.
therapist be respected. For example, adolescent male victims are generally more at ease discussing their sexuality with a male counselor.\textsuperscript{45}

Then the counselor can help children to rebuild the trust that has been destroyed through trauma and crisis. Trust is essential for a person's sense of safety and value and forms the basis of all relationships. This process should have the ultimate aim of helping to restore trust in others again. This helps them to understand that no matter what has happened God is the only One who is perfectly trustworthy.\textsuperscript{46}

\textbf{Unplanned Pregnancy}

\textbf{Causes and Impacts}

Unintended teen pregnancy occurs for a variety of reasons, lack of sex education, inferiority, or contraceptive failure is often causative of unplanned pregnancy. To some girls, pregnancy is the ultimate expression of rebellion against parental authority. Pregnancy may be a means of communicating to her parents, “You can’t control me,” or “I don’t have to do what you say.” Some girls have a notion that pregnancy will bring them freedom by forcing their parents to accept them as adults and will enable them to control their own lives. Some teenage girls have a fantasy that marriage and homemaking will bring them happiness and stability in an otherwise confusing and demanding world.\textsuperscript{47}

Unintended teen pregnancy causes mental problems such as denial, fear, guilt, shame, and regret. A teenage girl who suspects or discovers she is pregnant may fear how her boyfriend

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\textsuperscript{45} V C Pandey, 138-139.
\textsuperscript{47} Josh McDowell and Bob Hostetler, 8382-8383.
\end{flushright}
will react. She may fear her parents’ anger and retaliation. She may fear censure from her teachers, neighbors, and church. Her fears may be so severe at times as to induce hysteria or panic attacks. A feeling of hopelessness often overwhelms the girl. Such a desperate fear prompts a teen to run away or attempt suicide.\(^{48}\)

The consequences of the unintended pregnancy can be significant and entails health risks as well as adverse social and economic consequences. Health risks include a delay in seeking parental care, exposure of the fetus to harmful substances including tobacco, alcohol, and medications, increased risk for low birth weight, and increased likelihood of maternal and infant illness. Social consequences include diminished maternal educational or employment options, and increased risk for child abuse and neglect. Those teens often suffer economic hardship. The rate of induced abortions is also related to the rate of unintended pregnancy. Many women who become pregnant unintentionally decide to have an abortion.\(^{49}\)

**Biblical Views**

God created sex to be an act of mutual love between a husband and wife (see Gen. 1:24 and Heb. 13:4). Sex outside of marriage is a sin, and pregnancy outside of marriage is not normal. The Bible gives the clear answer that premarital sex is immoral. 1 Corinthians 7:2 states, “But since there is so much immorality, each man should have his own wife and each woman her own husband.” In this verse, Paul makes clear that marriage is the "cure" for sexual immorality. People who cannot control themselves should get married, and then they can fulfill their passions

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\(^{48}\) Ibid., 8431–8435.

\(^{49}\) Philip D Sloane, *Essentials of Family Medicine* (Williams & Wilkins, 2008), 396.
in a moral way. The Bible promotes complete abstinence before marriage. Sex between a husband and his wife is the only form of sexual relations of which God approves (Heb. 13:4).  

**Instructions**

Sex outside of marriage is a sin, but it is not the unforgivable sin. Allow a young woman to talk freely about her problems, her feelings, her fears, and her guilt. Since a teenage girl who is pregnant is very unstable, the counselor needs to help the young woman consider ways to constructively deal with the emotional needs that led to the pregnancy. Furthermore, the counselor needs to discover an effective way to enhance the young client’s emotional stability and guide the young woman toward confession, repentance, forgiveness, and restoration. Remind her repeatedly that God loves her unconditionally, whether she is pregnant or not, and that He loves her now as much as ever. Pray for her that God will bring good out of her situation.

If the young woman becomes emotionally stable, the counselor needs to prompt the client to consider her practical options; adoption, marriage or single parenthood. Since each option has its pros and cons, the counselor needs to guide the pregnant teen so that she can determine what is best for her. Develop several scenarios and describe the paths to desirable and undesirable outcomes. Ask questions that will cause her to consider the positive and negative effects on everyone (parent/boyfriend) involved.

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50 S. Michael Houdmann, 428-429.
51 Josh McDowell and Bob Hostetler, 8480-8483.
52 Ibid., Kindle Locations: 8505-8515.
Abortion

Generally, abortion techniques based on medications may be an option within 7 weeks of the woman's last menstrual period. Surgical abortion techniques can be offered if a woman has been pregnant for more than 7 weeks or if her medical abortion failed.\(^\text{54}\) Even abortion is available after 24 weeks, but it is performed only when there is a serious threat to the woman's life or health, or if the fetus is severely deformed.\(^\text{55}\) However, a significant problem is that many unintended pregnancies are solved by abortion. Pregnant teens may choose abortion, as a primary method, but the serious problem is that it can bear deleterious emotional, psychosocial, and physical effects. Some girls annually remember the date of their abortion with renewed guilt. Moreover, abortion is inconsistent with God’s Will (Ex. 20:13).

Single parenthood

Single parenthood can be extremely difficult, because the teen should think about completion of school, day care, an occupation, and so on. Many teen mothers raise their babies with the assistance of their parents. Some go to live with other relatives, or some even attempt to set up housekeeping on their own.\(^\text{56}\) The Korean government provides care facilities and information for single mothers. A teen mother could temporarily use it. (http://withmom.mogef.go.kr/welfare/singleMotherJoint.do).

\(^{54}\) Sharon Smith Murray, and Emily Slone McKinney, *Foundations of Maternal-Newborn and Women's Health Nursing* (Maryland Heights, Mo: Saunders Elsevier, 2010), 740.


Adoption

A pregnant teenager can decide to place the baby for adoption. The girl can choose a family she wants to adopt her child. The birth mother possesses the authority to choose a family to whom she will entrust the privilege of parenting her child. If she does not like the relationship the adoptive family suggests, she can choose another family. It can allow the girl to take responsibility for her baby without accepting the burden of parenthood before she is mature enough to handle it. However, it can give the girl emotional trauma from losing her children later, and the adopted child can experience traumatic losses in childhood. Adopted children may be at increased risk for various psychological and academic problems.

Marriage

Married teens can have an economic disadvantage. One or both of them will likely need to seek employment. Because of the time involved, one or both may drop out of high school, college, or training programs. With a limited education, they qualify only for low-paying jobs. Therefore, they need some temporary financial support. In addition, the young couple often lacks coping skills to deal with the kinds of conflicts and obstacles they will face. Those who marry young are more likely to express regrets about their marriage, and their stresses can cause spousal violence or divorce.

In conclusion, pregnant teens may choose abortion, single parenting, or placing their child for adoption, but marriage is much more a biblical choice than other ways. Nevertheless,
the most important thing is that the young couple should love each other. They have to realize that there is a love of spirit-to-spirit, which stands higher than the material love of man and woman. They must learn that love requires responsibility and commitment. They also should cherish their child. Psalm 127:3 states “Sons are a heritage from the LORD, children a reward from Him.” A baby is a blessing, not a curse even if the circumstances in which the baby comes are less than ideal. Many people may choose/favor abortion as the best choice, but Christians should be very careful about it. Parents also should cherish their child. Of course, the parents may feel ashamed and embarrassed about their pregnant child, but the child has a very difficult time and needs love and support more than ever. Parents and counselors have to encourage pregnant teens to take responsibility without fear.

Pornography

Causes and Impacts

There is a vast amount of free pornography on the internet. Today's adolescents can access pornographic websites easily. Online pornography displays lots of different sexual behaviors and practices. It is hard-core, impersonal, fetish, or violent. The concern is that children can model their sexual behavior by what they are learning and experiencing online. This can lead to an unhealthy interference with normal sexual development. It may foster unrealistic expectations of performance to the opposite gender. A person who is indulging in pornography may experience frustration in trying to persuade others to duplicate or equal the scenes and experiences depicted in pornographic material.\(^6\) Moreover, pornography and masturbation often

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go together. For many teens, pornography is an addictive force, and there can be emotional side effects such as feelings of shame, guilt, depression, and confusion. Those children may have lower self-esteem.\textsuperscript{61}

**Biblical Views**

God made human sexual beings, but He designed sex to be used within the intimacy of a marriage relationship for the purpose of procreation (for the purpose of having children and creating a family).\textsuperscript{62} However, pornography contaminates a person's morals, spiritually healthy thinking, and holy life. Lusting after other people in our minds, which is the essence of pornography, is offensive to God (Matt. 5:28). It drags a person deeper and deeper into hard-core sexual addictions and ungodly desires. Therefore, the people of God must understand what is wrong and what is right regarding sexual matters. Pastors and youth workers need to educate children about healthy sexuality and relationships between men and women.

**Instructions**

Counselling for pornographic addiction involves looking at how people can change destructive behavioral patterns in their life and replace them with constructive ones. The basic strategy is to assist teens so that they identify unclean triggers and to replace unclean triggers with positive thoughts and patterns. Adults need to teach teens to stop thinking or watching the pornographic material immediately. They should guide teens so that they actively can flee temptation. For instance, if a person knows that browsing on the internet is his or her trigger,


\textsuperscript{62} Josh McDowell and Bob Hostetler, 7805-7809.
then the person can prevent the trigger by keeping one’s door open. Encourage teens to dispose of all pornographic materials in their possession. Encourage them to become involved in positive activities rather than watching sexual themes.

A young person who has confessed to involvement in pornography may be overwhelmed with shame. If so, the pastoral counselor must guide the person to confess the sin to God, let the person ask God to cleanse, renew and transform his or her mind. Encourage the child so that he or she can control sexual temptation with prayer. Guide the child to decide that he or she will no longer carry out the desire of the flesh (Galatians 5:16).  

Teenage Suicide

Causes and Impacts

There are many reasons that people attempt suicide for example to escape intense depression, to prove affection, to avoid being a burden, to get attention. Physical and mental illness, addiction and poverty, can contribute to suicidal behavior. Some people attempt suicide when they feel the need to punish themselves. In addition, those who attempt suicide fall into three major categories: those who really do not want to die, those who really do, and the undecided.

There are many factors to teenage suicide also. Adolescents may think about suicide when they are having trouble and worries with parents, academic difficulties, unhealthy peer relationships, or a loss of loved one. Especially, there are strong connections between being

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63 S. Michael Houdmann, 370.
bullied and suicidal thoughts among children today. In psychological views, teens with bipolar disorder, panic attacks, and other mental illnesses are at high risk for suicide. Teens who have little or no self-esteem may feel that they do not deserve to live. These feelings also are symptoms of depression. In addition, adolescents who have attempted suicide are at high risk for killing themselves. Between 20 and 50 percent of teens who completed suicide had made a previous attempt. A suicide attempt is like a rehearsal. It takes away some of the fear of suicide.66

**Biblical Views**

The Bible mentions many accounts of individuals who had faced great difficulties and endured great burdens. King Saul fell on his own sword rather than allow himself to be taken prisoner by the Philistines (1Samuel 31:4). Abimelech (Judges 9:54), Saul (1 Samuel 31:4), Ahithophel (2 Samuel 17:23), Zimri (1 Kings 16:18), and Judas (Matthew 27:5) killed himself because of their own wickedness. Some other believers thought about committing suicide. For example, Jonah wished to die because of his anger at God (Jonah 4:8). Elijah and Paul felt deep despair in life and thought about committing suicide (1 Kings 19:4; 2 Corinthians 1:8). Moses asked God to kill him because he was depressed; when he felt his burden for carrying all Israel was too heavy (Nm. 11:15). However, none of these men committed suicide.67

Scripture repeatedly affirms the sanctity of human life and the conviction that it is the Lord’s to give and His to take away. He is the giver and owner of life (Job 1:21). God is the shield and the horn of salvation, for those who take refuge in Him (2 Samuel 22:3). Isaiah 41:10,

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also said, “Do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand.” These passages promise, for those who love God, He will inspire hope and diminishes despair. In John 16:33, Jesus Christ says, “In this world you will have trouble. But take heart! I have overcome the world.” The message encourages people to find hope, peace, and strength rather than end their lives in despair. Discouragement and suicide are certainly not the Lord’s way.  

Instructions

Most of the suicidal children are at risk for self-destructive behavior and most of them hint at their intention, so knowing the state is the first step in preventing suicide. People can help prevent suicide attempts in teens by paying attention to a teen’s emotional and behavioral changes. They should pay attention when a teen talks about death. Many suicidal children say things like, “I wish I were dead,” “I am going to end it all,” “You will be better off without me,” “I wish I were never born.” Those teens might ask rhetorical questions like, “what is the point of living?” or “Who cares if I am dead anyway?”

A negative outlook and poor self-image are also warning signs. Psychological symptoms such as; crying spells or inability to cry, discouragement, a sense of emptiness, negative expectations of self, a feeling of helplessness, worthlessness, markedly diminished interest or pleasure in most activities are all possible symptoms to watch for. Since suicidal children have

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68 Josh McDowell and Bob Hostetler, 3157-3158.
difficulty articulating the pain they feel and the hopelessness and helplessness of their situations, adults need to pay attention to repeated mentions of death or suicidal gestures.

If a counselor notices warning signs of a teen, the counselor must ask directly whether the adolescent is thinking about suicide. Even some counselors are reluctant to talk candidly with a hopeless person about suicide because they think they are putting the idea into their mind. However, most suicidal teens are relieved when someone asks. Many still have hope that someone will prevent them from acting on their plans. Most youths will answer honestly if asked directly about suicide. Counselors need to talk openly about a person’s thoughts of suicide and plans. Ask him or her, “How often do you think about suicide?” or “How intense those thoughts are, and how long they last.” When asking about suicide, a counselor needs to avoid making a promise to keep a conversation confidential. If the plan and action is present, the threat is very serious. In this case, the counselor must contact the youth’s parents or guardians, even if it means upsetting the youth or breaking confidentiality.71 Keeping the children safe is more important than keeping the confidence. If the counselor fails to do so and the young person attempts to take his or her life, the counselor may be considered legally responsible.72

Counselors should encourage suicidal children to identify sources of social support from family members, friends, and others. In reaching out, the clients can gain emotional support and assistance.73 A counselor can draw up a contract for the safety of a client. This is to facilitate a simple agreement between a counselor and a client. The contract is for preventing a potential

71 Cynthia Franklin and Rowena Fong, 223-224.
72 Josh McDowell and Bob Hostetler, 3176-3178.
destructive decision such as alcohol, other drugs, peer pressure, and suicidal behavior. A typical contract looks like this: *(Figure 4.2)*

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Contract for Life People

I (Suicidal Person) promise not to harm myself, or attempt to kill myself.

If I feel like killing myself, I will call (Crisis Helper) at (Phone number) and If I am unable to reach him/her, I will call the Crisis Hotline at (Crisis Hotline phone number) and speak with a crisis worker.

Name: _________ (Suicidal Person)

_________ (Crisis Helper)
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*Figure 4.2. Contract for Life People*

Pastoral counselors have to solve teens’ suicide issues with their parents together also. In fact, family counseling is an effective method for dealing with the primary causes of teen’s self-destructive behavior. The family must recognize the underlying causes of the crisis. However, an attempt at suicide by any member of the family is very stressful, particularly when the family is already struggling. So, when working with families, counselors need to establish the significance of the problem and deal with the shame, guilt, and anger and grief in the family. In addition,

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*Rich Van Pelt and Jim Hancock, 3384-3387.*
sharing and discussing information about the teen's view is very important, but the most important thing is encouragement and support to the child.\textsuperscript{75}

When imminent danger has passed, the counselor needs to help the teen broaden the scope of his or her perception to see that life is worth living. Gently challenge the teen with the truths from God’s Word about His love, faithfulness, and plan for all of us. The counselor can help the teen by sharing stories about people like David and Elijah. Pray for the young person so that they can overcome adversities in Him.\textsuperscript{76}

Conclusion

The purpose of counseling is to help clients evaluate the best way to solve their problems and to make wise decisions. For this cause counselors must explore the current internal world of the client that may be a barrier in the client’s life. Christian counselors should point out any sinful thoughts that are discovered so the clients may confess and repent in order to bring about change. Additionally, they should guide them in the search for potential areas for internal growth and strength. The counselor should challenge the teen to think in a more positive and optimistic manner regarding him or herself. Setting meaningful, achievable goals will give teens the confidence for making better decisions in their lives.

Furthermore, pastoral counselors should release them into the hands of God so that they may receive spiritual blessings in Christ (Rom. 12:19). Pastoral counselors must instill God’s message for the young clients trusting the Word of God to have the profound power to transform. The Word of God is useful for teaching, rebuking, correcting and training in righteousness, so

\textsuperscript{75} Benedict T McWhirter, Ellen Hawley McWhirter, J Jeffries McWhirter, and Robert J McWhirter McWhirter, 278.

\textsuperscript{76} Timothy E Clinton, Chap Clark, and Joshua Straub, 276.
that the man of God may be thoroughly equipped for every good work (2 Tm. 3:16-17). The message of hope, freedom, salvation and vibrant life in Christ will give children strength to overcome their challenges.

Christian adults also should provide the children a good role model both in the home and the community. If teens see Christian adults dealing with other people in a forthright and fair manner, the young people will be influenced by the positive role model. This is especially, applicable to parents who should give great care to be a positive model for their children. Children learn more from observing their parents actions and deeds than from listening to the words that the parents speak. God intended that parents be the "models" that children need in order for them to become godly men and women (2 Tim. 1:3-5). In this sense, pastoral counselors can provide needed information and training to equip parents to more effectively fulfil their parental responsibilities. Of course, as spiritual leaders, pastors also should set good role models that are worthy to be followed.

In summary the influence of the environment upon the teens is astronomical and therefore should be properly analyzed and assessed in order to provide effective strategies to address their many problematic issues. Through a team effort change can be implemented and the outcome can be positive and rewarding. The alternative is to do nothing and let the disturbing trends revealed by much research to continue a downward spiral. By a pro-active approach such as is presented in this thesis understanding will be achieved, strategies will be implemented and the results will be rewarding.

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77 Brother Gene, *To Be Like Jesus: Christian Devotionals and Bible Studies* (Xlibris: Corp, 2010), 15.
CHAPTER FIVE

ESSENTIALS FOR YOUTH COUNSELING

The nature of pastoral counseling is at its root supernatural, involving the actual Spirit of God sending out His counsel through pastors who teach and apply the Word of God to the needs of another person. Although pastoral counseling borrows some techniques from secular counseling, its approaches and goals are apparently different.

The Bible teaches that pastors are also called as spiritual caretakers/servants who feed the sheep of the Lord (Jn. 21:17; Acts 20:28; Heb.3:20), and it implies that they should follow the instructions of God. Without the spiritual guidance of Him, pastoral counselors will not be able to touch deep worries and pains of the hearts of people. Since God created human beings, He knows them better than anyone, and He can take care of people better than anyone else. In this respect, as spiritual caretakers, if pastors are to meet the needs of clients they must have a clear understanding of the principles and goals of the pastoral counseling process through the Word of God. This chapter suggests rules for guiding teens and their parents based upon biblical principles.

Three Rules: Approach to Helping Teens

There are many principles and rules for helping teenagers in crisis, but building a strong relationship, respecting a young client, and boosting teens’ self-esteem are major essentials for youth counseling. Those factors will build faith and trust in clients. It will also bring up meaningful and educational conversations with teens. Counsellors can achieve a productive outcome by increasing mutual trust between counselors and clients.
Build a Strong Relationship

Today’s youth crises are related to relationships with parents, siblings, friends, mentors and even with God. In many cases, loneliness, low self-esteem, peer pressure, rebellion, homosexuality, underachievement and other problems have their basis in unhealthy or broken relationships.\(^1\) An essential ingredient to any type of relationship is trust, so building a trusting relationship with the children is crucial for youth counseling. Pastoral counselors need to build a trusting relationship with the young clients in order to reach out to them.

As a practical matter, children in trouble will not usually take the invitation to get to know them, so pastoral counselors need to be persistent in starting the relationship. A productive approach may be for counselors to plan it around an activity as a way of getting together with the young client. This removes much of the intimidation for both in coming together. For example, doing activities together also gives pastoral counselors the opportunity for the young people to be willing to open up to them. While this may be true for men and boys, it is often quite the opposite for girls. They are, for the most part, very open and desirous of just getting together to talk. Girls are usually more in touch with their need to express themselves.\(^2\)

In addition, counselors ought to try to schedule some activities involving some personal time with the individual for one-on-one away from friends. Children often act differently when they are with their friends. For example in the presence of their friends, they may feel they have an image to maintain. When they are away from friends, though, they can afford to be open

\(^1\) Josh McDowell and Bob Hostetler, 327-338.

\(^2\) Ibid., 339.
themselves up more freely. The young person with serious problems will usually not turn down sincere adults who really want to provide help to them.³

**Respect a Young Client**

An attitude of respect toward children is more important than technique in working with children. It includes honoring a child's sense of what is and is not important. There needs to be mutual respect in a counselor-child relationship. Much like adults, children also have lives of their own, important preferences, and a clear understanding of what they want and do not want. Forcing children to engage in specific behaviors without considering their preferences can lead to unnecessary resistance.

Respect for children includes respecting their privacy and confidentiality. If counselors violate children's rights and disrespect children's confidentiality, it can easily undermine treatment. Counselors should not argue with their young clients as arguing will not lead to a productive outcome. When a counselor uses the term "irrational", a client will tend to argue that their belief is not irrational. They may feel offended if the counselor suggests that their beliefs are irrational, as most people like to see themselves as rational beings.⁴

On the other hand, the pastoral counselor should remain authentic. The counselor should not appear judgmental or condemning. When God sent Jesus into the world, Jesus came not to condemn the world, but to save it (Jn. 3:16-17). In addition, the counselor should practice empathy and strive to be sensitive to the counselee's needs. If counselors show that they are

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humble enough to be like the children, they will be much more willing to incline their ears to the counselors.⁵

**Motivate and Boost Self-Esteem**

Pastoral counselors need to know that people are motivated to have their needs met. Motivation is energy to do something that a person believes will lead to gratification. Hope comes from a firm sense of self. Self-esteem leads to motivation, motivation leads to better brighter thinking, and better brighter thinking leads to self-confidence.⁶ It affects one’s thinking process, emotions, desires, values, goals, and behavior. Children with high self-esteem trust their own ability. With confidence, they are able to make a choice and are able to accept challenges and responsibility well.⁷

Compare the characteristics of children with low self-esteem with those of children with high self-esteem. Children with low self-esteem are not able to take responsibility for their actions and they do not take risks and they play it safe by avoiding risk-taking situations. They often blame themselves or others for their own failure. They will need constant reassurance and material rewards. Those children may have difficulty concentrating and get easily frustrated.⁸ On the contrary, children with high self-esteem are more likely to get along better with others and have fewer behavior problems, because self-esteem develops their ability to face the challenges of living, understanding and solving problems. Therefore, it is very important that

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⁵ Kathryn Geldard, 171.
⁸ Christine Durham, 111.
counselors boost client’s self-esteem and self-respect. They should lead the young people so that they admire themselves and consider themselves worthy.

Five Rules: Approach to Family Counseling

In order to help teens and their families effectively, setting boundaries is very important. Children and parents have to be fully aware of their capabilities and limitations. The family members should identify conflicts between their expectations and limitations and clarify them. Counselors have to guide them in accepting their own vulnerability and challenge them to expand their capacity and grow as more mature persons. Counselors also must be careful that they do not mislead clients to make a decision based on limited knowledge. They need to admit their knowledge’s limitations, and should have the option of allowing their client to choose. Furthermore, both counselors and counselees should ask for the Power of the Holy Spirit to work beyond human capabilities. God is the True Counselor, and there is no limit to what He can do (Jn. 14:16-17).

Set Communication Rules

A significant part of family counseling involves assisting children and their parents in developing communication rules, such as respectfully listening to one another until each person has finished talking, checking out assumptions before acting, and interpreting nonverbal signals without clarification. Listening is especially a powerful force in human relationships because people who are being listened to usually appreciate the people who are doing the listening and
cooperate with them. Therefore, counselors need to elevate the listening skills of each family member.\(^9\)

During the counseling process, an issue can arise that one family monopolizes a conversation by the person talking a lot or stopping other people being involved. In that case, the counselor needs to act as a referee on neutral territory and to balance things out in order to provide space for other family members. If the counselor fails to interrupt this behavior, the other family members may lose faith in the counselor’s ability to lead the session. In order to help the family members communicate well, the counselor needs to arrange clients’ perspective on the relative importance of their problems. Then, encourage the clients to describe desired changes in positive language (the presence of something) rather than in negative language.\(^10\)

Counselors also have to clarify hidden issues related to clients’ expectations and anxieties during counseling sessions. Counselors should ask specifically about their clients goals and what they desire to accomplish through the counseling session. An effective way to introduce this subject is simply to ask questions such as “How can I be helpful to you?” Generally the clients will initially respond by describing what they see as the primary problems or issues. Individuals will often say what they want to eliminate (Ex. “I want Dad to stop nagging me”) and have a harder time articulating what they want (Ex. “I want Dad to tell me I’m doing a good job”). From the conversation, the counselors can discover if there is disagreement about the problem itself or who has the problem.

Counselors need to assist both children and parents in confronting one another’s expectations and inconsistent values and then guide them in the process of establishing mutually


\(^10\) JoEllen Patterson, *Essential Skills in Family Therapy: From the First Interview to Termination* (New York: Guilford Press, 1998), 839-842.
agreed-upon expectations, rules, and foundational values. These rules help family members to send and receive clear signals about their thoughts, beliefs, and feelings.\textsuperscript{11}

\textbf{Set Boundaries for Counseling Process}

Fundamentally, raising children is a high calling that God has given to parents. God has ordained parents to be the leaders in the home. Parents are in primary charge of their children, not pastors. Parent have been given authority over their children and they have to carry out all the responsibilities they had been given. Parents are in charge of caring and disciplining their children. Parents are ultimately responsible for children's spiritual growth and cannot take the holy responsibility lightly.

Pastoral counselors should be caring, respectful, and demonstrate sincere concern for their clients. At the same time, they have to demonstrate concern to prevent the clients from overprotecting. High expectations of the clients may lead to total dependency on the counselors also. Even pastors have an important role in responding to family problems, but one of the important things is to help families so that they solve their own problems and make their own decisions. Counselors have to inform their clients of the boundaries in the counseling process. They have to be willing to admit the limitation of their knowledge and allow the clients to have a role in deciding the course of action. When a family is struggling with a decision or does not have a clear plan, a counselor must be aware of resources where the client can find answers. The counselor can explore options with the family and help them come to an acceptable conclusion.

Focus on Improving Family Bond: Confession, Forgiveness, and Love

Diverse opinions, in sharp disagreement, may occur during the conversation among family members, and there will be many disappointments for both children and their parents. At this point, pastors have to assist clarifying the nature of faith relationships between children and parents and to help them build strong relationships through interactions. For this, pastoral counselors need to try to facilitate reconciliation through confession and forgiveness between parents and children. It is the cornerstones for healing in family relationships; in some ways, it is much more significant than what counselors can provide to assist family members in dealing with their methods of resolving conflict itself.

Understanding forgiveness, reconciliation and knowing how to extend it to each other is a crucial component of a healthy family relationship. Forgiveness is granted when a confession of wrongdoing is made (1 John 1:9). This places the restored person in a position where he or she can live a life that glorifies God. Therefore, pastoral counselors have to seek to create a strong family bond centered on forgiveness, reconciliation, and love. That should be a primary principle for parent-child counseling.

During the counseling sessions, if sin is discovered in the life of a family member, then the pastoral counselor needs to respond. The Bible stipulates that sin is a mischievous attitude of independence from God, unbelief, false hope or despaired and self-directed love. To overcome these attitudes, the clients must admit that they are not sinless, and petition God for forgiveness. Since God wants to forgive, restore, and guide people away from sin, the counselor should encourage the client to see God's forgiveness.¹²

¹² Wade Rowatt, 93-94.
Give a Spiritual Assignment

Christian counseling employs the use of the Holy Scriptures as its authority for counseling. The Scriptures are the counselor's dependable resource. Counselors must refer to God-breathed Scriptures for guiding the counselee. God-breathed Scriptures are those words of life that were spoken out of the mouth of God. The counselor may use Scriptures to repave, teach, correct, and train the counselee in the right to live abundantly (2 Tim. 3:16). Therefore, pastoral counselors need to help young clients and their parents put the Scriptures into practice. For this, pastoral counselors need to encourage children and parents to put biblical truths into practice by assignments.

Before ending the session, counselors have to assign a biblical homework assignment. This homework given to clients will further enhance the lesson presented at the session. For example, if a teen is suffering from low self-esteem, give scriptural passages to comfort and instruct the client. It can allow clients an opportunity to apply new skills and practice new behavior. By giving assignments, counselors help teens or parents think about Scriptures during the week. This will help the clients have an opportunity to apply the passages of Scripture to their daily lives.

Waiting for God’s Response

The most important thing for family counseling is leading the people to rely on the Holy Spirit of God. When an individual truly believes and begins a personal relationship with the heavenly Father through repentance and faith in Christ, the Holy Spirit will take up residence in

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that person’s life. Salvation is granted, sin is forgiven, and a new life begins. This is the goal for pastoral counselors who want to bring permanent change into people’s lives.\textsuperscript{14}

God desires to be intimately involved in the lives of humans, as they trust in Him through their difficult times.\textsuperscript{15} It requires time for God to bring about His work in them. This begins with the realization that they are entering a work in progress. Pastors are not the first to work in this field, because God has been there continually working for their people. Paul testified, “I planted the seed, Apollos watered it, but God made it grow” (1Cor. 3:6). God has appointed a time for everything under heaven. Despite managed care and counseling protocols, healing and growth need time by Him. In this sense, as counselors, pastors need to develop to a sense of what God is doing in their clients’ lives.\textsuperscript{16} There is a time to wait for God and to work for God. He will not allow believers to be tested or tempted beyond what they can bear (1Cor. 10:13). He will grant mercy and provide grace to help in every need (Heb. 4:16).

Conclusion

Pastoral counseling is a ministry to the needy. It is a reaching out with help, encouragement, or support to another at a time of need.\textsuperscript{17} It is the use of God’s Word to heal the wounded heart so healed people can become fully devoted disciples of Christ, being conformed to His image and having the freedom and capacity to enjoy the abundant life in Him. The goal of

\textsuperscript{14} Keith R Miller and Patricia A Mille, 188.

\textsuperscript{15} Steven Gerali, \textit{What Do I Do When Teenagers are Depressed and Contemplate Suicide?} (Zondervan : Youth Specialties, 2010), 10.


pastoral counseling is deeply related to the holiness of life in the Word of God.\textsuperscript{18} Pastors have to focus on bringing awareness of spiritual purposes to teenagers so that they can recognize their roles as constructive members of society and citizens in heaven. Pastors are to help teens reach their full potential through self-actualization, which is the desire to become everything they are capable of becoming in order to realize and use his or her full potential, capacities, and talents.\textsuperscript{19} Therefore, pastoral counselors must apply the divine spiritual messages to the process of sanctification, shaping another into the image of Jesus Christ.

In order to accomplish the holy missions, pastoral counselors should constantly rely upon the Holy Spirit of God, because the True Counselor, the Holy Spirit, can heal the brokenhearted forever (Jn.16:13) and He will give pastors spiritual wisdom to guide the people well. Obviously, Jesus Christ told His people to not be afraid because even the very hairs of their head are all numbered (Mt. 10:30-31). He clearly declared that the Holy Spirit, helps His people in trouble and gives them guidance both in the present and the future (Jn. 14:16). He is the true helper, the true partner, and the true counselor who can provide strength for the broken souls in times of trouble and confusion.

The Works of the Holy Spirit is the true solution regarding the concerns of all humanity. Pastoral counselors must walk with the help of the Holy Spirit. They have to ask the Holy Spirit to give the broken soul the power to overcome their difficulties. Pastoral counselors do not forget that real heart change comes from the sovereign work of the Holy Spirit in the heart of a man by faith (Jn.2:6-8. 16:8-11). Therefore, pastoral counselors must keep in mind that they are called to be faithful to continue coming alongside the needy to promote repentance, and waiting upon the

\textsuperscript{18} Alvin Low Healing the Wounded: Biblical Counseling (lulu.com, 2007), 11.

\textsuperscript{19} David Martin and Kimberly Loomis, Building Teachers: Constructivist Approach to Introducing Education (Cengage Learning, 2006), 75.
Holy Spirit of God. They have to deal with each one’s sin, by faith and set a goal that the people may be able to hold out an olive branch to God.

Last but not least, pastors have to lead the young people to learn to “Love your God by showing love to your neighbor (Lk. 10:27).” Every counseling problem goes back to how much that man loves God and how much one loves each other (Matt. 22:37-40). “To love and to be loved” is the greatest happiness in life. At this point, the most significant role that a pastoral counselor has is to remind children that others (parents, friends, pastors, etc.) love them, and God loves them. At the same time, pastors also need to educate the young people so that they can learn how to love their family, friends, and God. Furthermore, as spiritual healers and leaders, pastors have to motivate the young people so that they search the meaning of life and carry out God’s divine plan for each person in the power of God’s love. In these respects, the priority of youth counseling should be to make the young people into a more mature and wiser person in Him exhibiting His love to others. Obviously, this is the lofty mission of modern church ministry.
APPENDICES

APPENDIX A

CONSENT FORM (ENGLISH)

Title of study Pastoral Counseling: The Pastor's Guide to Helping Korean Youth in Crisis
principal investigator’s name Jeong-ung, Kook
Liberty University
academic department Seminary

Your teen is invited to be in a research study of youth ministry and pastoral counselling for South Korean churches. Your teen was selected as a possible participant because he or she has experienced and been involved in youth ministry in Korean churches. I ask that you read this form and ask any questions you may have before agreeing to allow your teen to be in be in the study.

This study is being conducted by Jeong-ung, Kook, a doctor of ministry student at Liberty Baptist Theological Seminary in Lynchburg, VA, USA.

Background Information:
The purpose of this study is to equip Korean pastors to help teenagers in crisis, and to bring them up as mature people. South Korean churches have been trying to guide teenagers with many youth programs. However nowadays pastors have difficulties in leading teenagers into the right way, because the young people are becoming more and more secular. Especially, this generation is strongly influenced by anti-Christian sentiment and material values. Pastors need to have the capability to guide young people through such issues. For this, teen’s major trouble issues, biblical principles, and strategies for guiding teens should be researched.

Procedures:
Participants will take the survey online. Your pastor will give you a sheet of paper with the survey link when you return the consent form. If you agree to be in this study, I would ask you to do the following things: The survey is composed of six sections: 1. Family, 2.People (Relationship), 3.Career Plan, 4.Sex(Gender), 5. Suicidal Tendency, 6. Faith & Values. The survey consists of 40 questions, and it will take about twenty minutes for you to complete all of the questions.

Risks and Benefits of being in the Study:
When you answer questions this project asks, you might worry about the private information exposure because this survey includes various issues such as individual thinking, family matters, gender, and so on. However, there is no private information exposure, because most questions are multiple choice and the surveys are anonymous. Participants will not be asked to include their names, address, church names, or any identifying information. Participants also should not expect to receive a direct benefit for participating.

Basically, the survey will be preceded under the supervision of local church leaders. If you have experience emotional distress when you are taking the survey, please contact your youth minister or pastor. He or she will assist you.

However, if you feel that it is awkward to talk to your pastor, please contact me. I will not ask your identifiable information. I will keep your secret.

**Compensation:** None.

**Confidentiality:** The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a person. Research records will be stored securely and only the researcher will have access to the records.

The researcher will print the completed surveys and store them in a locked filing cabinet in my home office. The researcher also will destroy the data after three years. The Google survey driver also will be deleted in three years. The researcher will be the only person with access to the data.

**Voluntary Nature of the Study:** Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

**Contacts and Questions:** The researcher conducting this study is Jeong-ung, Kook. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at #82-10-2908-2504 or email at jkook2@liberty.edu or to contact his mentor, Dr. Christopher Moody at cbmoody@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 or email at irb@liberty.edu.

**Statement of Consent:**
I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

Signature: _______________________________ Date: ______________

Signature of parent or guardian: ________________ Date: ______________
(If minors are involved)

Signature of Investigator: JEONG-UNG, KOOK Date: ______________
APPENDIX B

CONSENT FORM (KOREAN)
설문조사 동의서

위기에 처한 청소년을 돕기 위한 목회 가이드

국정웅
리버티 대학교
세미너리

청소년 문제와 관련하여, 청소년 상담과 사역을 위한 목회 연구 논문에 당신의 자녀를 초대합니다. 당신의 자녀는 한국교회에서의 청소년 사역에 관련되어 있기 때문에 설문 조사참가자로 선택되었습니다. 이 동의서를 읽고, 연구에 동의하시기 전에 질문이 있으시면 요청 해주시길 바랍니다.
이 연구는 미국 버지니아 소재, 리버티 대학교 세미너리에서 목회학 박사과정에 재학중인 국정웅에 의해서 수행되는 것입니다.

배경정보:
이 논문은 한국에서 지역교회를 섬기시는 목사님들이 예수님의 사역에 근거하여, 오늘날 고민하는 청소년들의 상처를 치유하고, 그들을 성숙한 인격으로 성장시키는 사역자가 되도록 돕기 위한 목적을 가지고 있습니다. 한국 교회는 많은 프로그램과 함께 청소년들을 예수님의 제자들을 만들기 위해 노력 해왔습니다. 하지만 오늘날의 반기독교적인 문화와, 세상적인 가치가 펽배한 현실에서는 청소년들을 제자로 만드는 것에 어려움들을 가지게 됩니다. 그래서 이 논문은 오늘날 교회 안팎의 청소년들이 갖는 고민들과 그들의 생각을 알아보고, 이끌어갈 수 있는 실천적인 성경적 원리와 방안을 탐구하기 위해 시작되었습니다.
연구절차:
설문은 온라인으로 진행되며, 귀하께서 동의서에 서명하실 경우, 담당 목사님께서 해당 링크가 적시된 종이를 제공할 것입니다. 만약 당신이 이 연구에 동참하기로 동의하시면, 저는 당신에게 다음의 것들을 요청할 것입니다: 총 9 개의 항목으로 구성되어 있습니다: 설문조사의 내용은 (1)가족, (2)사람, (3)진로, (4)성, (5)자살, (6)신념/가치관의 항목으로 구성되어 있습니다. 총 40 문항이며, 설문지 작성에는 약 20 분이 소요 될 것입니다.

연구 동참에 대한 위험 요소와 혜택:
당신은 개인적인 정보 노출에 대해서 걱정하실 수도 있습니다. 가정문제, 인간관계, 성문제 등 삶의 다양한 이슈를 다루고 있기 때문입니다. 하지만 개인적인 정보노출은 없습니다. 왜냐하면 대부분의 질문은 객관식이고, 그리고 이 설문조사는 의명으로 진행되기 때문입니다. 본 연구자는 참가하시는 분들에게는 자신의 이름과 주소, 교회이름, 그리고 신분을 확인하는 어떠한 정보도 요구 하지 않을 것입니다. 그리고 이 설문에 참가함으로써 받는 직접적인 혜택은 없습니다.

만약 이 설문을 수행하는 도중, 스트레스를 받거나, 상담이 필요하다고 느낄 경우, 귀하의 담임 목사님께 연락하여 조언을 받으시길 권합니다. 만약 담임 목사님과 상담하는 것이 부담이 된다면, 저에게 연락을 하셔도 됩니다. 신분과 관련한 당신의 개인정보를 문지도 않음이며, 비밀을 지키겠습니다.

보상:
특별한 보상은 없습니다.

보안:
이 연구의 기록들은 사적으로 보관될 것입니다. 제가 발행하는 논문에서 저는 참여자의 신분을 확인할 수 있는 어떤 정보도 포함 시키지 않을 것입니다. 연구기록들은 보안상 철저하게 보관 될 것이고, 오직 연구자만이 기록들을 볼 것입니다. 또한 연구자는 완성된 설문조사를 출력할 것이고, 그것을 저의 사무실 캐비닛에 잠금 된 상태로 보관할 것입니다. 그리고 3 년후에 모든 문서 자료는 파기 될 것이며, 구글 설문 드라이버도 3 년안에는 삭제 될 것입니다. 본 연구자만 이 이 자료들을 볼 수 있는 유일한 사람이 될 것입니다.

연구의 자발성:
이 연구의 참여는 자발적인 것입니다. 당신이 참여하든, 참여 하지 않은 현재와 미래의 리버티 대학과의 관계에는 아무런 영향을 끼치지 않을 것입니다.

연락 및 질문:
이 연구를 수행하는 연구자는 국정웅입니다. 당신은 질문을 할 수 있습니다. 만약 질문이 있으시면 82-10-2908-2504 로 전화해 주시거나, 또는 jkook2@liberty.edu 로 메일을 보내주십시오. 그리고 본 연구자의 지도교수인 Dr. Christopher Moody 에게 cbmoody@liberty.edu 로 메일을 보내주십시오. 만약 당신이 이 연구와 관련해서 어떤 질문이 있으시거나, 연구자 보다 다른 누군가와 대화를 원하신다면 Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24502 irb@liberty.edu 로 연락해주십시오.

서명: __________________________ 날짜: __________
서명: __________________________ 날짜: __________
(부모 동의서)
서명: 국정웅
(조사자)
날짜: ___________

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APPENDIX C

Adolescent Survey

This anonymous survey asks about teen’s experiences. The survey is composed of six sections. If you feel uncomfortable about a question, you may skip it. Please tick the box or check √ for your chosen answer. When you make a mistake, just cross out your answer. If you choose, you may take this survey online at http://goo.gl/4KF5ww.

1. Gender: ☐ Male ☐ Female
2. Grade in school:
3. Family income level: ☐ Low ☐ Middle ☐ High
4. Religion: ☐ Christianity, ☐ Catholicism, ☐ Buddhism, ☐ Other ___________

Family
1. My parents are: still married and live together __ separated __ divorced __ never married __ remarried __.
2. I get along with my father (Please circle the number which best represents your opinion on the statements below.)

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td></td>
</tr>
</tbody>
</table>
3. I get along with my mother.

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td></td>
</tr>
</tbody>
</table>
4. If you are not in a good relationship with your father or mother, please state one or two reasons:
_____________________________________________________________________
5. What do your parents expect from you?
_____________________________________________________________________
6. What do you expect from your parents?
_____________________________________________________________________
7. Are you exposed to domestic violence?
☐ Yes ☐ No

People
8. Who is the biggest influence on you? _________________________________
9. Do you have friends you can trust?
☐ Yes  ☐ No

10. How much do you trust your parents?
Not at All  1   2   3   4   5  Very Well

11. I am popular at school.

Strongly Disagree  1   2   3   4   5  Strongly Agree

12. What concerns do you share with your friends?
____________________________________________________________

Career Plan
13. What jobs do you want to get?

14. To whom you are talking to about your career plan?

15. Who is the person who influences your career plan?

16. Do you worry that you will not find a job in your chosen field?
☐ Yes, a lot.
☐ Yes, but little
☐ No

17. Have you visited a career counseling center? Are you satisfied with the advice you received?

Strongly Dissatisfied  1   2   3   4   5  Strongly Satisfied

18. Do you want to receive career counseling?
☐ Yes  ☐ No

Sex (Gender)
19. Have you experienced sexual intercourse?
☐ Yes  ☐ No

20. Do you have a sexual relationship on a regular basis?
☐ Yes  ☐ No

21. What was your first sexual experience? (Ex: dating, prostitution. forced, and so on)
____________________________________________________________

22. Are you attracted sexually to a same-gender friend?
☐ Yes, a lot.
23. When you learn that one of your friends is gay or lesbian, how do you feel?
☐ I will be shocked. I will end my friendship with him or her.
☐ Even though I will be shocked, I will maintain my friendship.
☐ I do not care about it (It does not matter to me, at all)
24. How do you value chastity?
☐ It is very meaningful, so I will try to keep myself pure.
☐ It is somewhat meaningful, but I cannot keep myself pure.
☐ There is no point to staying pure.
25. What do you think about abortion?
_____________________________________________________________________
26. Do you masturbate?
☐ Yes, very often
☐ Yes, but not very often
☐ No
27. Have you ever thought about your gender identity?
☐ Yes ☐ No
28. Do you think you know the correct way to use contraception?
☐ Yes ☐ Perhaps ☐ No

**Suicidal Tendency**
29. Have you had thoughts of suicide?
☐ Yes ☐ No
30. Do you have a friend who attempted suicide?
☐ Yes ☐ No
31. Have you ever talked about suicide with your friends?
☐ Yes ☐ No
32. If you are feeling suicidal now, please tell the reason:
_____________________________________________________________________
33. Do you feel you have a bipolar disorder?
☐ Yes ☐ No
34. Have you ever experienced an abusive event in your school?
☐ Yes ☐ No
Faith & Values
35. Have you joined a volunteer group?
☐ Yes  ☐ No

36. What do you think about “the Creation story” (the idea that God created the world)?
☐ I believe it
☐ It is worth thinking about
☐ It is worthless
☐ Not interested

37. Do you cheat on exams?
☐ Yes (Quite often) – ☐ Yes (Sometimes) – ☐ No (Never)

- Christian only -
38. Do you think that you are really saved?
☐ Very sure
☐ Not sure

39. Why did you decide to go to church (the first motivation)?

40. What do you expect (desire) from your church or modern churches?
APPENDIX D

Adolescent Questionnaire (Korean)

청소년들의 고민 설문 조사
논문 관련해서 청소년들이 가지고 있는 여러 고민들의 관한 내용들을 조사 하고 있습니다. 총 6개의 항목으로 구성되어 있으며, 대답하기 곤란한 질문은 건너 뛰셔도 됩니다. 이 설문은 연결된 http://goo.gl/4KF5ww 에서 또한 답변할 수 있습니다.

* 필수항목
1. 성별: ☐ 남 ☐녀
2. 학년/학교: ___
3. 가정 경제수준: ☐ 상 ☐ 중 ☐ 하
4. 종교: ☐ 기독교 ☐ 천주교 ☐ 불교 ☐ 기타____

가족
1. 부모님 중에서 재혼이나, 별거, 이혼 중에 계신 분이 있습니까?
2. 아버지와 잘 지내고 있다고 느끼는가?
(전혀 아니다) 1 2 3 4 5 (매우 그렇다)
3. 어머니와 잘 지내고 있다고 느끼는가?
(전혀 아니다) 1 2 3 4 5 (매우 그렇다)
4. 잘 지내지 못하고 느끼고 있다면 구체적인 이유를 한 두 가지 쓰시오. 예) 나는 아빠와 ~문제로 어려움을 느낀다
5. 부모님이 자신에게 기대하는 모습은 무엇인가?
6. 자신이 기대하는 부모님의 모습은 무엇인가?
7. 가족 내 폭행 등의 물리적 폭력이 있는가?

사람들 관계
8. 자신에게 지금 가장 영향을 끼치는 사람들이 있다면 누구인가?
9. 자신이 전적으로 믿을 수 있는 또래 친구가 있는가?
☐ 그렇다 ☐ 아니다

10. 자신의 부모님을 몇 퍼센트 신뢰할 수 있는가?
(전혀 아님) 1 2 3 4 5 (매우 그렇다)

11. 학교 안에서의 자신의 존재감은?

12. 요즘 친구들과 나누는 고민거리는 무엇인가?

진로

13. 자신이 ( 스스로가) 원하는 직업 한 두 가지를 쓰시오.


14. 진로 선택(학업/직업)과 관련하여 (주로) 누구와 이야기를 나누고 있는가?


15. 현재 직업선택과 관련하여 그러한 진로설정(학업계획포함)은 전적인 본인 판단에 따른 것인가?


16. 학업(최종졸업 이후)을 마친 이후에 본인이 원하는 직업을 구하지 못할 것에 대해서 걱정하는가?


17. 학교나 청소년 상담센터를 포함한 여타의 기관. 단체에서 직업선택과 관련한 진로설정 상담을 받은 적이 있는가? 받아보았다면 도움이 되었는가?
(전혀 도움되지 않았다) 1 2 3 4 5 (많이 도움 되었다)

18. (상담을 받아본 경험이 없다면, 혹은 다시) 상담을 받고 싶은가?
☐ 그렇다 ☐ 아니다

성(性)
19. 성경험(섹스) 있는가?
☐ 있다 ☐ 없다

20. (성경험이 있는 청소년만) 주기적으로 섹스를 하고 있는가?
☐ 그렇다 ☐ 아니다

21. 첫 성경험은 어떻게 이루어졌는가?
(예: 이성친구 교제 중에서, 혹은 동성 친구에 의해. 성 매매. 강압 등등)

22. 동성친구에게 성적 이끌림을 받는가?
☐ 그렇다
☐ 조금 그렇다
☐ 전혀 아니다

23. 친구가 동성애자임을 알게 된다면 어떻게 나갈 것 같은가?
☐ 큰 충격을 받을 것이다. 친구 사이가 깨질 것 같다
☐ 조금은 충격을 받겠지만 친구 사이가 깨어지지는 않음
☐ 별로 충격이 없을 것 같다

24. 본인의 혼전순결에 대해서 어떻게 생각하는가?
☐ 의미 있다: 지키고자 한다
☐ 의미는 있지만 실험 불가능할 것 같다
☐ 아무 의미 없다

25. 낙태에 대한 본인의 생각은? 찬성 반대의 이유를 간략히 쓰시오: 예) 아기도 생명이다 혹은 여성분인 판단에 따른다 등등

26. 자위행위를 하고 있는가?
☐ 자주 한다
☐ 가끔 한다
27. 자신의 성 정체성에 대해서 고민하는가?
☐ 그렇다
☐ 아니다

28. 구체적인 정확한 피임 방법을 알고 있다고 확신 하는가?
☐ 그렇다
☐ 아니다

자살
29. 자살 시도에 대해서 생각해 본적이 있는가?
☐ 그렇다
☐ 아니다

30. 개인적으로 자살을 시도하고자 했던 친구를 알고 있는가?
☐ 그렇다
☐ 아니다

31. 자살에 대해서 친구와 의견을 나눈 적이 있는가?
☐ 그렇다
☐ 아니다

32. 자살을 생각하게 만드는 심각한 고민이 있으면 무엇인가?

33. 조울증 등의 정신 질환을 가지고 있거나 혹은 있다고 느끼는가?
☐ 그렇다
☐ 아니다

34. 자신에 대한 집단 구타 왕따(따돌림) 등의 학내(반에서) 물리적 정서적 폭행이 있는가?
 ☐ 그렇다
신념과 가치
35. 활동하는 자원 봉사단체가 있는가?
☐ 있다
☐ 없다

36. 창조론에 대해서 어떻게 생각하는가?
☐ 가치가 있다
☐ 생각해 볼 정도는 된다
☐ 전혀 가치가 없다
☐ 관심 없다

37. 컨닝 해 본 적이 있는가?
☐ 있다 (자주함)
☐ 가끔 한다
☐ 아직 없다

38. (기독교인만 질문) 구원에 대한 확신을 가지고 있는가?
☐ 확신함
☐ 확실히는 않다

39. 본인의 교회 출석 (최초) 계기 하나만 쓰시오.

40. 자신이 바라는 교회의 모습은?
APPENDIX E

Church Letter (English)
Date: [Insert Date]
[Recipient]
Requesting Permission letter for a survey
Church:
Address:
Dear
As a graduate student in the Seminary at Liberty University, I am conducting research as part of the requirements for a doctor of ministry. The title of my research project is Pastoral Counseling: The Pastor’s Guide to Helping Korean Youth in Crisis, and the purpose of this thesis project is to equip Korean pastors to guide Korean middle and high school students in crisis. I am writing to ask you to introduce my survey to your church members and their children.

The survey would become a useful resource for youth ministry. If you wish to view the survey, you may check on-line at http://goo.gl/4KF5ww. The survey is anonymous, and there will be no private information exposure.

If you accept this request, please deliver my recruitment letter to your church members. Since the survey requires consent from parents and assent from teens, I also ask you to obtain signed permission from parents and teens: Give the recruitment and consent forms to the parents, and when the signed forms are returned, give the parents the survey link. Then place the signed forms in an envelope and mail them to me.

I would appreciate if you assist in this research

Sincerely,

Jeong-ung, Kook
Sekyo Bible Baptist Pastor
APPENDIX F

교회 요청 편지 (Korean)

날짜: [수신]
제목: 설문조사 허가 요청
교회:
주소:
수신자:

안녕하십니까. 저는 리버티 목회학 박사 과정에 재학 중인 국정웅이라고 합니다.
청소년 사역과 관련하여, 오늘날 청소년들이 고민하는 이슈들이 무엇인지 조사하고,
그러한 문제를 잘 다루기 위한 목회사역을 탐구. 조사를 진행하고 있습니다. 이
설문조사를 위하여 귀하의 허락을 요청합니다.

설문자료는 목회사역의 귀중한 자료가 될 것입니다. 설문 내용은 어떠한 개인정보를
요구하지 않으며, 내용과 관해서는 http://goo.gl/4KF5ww. 에서 확인하여 보시기를
바랍니다.

이 설문은 청소년을 대상으로 하기 때문에, 학생과 학부모의 동의서를 요구합니다.
설문조사에 있어 받아주시기를 바랍니다: 제공된, 동의서의 서명을 학부모로부터
받으신 후에 저에게 우편으로 보내주시면 되겠습니다.

연구를 위한 설문조사의 도움을 주시기를 부탁 드립니다.
오산세교성서침례교회, 국정웅 목사.
Dear Parent or Guardian,

As a graduate student in the Baptist Theological Seminary at Liberty University, I am conducting research as part of the requirements for a doctor of ministry degree. The purpose of my research is to create *The Pastor’s Guide to Helping Korean Youth in Crisis*, and I am writing to invite your child to participate in my study.

Your teen is invited to be in a research study of youth ministry and pastoral counselling for South Korean churches. Your teen was selected as a possible participant because he or she has experienced and been involved in youth ministry in Korean churches. Your child will be asked about 1. Family, 2. People (Relationship) 3. Career Plan, 4. Sex (Gender), 5. Suicidal Tendency, and 6. Faith & Values issues. The survey is anonymous, and there will be no private information collected. It should take approximately twenty minutes for your teen to complete the procedure listed.

A consent document is attached to this letter. The consent document contains additional information about my research. Please sign the consent document, have your child sign it, and return it to the pastor. He will give you the paper with the survey link on it for your child. I hope you will give permission so that your child's opinion and knowledge can be part of the information gleaned from the survey; it can contribute to the growth of the youth ministry for guiding our children.

If you have any questions, please contact your pastor or me (82-10-2908-2504, jkook2@liberty.edu)

Sincerely,

Jeong-ung, Kook
Sekyo Bible Baptist Pastor
학부모 동의요청서 (Korean)

안녕하십니까.
저는 리버티 목회학 박사 과정에 재학 중인 국정웅이라고 합니다. 청소년들이 고민하는 이슈에 대한 답을 연구하고, 목사님들의 청소년 사역을 돕기 위해 조사를 진행하고 있습니다. 당신의 자녀의 설문조사를 위하여 귀하의 허락을 요청합니다.

청소년 문제와 관련하여, 청소년 상담과 사역을 위한 목회 연구 논문에 당신의 자녀를 초대합니다. 당신의 자녀는 한국교회에서의 청소년 사역에 관련되어 있기 때문에 설문 조사참가자로 선택되었습니다. 이 설문 내용은 가족, 사람들, 진로, 성, 자살징후, 가치관등에 관한 질문을 담고 있습니다.

동의서는 이 편지에 동봉되어 있으며, 이 조사는 부모와 자녀의 동의서를 요구합니다. 학부모님과 학생 모두 서명 하시어 담당 목사님에게 제출 하여 주시면, 담당 목사님께서 온라인 설문조사 링크가 적힌 종이를 주실 것입니다. 당신의 자녀의 의견과 정보는 한국교회의 청소년 사역 발달에 도움이 될 수 있기에, 여러분의 허가를 요청 드립니다.

이 설문은 익명으로 진행되며, 어떠한 개인정보의 노출도 없습니다. 궁금하신 점은 담당 목사님이나 저에게 (82-10-2908-2504, jkook2@liberty.edu) 연락을 주시기 바랍니다.

평안 하시기를 바라며,
국정웅,
오산세교성서침례교회
BIBLIOGRAPHY


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THE IRB APPROVAL

LIBERTY UNIVERSITY
INSTITUTIONAL REVIEW BOARD

May 15, 2015

Jeong-ung Kook

Dear Jeong-ung,

We are pleased to inform you that your study has been approved by the Liberty IRB. This approval is extended to you for one year from the date provided above with your protocol number. If data collection proceeds past one year, or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval email.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

(434) 592-4054

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